THE IMPACT OF TOTAL LITERACY PROGRAMMES ON NEO-LITERATE ADULTS OF MALAPPURAM DISTRICT IN KERALA

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INTRODUCTION

Literacy is an essential threshold for the development of any country. With a minimum level of literacy, the masses can realize modernisation, increase in percapita income, democracy, success of developmental programmes, alleviation of poverty, better health status, women's emancipation, population control, national integration, international understanding and care for environment.

In this modern world, illiterates are only half-developed human beings. They can contribute little more than their physical power for the betterment of the nation. In short, an indispensable component of human resource development is literacy.

The three menaces that India has been facing since independence are ignorance, illiteracy and poverty. Even after sixty years of independence, literacy is still out of reach of millions of the downtrodden.

A developing country like India is capable of competing with advanced countries in matters of space-research, advanced technology etc., but in the case of literacy, we are far behind other nations. In the 1991census report, it is pointed out that 50% of our population is illiterate and that there is a rapid population explosion in the country. Universalisation of primary education continues to be a dream even after completing a number of five-year plans, mainly because illiterate parents do not encourage their children to go for schooling.

It is said that Gandhiji felt illiteracy as India's sin and shame. It is definitely an evil that demands eradication. It is also to be noted that the illiterates are continuously exploited by the rest in the society. At this point, one may wonder as to who is responsible for this unforgivable violence and exploitation of illiterates. It is we the literates, highly educated among us who continue to eat the fruits of democracy by vitiating human rights and dignity. If majority of the people remain uneducated, our precious democracy will wither away. Our dream 'New India' will drift away from our midst unless illiteracy is removed.

Adult education is the most significant welfare idea of this generation. It must give a man physical and mental nourishment so that he can keep abreast of the changing society. It enables one to interact and participate meaningfully and actively in social matters as well as burst the social, political, economic and linguistic frontiers and above all human bondages of oppression.

Adult Education can play great role in bringing about economic and social development. It has been clearly stated by Dr. V.K.R.V Rao (1966) that, "without adult education and adult literacy it is not possible to have that range and speed of economic and social development that makes it worthwhile in terms of values and welfare. A programme of adult education and adult literacy should therefore, take a front place in any programme for economic and social development."

Many literacy programmes have been launched by the authorities to root out illiteracy from our country. However, the importance of eradicating

illiteracy and the necessity of adult education has got special attention in recent years. The Government of India announced the New Education policy in 1986. The New Education policy formulated new direction and comprehensive programmes for this purpose. Thus, a societal mission—National Literacy Mission (NLM)—was formed to realize this aim.

NEED AND SIGNIFICANCE OF THE STUDY

After launching the National Literacy Mission, many developments in literacy and continuing education programmes took place at a greater pace. Zahir Hussain (as quoted by Sodhi, 1988) pointed out that "the supreme aim of adult education in relation to democracy should be the widening of the horizon of social, cultural, vocational and physical knowledge of the citizen, wise electors, ingenious artisans and artists."

In 1990, according to the Mission's objective and guidelines, the Government of Kerala decided to launch a mass programme to attain cent percent literacy within one year. The name of this literacy campaign organized and launched by the Government was 'Akshara Keralam'. It was implemented and directed by the State Saksharatha Samithi. The aim of the Samithi was to provide administrative as well as academic support to the total literacy campaign.

About 17 lakhs illiterates attended the literacy classes and 12.25 lakhs of people who had successfully completed the evaluation conducted by the Saksharatha Samithi were declared as neo-literates, i.e., the total literacy

(93.58%) is not a political exaggeration. So on 18th April 1991, the Government of Kerala declared that the state attained total literacy.

Literacy provides an entry point to the world of letters and through the world of letters to the world of communication and information. This is the basic step for education. A conducive environment and effective programmes of post literacy and continuing education will yield extremely good results otherwise the effects made in literacy programmes become meaningless. Ansari (1982) opined that we have not only to make people literate but also to keep them literate. Mali (1984) also remarked that maintenance of literacy and its development is an integral part of any literacy programme. If follow-up programmes are not launched effectively and in time, many of the neo-literates relapse into illiteracy.

The second phase of the literacy campaign started on 2nd October 1991, six months after declaring total literacy. The second phase was launched mainly for giving continuing education for the neo-literates. For this purpose Akshara Sanghams and Jana Vidya Kendrams (JVKs) were started in Kerala. The apex bodies of the Akshara Sanghams are JVKs.

As the second phase of the Literacy campaign was completed in 1993, the third phase, the continuing education programmes, is going on through Janavidya Kendrams and certain Jana Sikshan Nilayams.

If the educated adult is unwilling to adopt new techniques, is unable to use this knowledge in life, remains even after his education as what he was in the past, the education given has no impact on him.

So it is very important to study whether there is any impact of the literacy programmes on the adults and thereby to find out how far it was effective.

A single day statewide literacy survey conducted on 8th April 1990 identified 28.5 lakhs of illiterates in Kerala, of which 17.91 lakhs were women. Majority of the illiterate women belonged to Malabar, a socially and educationally backward area. Malabar consists of seven northern districts of Kerala- Trichur, Palghat, Malappuram, Wynad, Calicut, Kannur and Kasargod. These districts are educationally and socially backward when compared to the remaining seven southern districts of Kerala state (Karunakarn, 1991).

The investigator decided to find out the impact of literacy programmes on an extremely backward area. So it is her preliminary work to locate such a most educationally and socially backward district. In Malappuram district majority of the people are living in remote villages. They have no facilities for electricity and other basic necessities of a modern man. A large number of people are belonging to tribal, coastal fisherman, women and other sections of the community. Therefore, a study of impact of the literacy programmes on these people will be more significant. So the investigator selected Malappuram district for the study.

Malappuram being one of the most socially and educationally backward districts in Kerala stood first in the evaluation of the success of first and second phases of the literacy programmes conducted by the Saksharatha Samithi. This is an indication of the effectiveness of the programme.

The Kerala model of literacy campaign is considered to be a model for other states in India. Still the changes in the economic, social, cultural and educational areas of the neo-literates can be found out only after thorough analysis of the impact of the same is done in these areas.

The quality and effectiveness of any programme depends to a large extent on the research and investigation by which it is backed. For the effectiveness and continuation of the literacy programmes it is very essential to study the impact of these programmes.

By studying the impact of the literacy campaign, if needed, the planners can change the curriculum, learning materials for the neo-literates, teaching methods, training for functionaries, the implementation of various developmental programmes and the evaluation and follow up programmes.

So the investigator by considering the importance and the relevance of the above conditions decided to analyse the impact of the total literacy programmes on the neo-literate adults of Malappuram district.

SPECIAL SIGNIFICANCE OF THE STUDY

The total literacy programmes has had something of the character of a real people's movement, the impact on women who constitute two-thirds to three fourths of adult illiterates, has been significant. Positive effects on the issue of gender bias through greater articulation and organisation by women to meet their various 'life problems' have been one of the main objectives of the Total Literacy programmes. Intermixing of social state has also had a positive, though, limited impact on caste and communal relations. It is this

practical intermixing leading to behavioural changes that is needed rather than mere achievement of reading, writing and numeracy. Another important effect of the Total Literacy Programmes on learners has been more vociferous demand for the services rendered by Government and other agencies to meet their basic needs in regard to housing, health, employment and also the need for spending their leisure time fruitfully. Salmathullah and Bareth (1984) pointed out the need for in-depth qualitative studies rather than sample surveys. Kundu (2000) remarked that Research should also be undertaken in the areas of evaluation of Total Literacy Campaign. He also emphasized qualitative researches, impact studies through participatory approaches, SC, ST, OBCs and women need to be the focus of further research for improving the quality of life of masses.

So, the investigator felt the need for an in-depth, qualitative, impact study to analyse the impact of Total Literacy Programmes on neo-literates and selected an impact study.

Some of the spin-offs of TLCs have been improved enrolment at primary level; social empowerment of women; improvement in immunization and acceptance of the small family norm and organized correction of superstition and social evils. The major thrust areas of the Total Literacy Programme of NLM in Kerala are on promotion of Literacy among women, people in coastal area including Muslims, members belonging to Scheduled Castes and Scheduled Tribes, particularly in the rural areas. Hence the investigator decided to select sample for the study from these thrust areas.

The present study also has given special emphasis to the participatory and qualitative approach

How the study is different from earlier studies in the field.

The present study is an in-depth, qualitative impact study based on the objectives of the National Literacy Mission. It is intended to include all the possible aspects of the literacy programmes.

1. The impact of learning should reflect not only on the learner but also on the entire family. So a household survey approach was adopted.

2. The present study has given importance to self-reliance in 3 Rs of neo-literates.

3. The earlier studies in this area suggested that participatory approach was necessary for understanding the real impact of literacy programmes. So participant observation was also an important tool for the present study.

4. Another important focus of the study was to understand the impact of Total Literacy Programmes of neo-literates with respect to imbibing values of national integration, conservation of environment, women's equality and empowerment, perseverance of family norms promotion of maternity and childcare, peace and communal harmony. These aspects are included in the present study.

5. A follow-up study was conducted to know the real impact of the literacy programmes on neo-literate adults.

Possible Outcomes of the Study

The findings of the study are intended to yield the following outcomes.

1. The Study is useful for Directorate of Adult Education, NLM, State Saksharatha Samithi, etc., for implementing new strategies and media for the effective implementation of the literacy programmes.

2. The researchers can study on the areas which show negative, no or negligible impacts on neo-literates and thereby find out a solutions for the same.

TITLE OF THE STUDY

The problem for the present study is entitled as "THE IMPACT OF TOTAL LITERACY PROGRAMMES ON NEO-LITERATE ADULTS OF MALAPPURAM DISTRICT IN KERALA".

DEFINITION OF KEY TERMS

Impact

Dictionary of Education (Good, 1973) defines impact as the total effect of sensory impressions, level of interaction, and focus of interest associated with a given instructional activity.

In the present study impact is used to mean the multiple effect of the Total Literacy Programmes as indicated by the changes showing improvement in the select aspects of life of the neo-literates.

Total Literacy Programmes

The term refers to the Literacy Programmes organized and implemented in Kerala by the Government of Kerala as per the objectives and guidelines of the National Literacy Mission (NLM). In the state it is known as Akshara Keralam I & II phases and the continuing education programmes as the third phase.

Neo-literate

The neo-literate is the one who completed the functional literacy/ post-literacy courses under Total Literacy Campaign or Post-Literacy Campaign or any other programmes (National Literacy Mission 2000).

Adults

The Total Literacy Programmes in Kerala were implemented for the age group of 6-60. The term 'Adults' was referred to this age category in the programme. But for the present study only people of age 15 and above are taken, as certain aspects of behaviour to be analysed in the study are relevant to this age group only.

Malappuram District

One of the fourteen revenue districts in Kerala, which is labeled as an educationally and socially backward district by the Government of Kerala

OBJECTIVE OF THE STUDY

The following is the objective set for the study.

To analyse the impact of the Total Literacy Programmes on neo-literate adults in their;

I. Personal background

a. Education

b. Health and Hygiene

c. Vocation

d. Economic condition

e. Religion

II. Family background

III. Social background and

IV. Cultural background

METHODOLOGY

The methodology of the study is given below in brief.

a) Design of the study

The present study is a qualitative one. Instead of attempting any cause and effect relationship with the help of experimental and control groups, impact has been assessed by comparing the pre and post participation attitudes and behaviour of the neo-literates. The field sources of study consisted of 100 neo-literates and 50 persons from the immediate society of the neo-literates in Malappuram District. The purposive sampling method was used for selecting the sample to ascertain the representation of all sections of

the community. Hence for making the study qualitative and in depth, the investigator decided to collect adequate data through the triangular approach.

b) Sample for the study

The study was based on a sample of 100 neo-literates and 50 persons from the community representing the three literary projects of Malappuram district, viz., General, Coastal and Tribal literacy projects.

c) Tools and techniques used for the study

The following tools and techniques were used for the study.

1. A structured interview schedule for neo-literates.
2. An interview schedule for the community.
3. Participant observation.
4. Performance test in reading.
5. Performance test in writing.
6. Performance test in numeracy.

d) Procedure in brief

Face-to-face interviews lasting for around five hours, using a structured interview schedule, were conducted with 100 learners and 50 important persons from the community, in their homes. The questions were designed to ascertain information about the reason for joining the literacy centre, their interest in learning, cleanliness, habits etc., and the effect of participation in literacy classes on their personal, familial, job, utilisation of leisure time, etc. The interview schedule contains a mixture of closed and

open-ended questions. The data collected were analysed qualitatively for 100 sample. The sample was selected using purposive sampling technique to ensure that the sample included those who have attended all the sections involved in literacy programmes. Participant observations were also done to apply the method of triangulation. After a long interval, a sample of 8 learners from a single literacy centre was re-interviewed to ensure the retention of the impact of the literacy programme. As the focus of this interview was on changes since the first interview the same questions were asked.

e) Statistical techniques used for the study

The statistical technique used for analysing the data was percentage analysis.

SCOPE AND LIMITATIONS OF THE STUDY

The description of the study given above is adequate to convey the scope and limitations of the study. Since they have been presented in combination with other routine descriptions, and attempt has been made here to examine separately the scope and limitations of the study and is presented as follows.

The present study has been designed as an impact one and the objective of the study was to analyse the impact of literacy programmes on neo-literate adults.

The sample selected for the study was 100 neo-literates from Tribal, Coastal and General Literacy Projects by giving due representation to SC, ST

and Women. Hence, the results of the study could represent the thrust areas of NLM.

Awareness is the most important aspect of Literacy programmes. A detail analysis has been done in the present study about the awareness about learners' own problems, the need for change, etc.

The main tool used for the collections of data was an interview schedule for neo-literates. This is developed as per the objectives of the Aksharakeralam project implemented in Kerala and the NLM, and hence is valid.

A follow-up study was conducted to a selected group to ensure whether the result of the study is retainable.

The data is analysed quantitatively using percentage analysis and qualitatively interpreted for finding out the impact precisely.

Thus every attempt was made to make the study more generalisable. But the following limitations have also been crept into the study.

The present study was confined to 100 neo-literates of three literacy projects. More subjects of the sample were female as male neo-literates were not available for interviewing.

The relationship of the performance of learners in reading, writing and numeracy skills with their gender, age, caste, income, etc., were not analysed.

It is expected that the limitations mentioned above would not affect the generalisability of the study and also the result of the study will be helpful for the beneficiaries.

This study could be of immense help to the planners and policy makers, administrators and all other bodies related to adult education programmes to support and guide future programme formulation and implementation.

ORGANISATION OF THE REPORT

The contents of the report have been presented in six chapters:

Chapter I is the **Introduction** which presents the rationale for selection of the problem for the study, its special significance including expected original outcome of the study, statement of the problem, definition of key terms used, statement of the objective and a brief description of the methodology and scope and limitations of the study.

Chapter II is the **Theoretical Overview**. This part of the report presents a brief history of Adult Education in different countries of the world, India and Kerala.

Chapter III Presents the **Review of Related Literature**. The studies have been classified under two sections with a summary of the studies reviewed and a conclusion.

Chapter IV of the report is the **Methodology**, which describes the methodology, adopted for the study, sample selected, tools used, procedure in detail and statistical techniques used.

Chapter V of the report deals with the **Analysis and Interpretations**. This chapter gives the details of the analysis of data followed by discussions and important findings of the study and conclusions.

Chapter VI contains **Summary of Findings**, **Conclusions** on the impact of Total Literacy Programmes and **Suggestions** for future implementations and further research.

REVIEW OF RELATED LITERATURE

Adult literacy confers a wide set of impact on individuals, families, communities and nations. Impacts such as political awareness, cultural impact as well as social impact are intrinsically difficult to measure. International Adult Literacy Survey (IALS) coordinated by the Organisation of Economic Development (OECD) and Statistics Canada (OECD & Human Resources Development Canada, 1997) conducted between 1994 and 1998 in 30 countries. The survey provided measures of three domains of literacy skills: prose literacy, document literacy and quantitative literacy. The survey showed that receipt of welfare benefits, health, criminal activity, and community participation are linked with literacy skills and educational achievement. The survey findings have shown that high levels of literacy are associated with better health outcomes, for example, higher life expectancy and healthier habits and lifestyles. In general, a spectrum of impacts associated with literacy can be identified. The human impact is deeply tied to an individual's self-esteem, confidence and personal empowerment. Such impact brings a sense of greater space for individual and collective action. In the recent past many studies were made to assess the impact of literacy throughout the world and showed various beneficial impacts among the participants who became literate.

IMPACT OF ADULT LITERACY ON ATTITUDE

Change of attitude is vital for change of society. The literacy programmes are mainly meant to change the attitude of the participants so as

to lead a meaningful life. Many evaluation studies of literacy programmes give much evidence to suggest that participants and graduates of these programmes are more likely to express modern attitudes

Archer and Cottingham (1996) studied on participation in REFLECT programme in Bangladesh and observed that the programme positively affected the nature of women's interaction within the all-women committees but was unable to change men's and women's attitudes towards women's participation in public formal and non-formal organizations. A survey made by Carr Hill et al. (2001) in Uganda revealed that graduates of a literacy program express somewhat more modern values than those who have not attended at the same time the difference in attitude was found narrower than the difference in knowledge. The researchers pointed out that this narrow deviation probably the result of the countering influence of the cultural conditions and that the change in attitude are not necessarily and exclusively attributable to literacy programmes but also to other development interventions in the framework. The study also suggested that the participants adopt new attitudes and practices more readily when they are from the outside such as attitudes regarding boy-girl preference for western education, and are more reluctant to change attitudes regarding more local and traditionally accepted beliefs such as attitudes towards bride wealth and its role in keeping families together. Robinson-Pant (2001) studied women's literacy and health in Nepal. The study reported that adult literacy programmes in Nepal influenced participants' attitudes towards family planning and made them more open to speaking up for change in practice. Burchfield's study (2002)

on women's participation in social and economic development in Nepal showed that there are some evidences that, literacy or participation in literacy programmes leads to change in belief in traditional medicines, home remedies and traditional healing in Nepal and Bolivia. These studies also showed that such change in indigenous beliefs, and a consequent change in traditional practice, is sustained only when there is availability of dependable health services.

IMPACT ON PARTICIPANT MOTHERS' ATTITUDE TOWARDS CHILDREN

Literacy and educational levels of mothers are thought to affect mothers' attitudes toward their children's education. However, there is very little research done on understanding of how literacy may affect the nature of a mother's/ parent's involvement with their children.

Comings et al. (1992) analysed Nepalese National Literacy Programme. Similarly, Schultz (1993) reviewed constraints benefits and policies of women's education in developing countries. These studies have pointed out that educated mothers have been shown to be more likely to send their children to school. Burchfield (1996) evaluated the impact of literacy on women's empowerment in Nepal and reported increase in school attendance and enrolment in Nepal when the children's parents had participated in the literacy programme. Studied on the effectiveness of a people's literacy movement, in Bangladesh by Cawthera (1997) showed noted increase in school attendance when children's parents attended literacy classes. Evaluation made by Bekman (1999) on mother-child program in Turkey

showed greater impact, when literacy courses introduced parents on ways of helping children in school and the school curriculum. Beder (1999) investigated the outcomes and impacts associated with adult literacy education in America and reported that the participants have a positive influence on involvement in their children's education. Besides learners perceived that, their personal goals are achieved through participation in adult literacy education.

Egbo (2000) reported Nigerian women's account of their daily routine, which brings out the contrast in the routines of children of literate and illiterate women in Nigeria. Carr-Hill et al. (2001) who evaluated the adult literacy in Uganda reported literacy class graduates were nearly twice as likely to discuss schoolwork and check homework of their children. Burchfield et al. (2002a) studied the effect of integrated literacy and basic education programmes on the participation of women in social and economic development in Bolivia. The study compared women participants and non-participants in an integrated literacy and basic education programme in Bolivia. The study noted that though both literate and non-literate parents believe strongly in education for their children, literate parents were more likely to be able to support children in practical ways, such as meeting teachers and discussing progress with children. They were more likely to help their children in homework, to visit their child's school and to read to them, although reading to children is not a common educational practice. The study concluded that in both the experimental and the control group more educated women had greater involvement with their children's educational activities

than less educated women. Fiedrich and Jellema (2003) studied on literacy, gender and social impact and empowerment in Uganda. The study pointed out husbands' comments that 'their wives are now educating their children with more diligence' are likely to refer wife being more strict, including physical punishment, rather than teaching children how to read and write. Studies have evaluated the impact of family literacy programmes in relation to parents supporting children's education in South Africa (Desmond, 2004) revealed greater impacts when literacy courses are introduced to parents for helping their children in school and the school curriculum.

IMPACT ON SELF-ESTEEM

Self-esteem, or one's assessment of one's worth, can be considered a personal condition that precedes social and political action. An individual's heightened sense of confidence can lead to incipient forms of political behaviour; it functions as invisible armour that prepares people to undertake behaviours that may introduce risks but also intended results. Accessing to public sphere decision-making appears to requite personal attributes that permit the individual to develop feelings that one can influence one's environment. Enhancing learners' self-image and self-esteem are stated goals of literacy programs.

Greenleigh Associates (1968) in a nation-wide study in the U.S. found that the longer the participation in the literacy program, the greater the gains in overall self-image. Young et al. (1980) made a national evaluation of literacy programs under the Adult Education Act in the United States. The study revealed that 85 percent of literacy learners reported an improvement in

their self-concept. Another national evaluation conducted over a decade later found that 65 percent of the literacy learners felt better about themselves after a three-year follow-up (Young et al., 1994). A study by Archer and Cottingham (1996) evaluating women in literacy circles in Bhola Island in Bangladesh found that women improved their confidence and sense of self-efficacy for action within the household but not sufficiently to become involved in any civic organization. Stromquist (1997) studied on the gender and grass root dynamics Freire-based literacy programs in Brazil. This ethnographic study reported an increase in self-esteem in the literacy participants.

Mace (1999) evaluated women's development programme through literacy in Sudan and found that literacy becomes a value that is admired within the culture of a particular group. Women participants in a literacy programme in Sudan reported change in their perception of self from "uneducated and stupid" to "confident and outspoken" which are the new values they admire. Likewise, Bingman et al. (1999) assessed the learners' lives one year after enrolment in literacy programs in Tennessee. They found literacy programs in the U.S, the learners tended to participate mostly in local forms of organization and reported greater self-esteem than they had before, responding "feeling better about myself" and "feeling like I'm somebody." In Bingman's view the "new opportunities or abilities to give voice to their convictions" afforded by the literacy programs were responsible for the participants reporting such changes as "I can talk better" and "I am not afraid to talk to others."

A review of the literature conducted by Beder (1999) investigated the outcomes and impacts of adult education literacy programs in the U.S. This work has made significant contributions to the understanding of common conceptual, design, and methodological problems inherent in the reviewed studies. Beder identified 115 outcome and impact studies. He defined as outcomes as changes in learners that occur as a result of their participation in adult education, and as impacts those changes that occur in the family, community, and larger society as a consequence of participation. Of the pool of 115 studies, Beder selected 23 as the most credible. Gains in self-confidence were reported in 8 of 10 studies that examined this concept. Gains were inconclusive; primarily because of the way the researchers reported their findings. Self-esteem gains were based on self-report. According to Beder the evidence for adult literacy producing gains in positive self-image is strongest.

Purcell-Gates and Waterman (2000) made an ethnographic study of rural women literacy participants in El Salvador and found that the neoliterates claimed a voice in community meetings and that several of them were able to engage in sophisticated socio-political analysis. A study conducted by Egbo (2000) on the gender, literacy and life chances in Sub Saharan Africa showed that self-image and self esteem of the participants increased due to participation in the literacy classes. The study compared non-literate women to literate women possessing varying levels of reading proficiency and thus formal education in Nigeria. The study, focussed on 36 rural women through individual and focus group interviews, found that non-literate women felt their illiteracy had a negative impact on their self-esteem

and that it prevented them from full participation in community meetings because others assumed they were not very knowledgeable. In contrast, literate women reported being confident enough to participate in community meetings, considered they knew their rights better than the non-literate women, and felt more confident to make autonomous decisions.

Likewise, Farah (2002) evaluated the improvement in quality of life indices and role of women literacy in rural Punjab (Pakistan) and studies of Oxenham (2004) on adult education and developments also proved the improvement in self-image and self-esteem through adult education.

Millican (2004) made a critical analysis of the Muthade Literacy Programme of South Africa. The study showed that becoming literate in English is to be beneficial to those who have been excluded from the higher social class and culture. Study on the relevancy of the social practice view of literacy for literacy education in developing countries (Papen, 2005) based on adult learners in literacy programmes in Namibia and South Africa concluded that feeling better about oneself might be as important as any real change in terms of income and social positioning. However, the feeling of status and self-esteem seems to be relative to and closely associated with the value assigned to particular language and literacy in a given community.

SOCIAL AND ECONOMIC IMPACT

Social and economic impact is vital impacts expected to gain through adult literacy. The social benefit mainly refers to the processes between people that establish networks, norms and social trust that facilitates co-

ordination and co-operation for mutual benefit, leading to reciprocity and the achievement of mutual goals. The definition of social benefit of literacy is complex. Therefore it is believed as a mutually reinforcing ties or potentially binding shackles in some circumstances and for some groups in society. In addition, researchers have highlighted the difficulty in isolating social benefits as a prime determinant of change in the adult learners because it is so inextricably bound up in a complex nexus of other socio-economic factors that individually and collectively impact on the lives of adults. It is broadly accepted that there is association between social and economic impact and participation in learning, and on the whole, this association is deemed to be a positive one because strong social networks seem to enhance participation in learning.

In Nigeria, Okedara (1981) studied the impact of literacy education in Ibadan. He has reported that the qualitative aspect of literacy, which linked it to social effectiveness, enables learners to express the impact of the programme by reporting its effects on their lives, as they perceive it themselves. Kell (1996) studied on the literacy practices in informal settlement in the Cape Peninsula' South Africa. Osunde and Omoruyi (1996) assessed the implementation of literacy programmes curriculum in Benin Metropolis. The study observed that the functional literacy is crucial for the life of participants in that it was correlated with the income generation and participation in the economic activities.

Also, Stromquist (1997) made evaluation studies of individual adult education programmes and attempted to relate the social impact of literacy to

analyse the educational process, including the curriculum and social structures. Similarly, Omoruyi, (1998) studied the impact of national Adult Literacy Programme on the participants in Mid- Western Nigeria. The findings of the study revealed that the literacy programme helped the participants to understand better their communities, increase their ability to perform their job efficiently, enhance their communication skills, perform better their domestic activities and helped to become more involved in social activities. These studies made a greater contribution for understanding about the differences between literacy and knowledge. Similarly, social impact in five communities in NSW, Australia have been measured by Bullen and Onyx (1998) who reported that when learners were asked if they liked where they lived, the more positive people had said about their home and locality where thy have greater socialization. Bingman et al. (1999) evaluated the changes in learners' lives one year after enrolment in literacy programs in Tennessee and reported increase in social/sports activities and involvement in parent–teacher association activities one year after entering an adult literacy programme.

Beder (1999) investigated the outcomes/ changes in learners and wider social changes associated with adult literacy education in America. Twenty-three studies were examined for outcomes and impacts. The evidence was weighed up according to the amount of convergence/divergence of findings and the credibility of the individual studies. The study showed both human capital objectives and learners' personal goals could be achieved through adult literacy. In general, participants in adult literacy education receive gains in employment; they believe that their jobs improve over time. Also the study

found that the participation in adult literacy education is likely to result in earnings gains and has a positive influence on continued education.

The main aspects of social benefit that are linked to higher levels of literacy are increased social and community participation. Participation in adult literacy programs is supposed to lead an increase in social and community participation. Rees et al. (2000) evaluated the adult participation in learning and suggested that developing an identity as a learner is shaped by the complex interaction of a number of factors that relate to the social, because learning is essentially a social activity. These include past learning experiences and the mediating effect of family influences upon them. Gallacher and Crossan (2000) studied on what contribution could lifelong learning make to social inclusion. This study revealed that apart from past learning experiences and the mediating effect of family influences upon the learners, the norms and values of the social networks that individuals belong to is having influence on the social impact of literacy. Putnam, (2000) evaluated the adult literacy in American society and showed that along with the above networks, associated norms, and levels of trust that are the basic building blocks of social impact. Baron et al. (2000) studied on the social impact of adult literacy and described that social impact of literacy is processes between people that establish networks, norms and social trust that facilitate co-ordination and co-operation for mutual benefit, leading to reciprocity and the achievement of mutual goals.

In Australia, Falk et al. (2000) researched on the contribution of adult learning and literacy learning to social capital and personal identity. The study

found that the adult education programmes help for social participation of the participants.

A secondary analysis of the National Child Development study in United Kingdom (Machin et al., 2001) on basic skills, soft skills and labour market outcomes revealed that literacy and numeracy skills are more important in explaining differences in adult earnings than soft skills and attitudes. Machin et al. (2001) also measured the impact on earnings of adults who increased their literacy and numeracy skills between age 16 and 37. The effect on earnings for adults who felt that their numeracy skills had improved was approximately 3% for men and 11% for women. However, other measures of improvements in literacy and numeracy, including comparison of test scores at aged 16 and 37, showed no effect on earnings.

Studies of Falk (2001) have thrown light to understanding the contribution of adult learning and literacy learning to social capital and personal identity. The study showed that adult education programmes help for greater social participation of the participants and increase social network and self-esteem. Bynner et al. (2001), by using the National Child Development Study and the British Cohort Study, together with data from the UK Family Expenditure Survey and Family Resources Surveys, measured both the economic and non-economic impacts of improving adult literacy and numeracy skills. Using statistical modelling techniques, they found that individuals who increase their literacy and numeracy levels improve their chances in the labour market, moving up the occupational status scale and resisting unemployment.

An evaluation on the community perspective of literacy (Maclachlan and Cloonan, 2001) also revealed that apart from past learning experiences and the mediating effect of family influences upon the learners, the norms and values of the social networks that individuals belong to is having influence on the social benefit of literacy.

Studies of Tuijnman and Boudard (2001) and Boudard (2001) on the adult education participation in North America and Studies of Crowther et al. (2001) on the role of adult education in men and women of Briton as well as studies on the adult education participation in North America also showed that, social benefits of literacy is processes between people that establish networks, norms and social trust that facilitate co-ordination and co-operation for mutual benefit, leading to reciprocity and the achievement of mutual goals.

In UK, McIntosh and Vignoles (2001) and Dearden et al. (2002) have examined the impact of literacy and numeracy skills on an individual's employment and earnings, using data from both the International Adult Literacy Survey and the National Childhood Development Study. The study showed that the adult literacy and numeracy programmes are having greater impact on the employment and earning of the participants.

Burchfield (2002a) in the evaluation studies of individual adult education programmes have attempted to relate the social benefits of literacy to an analysis of the educational process, including the curriculum and social structures. These studies have clearly differentiated the literacy and knowledge level of the individuals. For instance many women who are

illiterate are found to be active in the community life and are conscious about various health issues. Murtagh (2002) studied on the social activity and interaction in Northern Ireland. This study also proved that literacy would help the people to establish networks, norms and social dependence that facilitate bringing together and co-operation among individual for mutual benefit.

A survey (Aldridge and Tuckett, 2003) on adult participation in literacy programme in Australia found that the adults' levels of participation in structured learning remain persistently low. However, these participants engaged in learning, had potentially bridged between different communities and therefore sought to examine the impact that this had on their social capital. Chiswick et al. (2003) analysed the IALS data to examine the effects on labour market outcomes of literacy, numeracy and schooling. They found that approximately half of the total effect of schooling on labour force participation and on unemployment could be attributed to literacy and numeracy skills.

The data of IALS has been analysed by Coulombe et al. (2004) for assessing, human capital and growth across fourteen OECD countries. They identified significant relationship between investments in human capital and a country's subsequent economic growth and labour productivity. The study is of particular interest since it was the first to identify a significant correlation between a country's investment in human capital and its economic growth. They concluded that a rise of 1% in a country's literacy score relative to the international average is associated with an eventual 2.5% relative rise in

labour productivity and a 1.5% increase in GDP per head. Study made on the social capital influences on lifelong learning by Strawn (2005) argued that the discourse of particular communities around education is an important component of social capital because it is a function of interpersonal interaction over time. Her research has found that people who live in communities where education is seen as a means of getting ahead are more likely to participate in formal learning programmes.

Tett (2007) reported that an accessible and appropriate curriculum delivered by tutors who take learners' background in to account can have a real impact on an individual's personal, social and working lives.

CULTURAL IMPACTS

Literacy programmes are supposed to have impact on culture of the participants. In fact, cultural impacts are difficult to identify, count or measure. Any effect that literacy may have on the culture, that is, what people believe and how they do things of an individual or group, will be slow and will not be easily and immediately accessible and will be difficult to identify as the outcome of a single intervention such as a literacy and adult education programme.

Street (1984) evaluated literacy programmes in America and revealed that the relationship between literacy and culture is strong but works in both directions. He also found that the impact or benefit of participating in adult literacy programmes is not neutral but mediated by the existing cultural context of the individual and communities to whom it is introduced. Similarly

the functioning and effects of the Kenya Literacy Programme was evaluated (Carron et al., 1989). This evaluation study of literacy programmes provided some evidence to suggest that participants and graduates of these programmes are more likely to express modern cultural attitudes.

Evaluation study of Wagner (1993) on literacy culture and development in Morocco and study of Barton and Hamilton (1998) on the reading and writing in community revealed strong interdependence between literacy and culture. They also found that the impact or benefit of participating in adult literacy programmes is interceded by the existing cultural framework of the individual and communities. Study of Mace (1999) on Women's Development Programme in Sudan showed that women participants in a literacy programme in Sudan report a change in their perception of conserved to out spoken.

Studies made on Gender, Literacy and Life Chances in Sub-Saharan Africa (Egbo, 2000) have reported various cultural impacts of the programmes by improving self-image and self –esteem of the participants. Carr-Hill et al. (2001) evaluated the adult literacy programmes in Uganda. These Evaluation studies of literacy programmes provide some evidence to suggest that participants and graduates of these programmes are more likely to express modern culture by modern attitudes. However, this evidence is neither very strong nor straightforward. This large-scale survey showed that graduates of a literacy programme express somewhat more modern values than those who have not attended.

The role of adult literacy programme in two minority languages in Botswana was studied (Chebanne et al., 2001) and found that the use of minority languages in adult literacy projects could strengthen cultural diversity. The study also revealed development of orthography in the minority language and the writing of cultural folktales, poems etc., as literacy material. Community responses to the programme suggests a belief that literacy in the mother tongue will contribute to the preservation of their culture as they will be able to write their poems, write about their lives and about the lives of their ancestors. This would create cultural knowledge and they will be respected as a people who have a written culture.

Herbert and Robinson (2001) studied on the literacy and practices in Northern Ghana. They found that Fante is considered the language of worship in South Ghana and the ability to read Fante also considered as in the case of Arabic. Thus literacy in a "religious language" is desirable and culturally beneficial. Access to religious texts in the local, secular language could also bring power and agency to individuals and particular groups.

Burchfield et al. (2002) studied on the effect of integrated literacy and basic education programs on the participation of women in social and economic development in Bolivia. They found some evidence that literacy or participation in literacy programmes leads to change in belief in traditional medicines, home remedies and traditional healing in Bolivia. Farah (2002) studied on improvement in quality of life indices and role of women literacy in rural Punjab (Pakistan). Zubair (2004) made a case study for developing qualitative methods in researching women's literacy. These studies showed

that in Muslim communities, the ability to read the Quran in Arabic brings respect and status as well as meeting spiritual requirements and considered as a greater cultural impact attained through literacy.

Chupil (2003) made case studies on literacy and basic education programmes for indigenous people in South and South-East Asian countries. Likewise, Tarawa (2003), made case studies on the benefit of adult education on the *Maori* community in New Zealand. These studies provided evidence of benefits of adult education in indigenous languages. These studies revealed that programmes for an *Orang Asli* community in Malaysia and the *Maori* in New Zealand use the indigenous language and indigenous educational activities for empowerment. In both cases, mother tongue literacy created confidence in collective cultural identity, develops and records indigenous knowledge, and is an impetus for action and change in the existing economic and political situation. The *Orang Asli*, an indigenous community in Malaysia, whose reputation is that of a lazy and dependent people, are able to create a memorandum of their own history and struggles and to present it to officials to demand recognition of their rights. Similarly, an adult education programme for a *Maori* indigenous community in New Zealand helped generate cultural knowledge resources and strengthen the use of the *Maori* language.

Norwood (2003) conducted a case study of the Karen's Women, an indigenous community in Burma, and the Limbu community in Nepal and illustrates the significance of mother tongue literacy to strengthen cultural identity. The study also found that mother tongue literacy for the Karen

refugee women in Thai camps gave them confidence and voice in their immediate community. Similarly, Subba and Subba (2003) made a case study on learning indigenous language among Limbu community in Nepal and found that literacy in the mother tongue led to the revival of an abandoned script, the development of publications in that script, and enhanced the value of the mother tongue. These studies revealed that the mother tongue literacy basically strengthened cultural identity, cultural resources, and developed the strength within.

Robinson-Pant (2004) studied on the changing approaches of women literacy and development. The study reported, adult literacy programmes in Nepal influenced participants' attitudes towards family planning and made them more open to speaking up for change in practice. However, the effectiveness of this change was compromised by the traditional values associated with daughters.

An evaluation study on adult education and poverty (Oxenham, 2004), reported the cultural impact of literacy by improving self-image and esteem of the participants. Likewise, a critical analysis of Muthade Literacy Programme (Millican, 2004) found that adults in South Africa and India, becoming literate in English is perceived to be beneficial by those who have been excluded from the higher social class and culture, which is considered as a cultural impact of literacy.

Evaluation study of Papen (2005) to assess how relevant is the social practice view of literacy for literacy education in developing countries reported that the adult learners in literacy programmes in Namibia and South

Africa 'feeling better about oneself' may be as important as any real change in terms of income and social positioning. However, the feeling of status and esteem seems to be relative to and closely associated with the value assigned to particular languages and literacy in a given community.

Similarly, Maddox (2005) assessed the impact of women's literacy in Bangladesh. This study found that the women graduates of a literacy programme who acquire literacy in Bengali are able to, and some of them begin to, read the translation and interpretation of the Quran. Such use of Bengali literacy is traditionally limited to men and provides access to a powerful form of knowledge. Although Maddox gives only a few examples of such use by women, he suggests that an outcome of women's acquisition of literacy was that their reading of the Quran and its interpretation in Bengali, rather than only ritual reading in Arabic, was becoming established as a legitimate cultural practice.

IMPACT ON LIFE STYLE AND LEISURE

Studies are made on the relationship between adult literacy and lifestyle also. Evaluation studies generally report that literacy positively affects life style by making people more independent being able to carry out literacy tasks such as reading electric bills, road signs etc. Since change in practice comes about very slowly and is determined by many factors other than literacy, only few studies documented the relationship between adult literacy and lifestyle.

Ethnographic research (Stromquist, 1997) on grass root dynamics of adult education in Brazil revealed that leisure activities for both literate men and women include reading and writing. While men generally read material, which serves more functional purpose such as newspaper, women read romance stories in magazines and write diaries for self-expression. The study also revealed that newly literate women began to read women magazines, which were seen to promote traditional values and roles for women.

The study on the gender, literacy and life chances in Sub-Saharan Africa (Egbo, 2000) found that Nigerian women shows difference between the daily routine of literate and illiterate woman with the literate women spending more time on leisure and rest. However, it is apparent that it is not literacy alone but the possibility it offers to engage in non-farming jobs and access to credit that explains the difference. The same study also reports that the literate women are less inclined to continue cultural practices, which are harsh on women, such as the long and painful practice of mourning a husband's death.

In Nepal, Ahearn (2001) researched how young people were using their newly acquired literacy skills in writing love letters. Her study relates their love letter correspondence to social and cultural changes taking place in rural Nepal, including a new sense of 'agency', which the love letters both reflect and influence. Zubair (2001, 2004) researched the use of literacy by different age groups of women in two rural communities in Pakistan. This ethnographic study shows that women's access to reading and writing in Urdu (the national language) and English changes the quality of their leisure time

and creates a new norm of privacy –something not part of the Pakistani culture. Younger women create private time where they can read news, romantic fiction and women's magazines and write diaries. Reading and writing do not remain mere leisure activities but become means of creating private space, freeing imagination and engaging in reflection and emotional expression. Through leisure reading and writing they begin to question, challenge, resist, and renegotiate values and their role within patriarchy – initiating a possible change in the cultural belief and norms of women's status and behavior.

IMPACT ON GENDER EQUALITY, GENDER ROLE AND WOMEN EMPOWERMENT

In many countries, girls do not have equal access to education as boys. Adult Literacy and Non Formal Education programs are supposed to provide a means for girls and women to gain literacy and other functional skills and offer an opportunity to attend schools and to advance their studies. Adult Literacy and Non Formal Education programs provide a woman with the skills and knowledge necessary to provide for herself and her family. In many societies, the woman is responsible for the livelihoods of her extended family. In addition to learning to read, to write and to calculate, literacy class and NFE classes teach women technical and income-generating skills. Such skills help women to gain their economic independence. Women often face discrimination and violence at home and in their communities. These programmes are supposed to provide the knowledge and means to confront issues of inequality. Knowledge, skills and attitudes

acquired through an Adult Literacy and Non Formal Education program allow women to take more active roles in their communities. By familiarizing themselves with communication skills, technologies and social and administrative processes, and by having greater access to information, women can be in a better position to defend their rights and to achieve equality. Many researches showed that literacy is having a positive impact on gender equality and women empowerment. Few studies also show that literacy acquisition can lead to change in gender roles and practice.

Rockhill (1987) and Horsman (1990) evaluated the women and literacy interestingly; they noted that many women reports that learning literacy and attending a class is in itself a threat to existing gender relations. Reinhold (1993) studied on the literacy intervention on rural communities of Nepal and Manandhar and Leslie (1994) studied on the women empowerment through literacy in Nepal. These studies found that in family literacy programmes, parents are offered practical ways of supporting their children's education, alongside their own literacy learning. Similarly, Archer and Cottingham (1996) reported the empowerment of women through literacy to gain greater social and physical mobility.

Leve et al. (1997) and Burchfield (1996) made attempts to develop a measure of women's empowerment within literacy programmes and showed women are more empowered through attending literacy class. Further, Diagne and Oxenham (2001) evaluated 27 programmes in adult basic education. This study reported that from Burkina Faso, from where majority of participants attended the programmes, felt that they had indeed learned how to persuade

their husbands to listen to them more and had gained confidence in steering family affairs. Similarly, Lauglo (2001) analysed how gender relation can be affected by literacy participation in Sub-Saharan Africa and identified the empowerment effect of attending the literacy classes. The longitudinal study of the effect of integrated literacy and basic education programmes on women's participation in social and economic development in Bolivia (Burchfield et al., 2001a) reported that the empowerment effect results in enhanced autonomy in the family and community. Study on literacy shared within the household conducted by Basu et al. (2002) in Bangladesh found that literate household members share their skills with non-literate members. This leads to wage gains for non-literate members whenever there is at least one literate. Another study of Burchfield et al. (2002a) on the effect of integrated literacy and basic education programmes on women's participation in social and economic development in Nepal has proved that the participants may feel empowered because they are stronger as a group, or class attendance may give them an improved status in society. But merely being counted among the schooled may have a placebo effect on empowerment, and its development value may be dubious.

Fiedrich and Jellema (2003) studied on literacy and empowerment, which revealed that women are learning English in Uganda and 'posh Bangla' in Bangladesh. Similarly, indigenous adult education case study (Norwood, 2003) revealed Karen women learning Burmese in refugee camps in Thailand suggests the women empowerment by handling these languages, which were once only dealt by men. Puchner (2003) studied on the socio-economic

impact of participating in literacy programmes in four villages of Mali and described how community resistance to changes in gender power relations instead on improving women's traditional skills as wives and mothers. Case studies made on the gender identities in Bangladesh (Fiedrich and Jellema, 2003) and Uganda (Fiedrich, 2004) also have thrown light to how women participants dispute many of the western ideas on gender relations and health practices in private, though they appear to have adopted new ideas in public.

Abadzi (2003) made a cognitive research on improving adult literacy Outcomes. The study discusses that evidence of women empowerment usually based on self-reporting by participants, rather than observed changes. Similar case studies (D'Souza, 2003) on the women empowerment showed, with the development of 'legal literacy' programmes, there is an increasing evidence of literacy participants learning about and tackling gender inequality through legal means. Detailed case study was made by Attwood et al. (2004) on a REFLECT programme in Lesotho. The study have suggested that women empowerment varies according to context and the kind of decisions involved, whereas a woman may now be able to decide about whether to send her daughter to school also she may not feel able to assert herself regarding family planning. This study further revealed that some participants are able to change gender roles and practice with men taking more responsibility at home.

Akhter (2004) analysed some selected case studies from Bangladesh on women and open learning. The evaluation revealed that literacy could provide a bridge to formal education and vocational training for women who have

been excluded from school by offering practical skills; confidence in the classroom and occasionally, accredited qualifications. The particular benefit to adolescent girls through literacy programmes is that they offer equivalence to a certain level of school education. However, in practice, many literacy class graduates wanting to pursue formal education encounter the same barriers that prevented them from attending school as there is social opposition and they cannot afford the costs in terms of time and fees for secondary education.

Lind (2004) assessed the gender equality and national adult basic education programmes and ascertained empowerment effect of attending the literacy class in terms of increased confidence, self-esteem and assertiveness. Case studies were made on the gender identities in Uganda (Fiedrich, 2004) and Bangladesh (Fiedrich and Jellema, 2003) which discuss, how women participants dispute many of the modern ideas on gender relations and health practices in private, though they are practicing these new ideas. Regarding house hold expenditure management Maddox (2005) assessed the impact of women's literacy in Bangladesh and revealed that in some households, literacy enabled women to establish their right of financial management for the household which is normally being controlled by men.

WOMEN COMMUNITY PARTICIPATION

The literacy programmes were defined as those that offered literacy training under these programmes trying to improve women's social and economic development. A field test of four adult basic educations systems on literacy learners in the United States (Greenleigh Associates, 1968) examined

impact of the programme over a reasonable period of time. The study revealed that literacy participants are inclined to participate in various community activities and programmes. Similarly, a study made by Becker et al. (1976) based on a follow up of participants after one to two years of completing their literacy programmes. This study observed that 84 percent of the former learners reported no change in community participation and among these 49 percent attributed change due to literacy programme participation. Carron et al. (1989) made a quantitative study on the impact of literacy on participants in Kenya. The study used a sample of 371 literacy graduates and 66 illiterates as a comparison group in five different rural locations in the country. Literacy graduates did better in a wide variety of behavioral and attitudinal indicators that included participation in community activities.

Egbo (2000) compared non-literate women to literate women possessing varying levels of reading proficiency and thus formal education in Nigeria. The study, focused on 36 rural women through individual and focus group interviews, found that non-literate women felt their illiteracy had a negative impact on their self-esteem and that it prevented them from full participation in community meetings because others assumed they were not very knowledgeable. In contrast, literate women reported being confident enough to participate in community meetings, considered they knew their rights better than the non-literate women, and felt more confident to make autonomous decisions.

Study on integrated literacy and basic education programmes on women's participation in social and economic development in Nepal and

Bolivia (Burchfield et al., 2002a & b) assessed a wide array of impacts linked to integrated literacy programmes. These studies, primarily of a quantitative nature, which compared women in literacy programmes with non-participants, assessed the social and economic impacts over two years. Several indicators focused on political dimensions and given a reliable look into changes in knowledge, attitudes, and practices regarding the political world. The study of Nepali women (Burchfield et al., 2002b) has measured literacy through a skill test comprising of 49 items and a quasi-experimental/control research design that comprised 773 women participating in literacy programmes and 188 non-participants. The questions were functional in nature and were based on authentic measurement as they relied on real objects, pictures, and posters found in Nepali villages. The study obtained base data at the initiation of the first year and then measured literacy effects after one and two years of programme participation. The analysis distinguished among the programme participants by three levels of participation intensity in the literacy programme as low, medium, and high. The findings showed that by the end of the second year of programme participation, more women in the literacy programmes across all levels of engagement in the literacy programme than those not in literacy programmes demonstrated political knowledge and also participated in community groups and were aware of women's and girls' experiences with trafficking and domestic violence. The differences between literacy participants and those not exposed to the programmes present substantive and consistent differences in favour of the newly literate women. The study also observed that while newly literate women participated more in community groups, the reasons for not participating in community groups

were lack of time. Another significant reason was the lack of community groups in the area. A third reason was lack of interest. This set of reasons clearly reflects the persistence of the sexual division of labour, regardless of educational level. It also suggests that a vicious circle may develop around non-literate communities, as the limited development of social networks such as absence of community groups may prevent new literates from exercising participating behaviours.

A similar study in Bolivia was conducted by Burchfield et al. (2002a) with similar research design, although the measurement of literacy was different as it consisted of a combination of self-reported skills and several measures of writing and reading skills, and the literacy programme participants were treated as a single set. While the Nepali study examined literacy provided by state agencies, the Bolivian study focused on literacy programmes offered by non-governmental organizations. In both the cases of community participation and awareness of legal rights, a significantly higher proportion of women participated in the literacy programme. Community participation in the literacy participants is found more than those who did not attended the literacy programme; after two years also, voting behaviors as well as knowledge of women-related legislation was high among the participants. That these gains materialized in actual community participation is surprising given the fact that women's obstacles to a fuller citizenship, such as time constraints, are not necessarily removed through the possession of literacy skills. The study suggests that, as women obtain literacy skills, their

ability to negotiate relations in the private sphere of the household to their advantage also increases.

IMPACT OF LITERACY ON POLITICAL AWARENESS, PARTICIPATION AND CITIZENSHIP

The connection between literacy and political engagement is predicated on the assumption that as individuals become more exposed to information about their environment, especially the public institutions and government, they will be more prepared to intervene to make such bodies more responsive to their needs. There is expectation that if individuals are engaged in political decisions about various aspects of their lives, an intimate connection emerges between literacy and democracy. It is well known that political development at the individual level calls for persistent social exchanges and the accumulation of relevant experience over time. In many countries today there is a movement away from simple electoral politics to considering the capacity to participate in everyday engagement in community-level activities and decision-making. For many disadvantaged groups, this means not only gaining the pertinent information and having the desire to engage in political action, but also having the cultural and physical space to make political action real. At the individual level, several attitudes and behaviors are commonly recognized as political in nature: engagement in voting, seeking information about candidates or issues, participating in discussion of political issues, and affiliating with a political party or social movement. In the recent past many studies have done to assess the political impact of adult literacy in various countries.

Greenleigh Associates (1968) made a field test of four adult basic education systems on literacy learners in the United States. The study examined impact of the programme over a reasonable period of time. The study found that literacy participants showed an increase in political activities by participating in various political programmes. Similarly, Becker et al. (1976) studied the follow up of participants after one to two years after completing their literacy programmes and observed that 84 percent of the former learners reported no change in their voter registration status among these only 5 percent said they had done so because of participation in the adult and basic education programme. Among those who reported engagement in community participation, 49 percent attributed change due to literacy programme participation.

Boggs (1979) made a study based on follow-up data of three years after programme completion. A sample of 1200 Adult Basic Education students in the United States with valid telephone address were selected for the study. The study resulted in 351 valid responses. The study found that although former ABE students scored higher than non-participants on being registered to vote and manifested higher levels of self-confidence over time, there were no significant differences with respect to having voted in the two electoral periods (1972 and 1976) covered in the study.

Quantitative study on the impact of literacy on participants in Kenya (Carron et al., 1989) showed literacy graduates did better in a wide variety of behavioural and attitudinal changes and participated in elections and local associations. Study of Archer and Cottingham (1996) on the REFLECT Pilot

Projects in Uganda, Bangladesh and El Salvador revealed that women in literacy circles in Bhola Island in Bangladesh improved their confidence and sense of self-efficacy for action within the household but not sufficiently to become involved in any civic organization. Evaluations of Freire-based literacy programs (Stromquist, 1997; Purcell-Gates and Waterman 2000) which have attempted in a variety of settings, from mega cities such as Sao Paulo to small rural areas in El Salvador to towns in Mississippi have probed the greater political impact of Freire-based literacy programmes. These studies showed that, rural women literacy participants in El Salvador claimed a voice in community meetings and that several of them were able to engage in sophisticated socio-political analysis.

Study of Bynner et al. (2001) on economic and non-economic impacts of adult literacy and numeracy skills found that participants are more likely to be active citizens, as shown by voting and expressing interest in politics, and are more liberal and less discriminatory in their attitudes. The studies of Burchfield et al. in Bolivia and Nepal (2002a and 2002b) have evaluated a wide array of impacts linked to integrated literacy programmes. These programmes were defined as those that offered literacy training within efforts to improve women's social and economic development. In these studies, several indicators focused on political dimensions and give reliable look into changes in knowledge, attitudes, and practices regarding political attitude. The data showed that by the end of the second year of programme participation, more women in the literacy programmes across all levels of engagement in the literacy program than those not in literacy programmes demonstrated political knowledge and thought they could even serve as

political representatives. In all cases except voter registration, the more intense the participation in the literacy program, the larger the proportion of women reporting political changes. Although the study did not analyse whether the differences between experimental and comparison groups were statistically significant, the differences between literacy participants and those not exposed to the programmes present substantive and consistent differences in favour of the newly literate women. They also observed greater political changes overall occurred among women with higher levels of literacy class participation, even though the content of the literacy programmes on the violation of women's rights in Nepal was not a central part of the curriculum. Most of the evidences of the study on the political consequences showed from the participants' self-report on the extent to which they have benefited from the programme.

The study of Burchfield et al. (2002a) in Bolivia used similar research design, although the measurement of literacy was different as it consisted of a combination of self-reported skills and several measures of writing and reading skills, and the literacy programme participants were treated as a single set. The findings showed that the political participation and awareness of legal rights, a significantly higher proportion among women who participated in literacy programmes than those who did not, evinced after two years of community participation and voting behaviors as well as knowledge of women-related legislation. That these gains materialized in actual political participation is surprising given the fact that women's obstacles to a fuller citizenship, such as time constraints, are not necessarily removed through the possession of literacy skills. These findings also suggest that, as women

obtain literacy skills, ability to negotiate relations in the private sphere of the household to their advantage also increases.

A quantitative multivariate analysis on the benefits of adult learning using data from the United Kingdom National Child Development Survey was made (Bynner and Hammond, 2004). The study described various social impacts of literacy and showed that taking one or two adult courses between the ages of 33 and 42, as opposed to taking no such courses, increased race tolerance, reduced political cynicism, resulted in less authoritarian attitudes, heightened political interest, increased take-up in membership of organisations and increased the tendency to vote in the election. Similar quantitative studies on impact of literacy in developing countries were conducted (Kagitcibasi et al., 2005) in Turkey. The study used an urban sample of 95 women in an assessment carried out immediately after programmes participation and a subset of 50 women in a follow-up after one year of programme participation. It used various instruments, including a social participation scale, which measured behaviours on voting and participation in community organizations and a self-efficacy scale, which measured the women's engagement in public sphere activities. The study found that literacy programme participants did better than non-participants in the political participation. However, gains in self-efficacy increased considerably while gains in social and political participation increased only slightly.

IMPACT OF LITERACY ON HEALTH AWARENESS

It is well established that low levels of literacy are linked to a variety

of measures of poor health. However, the challenge posed is, what can we do to improve both levels of literacy and levels of health. Many reports have documented the close relationship between literacy and health. Large number of studies demonstrated that people with low levels of literacy consistently had poorer health. There is now a growing body of research evaluating the health benefits of literacy programmes, as opposed to schooling. The statistical correlation between women's literacy and health indicators, particularly decreased fertility, child mortality and increased life expectancy, was the focus of much researches. The relationship between Knowledge, Attitudes and Practice has been identified as key in the analysis of how literacy affects development practices, including the uptake of family planning, immunisation and preventive health care. Although literacy programmes often focus on providing knowledge about family health care, research has brought into question whether literacy classes are the best way to convey such information. Health literacy is a broad concept linked to the impact of poor literacy on health, general understanding of health issues, and access to information, including knowledge about specific conditions such as asthma and diabetes, and participation in healthy behaviours.

Cochrane (1979) correlated fertility and education and demonstrated that there was an inverse relationship between women's literacy and fertility. Subsequently Caldwell, (1979) analysed the impact of women's education on child health. The study concluded that each extra year of maternal education was associated with a 9% decrease in under-five mortality. LeVine et al. (1991), made a case study on women's schooling and childcare in Mexico.

They found that literate women were better able to understand decontextualised health messages. This study also showed that schooling had an effect on mother-infant relationships through introducing women to a new model of social interaction between an adult and children. Women's literacy and its connection to health and family planning in Nepal was studied by Comings et al. (1994) and developed a model in the context of schooling and health linkages to analyse the impact of a women's literacy programme. The study defined main mechanisms that mediate between education and health and family planning. They analysed the case study in terms of time, dispositions, literacy and knowledge, revealing that the literacy programme had a particular impact on dispositions through women meeting regularly as a group. In a study conducted by Cedpa (1995) on the impact of integrating literacy with community-based distribution of family planning in Nepal showed that women preferred not to discuss family planning with the class facilitator. Pointing such instances, this research has brought into question whether literacy classes are the best way to convey information on family planning.

Sandiford et al. (1995) made a longitudinal study on literacy programmes conducted on the impact of women's literacy on child health and its interaction with access to health services. The study analysed the effects of adult basic education in Nicaragua over a period of ten years, and found statistically significant drop in infant mortality amongst mothers who participated in the literacy campaign as compared with those who did not. They also found that the reduced-child mortality rate of adult basic education

participants was greater than for those who had been made literate in primary school.

Hohn (1997) and Hohn (1998) studied on empowering adult literacy and health education. The study emphasised need of participatory approach for health through literacy and mentioned that the key elements of participatory approaches that integrate literacy and health are (1) community processes that create and sustain power sharing (2) enabling learners to develop new beliefs about their efficacy to change their lives and environment (3) a psychologically and physically safe and respectful atmosphere in which to discuss personal health issues (4) learner selection of health topics that affect them and their families (5) active learning such as learners engage in drama, art, and storytelling; create materials; and develop the skills and knowledge for self-advocacy related to health (6) critical thinking and problem solving and (7) language and literacy development reinforced by health education

Freebody and Freiberg (1997) correlated literacy and health. The study pointed out that literacy and health both involve sets of social practices. Smith (1997) evaluated the literacy, welfare and work in Ottawa and found that women participating in literacy programmes began to take more active part in decision making on health needs. Smith (1997) made a comparative study on women's acquisition of literacy skills and health knowledge in Nepal, which also showed that women participating in literacy programmes take a more active part in decision making on health needs.

Moulton (1997) reviewed researches on formal and non-formal education and empowered behaviour for the Support for Analysis and Research in Africa. He described literacy class participants are better able to assert themselves within the household and suggested that it is the social space of the class that contribute to health improvement. Studies on the health literacy and the risk of hospital admission (Baker et al., 1998) showed that inadequate literacy was significantly associated with increased risk of hospitalisation, even the probability of hospitalisation was nearly doubled. Robinson-Pant and Mulukutla (1998) evaluated the literacy programme in Nepal and revealed that though women participants decided that they wanted smaller families and began to value daughters as well as sons, they were unable to convince their husbands and mother-in-laws, so did not adopt family planning. Analysis of International Adult Literacy data by Roberts and Fawcett, (1998) revealed that people with lower literacy levels are more likely to be at higher health risk, with an increased effect on senior citizens.

Small-scale qualitative studies conducted by Egbo (2000) with 36 women in two districts in Nigeria. The study provided evidence about how literacy affects cultural beliefs which have impact on health: for instance, the study found that literate women who had circumcised their daughters would not do so in future since further reading on the subject had sensitised them on potential health hazards involved in such practice. This case study documented coping strategies of non-literate women in relation to health care. The study observed non-literate women's feeling of many disadvantages.

Carr Hill et al. (2001) evaluated two literacy programmes in Uganda. The study found that people were less sure about health-related questions than current affairs, such as who the president was, but that non-literates 'scored substantially lower on nearly all these questions'. They also found that there was less difference between literates and non-literates in relation to questions about modern versus traditional attitudes. The study on the women's literacy and development in Nepal made by Robinson-Pant (2001a) unveiled that the participant's value learning reading and writing for symbolic as well as functional reasons, in preference to receiving health and other development knowledge. In another study Robinson-Pant (2001b) evaluated the impact of literacy on family planning uptake in Nepal. This study found that non-class participants had similar knowledge to class participants on family planning, due to information from other sources such as the media, friends and relations but had no access to contraceptives, other than permanent methods, in the local area.

Gibson (2001) studied child health in Papua New Guinea, and found evidence for substantial indirect effect from literate to non-literate household members. This study, however has merely considered literacy and numeracy skills without regard for where these skills were obtained. In Bolivia, Burchfield et al. (2002a) revealed that improvements in health-related knowledge and behaviour were greater for women who attended literacy and basic education programmes. Positive changes included seeking medical health for themselves and a sick child, adopting preventive health measures, such as immunisation, and greater knowledge of family planning methods.

Likewise the study in Nepal (Burchfield et al., 2002b) suggested that literacy class participation contributed towards health knowledge. The study has looked at the impact of literacy programmes on knowledge and attitudes towards HIV/AIDS in particular showed a clear pattern of increasing knowledge of both STDs and HIV/AIDS among literacy participants.

DfID (2002) made a background briefing paper on improving livelihoods for the poor and the role of literacy. The paper stated that literacy could also provide access to health training: For instance, through Shakti project in Bangladesh, commercial sex workers requested for courses in literacy, initially to overcome social barriers for participating in HIV/AIDS prevention. As with health benefits, such as family planning or AIDS prevention, evidence suggests that though women may have gained awareness about domestic violence or access to further education, it is found more difficult for them to actually make changes at the household level.

PACT (2003) reported that through women's empowerment programme in Nepal which demonstrates the importance of integrating literacy with economic and community action approaches to tackle health problems, the participants got increased individual self-confidence in talking about AIDS, as well as greater awareness of social action as a way to tackle the spread of the disease and provide economic support. Rudd et al. (2004) attempted to measure population levels of health literacy using data from the United States National Adult Literacy Survey and the International Adult Literacy Survey. They constructed a Health Activities Literacy Scale with five levels of literacy-related skills. They found marked differences in health

literacy scores based on adults educational attainment, race/ethnicity, age, health status, income/poverty status, and levels of civic engagement. Studies on the functional adult literacy and empowerment of women as an impact study on functional literacy program in Turkey (Kagitcibasi, 2005) showed that reading even at a very basic level increased the mobility of women in the public domain which in turn had an impact on accessing health facilities.

Many findings of women's education and health outcomes have suggested that behaviour change is more dependent on changing attitudes and values, than on learning new knowledge.

STUDIES CONDUCTED IN INDIA

In India the non-formal education existed in one or another form from ancient time. However the social significance of non-formal education has been unattended until recent to take stock of such educational programmes. However the development in the last decade shows that evaluation of non-formal education programme has been a matter of debate and efforts were made in the recent past to either take stock of all that was happening in this vital area of social significance, or to evaluate any of its aspects. Even then, very few studies have been undertaken in this field. This may be because the non-formal education or any of its counter parts in the form of adult education or social education have not been established as academic discipline in either colleges or universities. Even today this situation is not improved very much. There are not many trained scholars in this field. This created a scarcity of personnel and non-existence of academic departments and non-existence of training facilities in the field caused meagre research output.

Gadgil (1945) initiated systematic research in the field and worked on lapse in to illiteracy. The lapse in literacy was measured by the test developed for reading and writing. A positive correlation between the sharp fall in the lapse in to illiteracy and progressive increase of the standard in which a student leaves the school was observed. He also observed that it was necessary for the pupil to complete a four-year course at school in order to make certain the retention of literacy throughout his later life. Further, in the majority of instances reading and writing habits were neither developed nor maintained, and that the education efforts were wasted even though there was no actual lapse in to illiteracy. The incidence of lapse in to illiteracy was especially high among the middle and backward classes, among the agriculturists and agricultural labourers, and among the poor ones. The lapse was mainly due to disuse of abilities acquired in the school.

This pioneering work was followed by other research projects after a period of more than a decade. Studies on communication of ideas through adult education and the problems of social education (Khan, 1958, cited in Nimbalkar, 1987) revealed that even with the programme of 100 hours of instruction, there was a danger of an adult student lapsing in to illiteracy. He suggested consolidating the gains of learning; at least a total of 125 hours followed by self-education through a library is needed for the requirement of social education. On the basis of these findings he also suggested that to maintain the interest of neo-literates, efforts should be made to distribute literature in simple language on the topics of adults' interests and at the same time, efforts should be made to set up research units in the state level which

may undertake research in basic vocabulary of neo-literates and public opinion should be created in favour of social education.

In general the literacy of women in India is very low and hence the women literacy is very important. Prasad (1967) conducted a survey of literacy in a village of Varanasi district, which showed that the percentage of literacy among men was fourty-eight and among women, it was eleven only. He also reported that there was great enthusiasm among adult for adult literacy classes.

The social education programmes can make a good impact of lives of the learners. This is shown by impact study on social education inn the life of people in Uttar Pradesh, Gorakhpur, Lucknow, Jhansi and Mathura districts (Chaturvedi 1969). The study showed that social education programmes had great impact on the life of the people and people in the rural areas were very much interested in social education programmes. Prasad (1971) attempted an evaluation of literacy programme in terms of their value for adult education and socio economic development and showed impact of literacy programme on the socio economic status of the learners.

Study on the role of social education in rural development of Madhya Pradesh (Kudersia, 1973) revealed the benefit of the programme in their social, political, economical, cultural and hygienic condition and for promoting in them self confidence and self sufficiency, co-operation and tolerance. The level of achievement in the health and recreational aspects was found highest as compared to other areas in which there was not much change. However it was observed that the people remained conservative in

respect of caste system, untouchability, poverty and social injustices, and political awareness remained at a very low level.

An attempt to evaluate the programme of adult education in Wardha district (Agnihothri, 1974) with the objectives (1) to judge as to what extent the programme of adult education yielded positive results (2) to investigate critically the wastage or ineffectiveness in the field so that necessary suggestions could be made and modification in the programme carried out to yield positive results and (3) to study critically both quantities spread and its qualitative impact on the life of the people, literacy being an important aspect of this. The study covered those aspects such as literacy, social attitudes, participation in co-operative developmental activities, recreation, change in living patterns, awareness of responsibilities, improvement in economic condition and physical standards of life, promotion and knowledge and, development of ability to adjust to the community life. Data for the study was collected through observations, interviews, visits and specially devised test as various tools and techniques from a sample consisting of 500 people ranging in the age from 15-55 years. The study found no improvement in the standard of living of the people as a result of developmental activities. The rural people had started realizing the importance of modern farming methods. A good percentage of them understood the necessity of cleanliness. People were mostly conservative and fate oriented and spent their leisure time in praying to god than doing constructive works.

Mali (1974) measured the retention of literacy among the adult neo-literates and the relationship between retention of literacy and classroom

learning factors as well as environmental factors to determine which of the factor needed to be strengthened after establishing relationship between literacy retention and the class room and the environmental factors. He studied with a sample consisted of 310 adults selected from 30 villages. The mean age of the adults was thirty years approximately. The classroom factors considered were motivation to join in the class, duration of the class and the post literacy practice. The environmental factors included occupation, age and locality of the residence of the adult. He has used (1) a graded silent reading comprehension test of three levels of reading with five questions attached to each level (2) a questionnaire eliciting factual information about the class; an interview with each of the adult to ascertain the attitude to the class room conditions. The study revealed that the reading material had very high correlation with the literacy retention. Environmental factors had no influence on the retention and suggested the need for stressing the classroom factors for retention of literacy.

Investigation on the importance of adult education in the socio-economic and political spheres of tribal of Ranchi (Lukra, 1976) to study the impact of adult literacy programmes through personal interviews, case studies and observations revealed a taste of dance and music was developed by the tribal and interestingly, they neglected their own heritage. Along with this, the standard of living of the tribals was found increased and they have also become politically conscious.

Similarly (Venkataiah, 1977) studied the impact of the farmers' functional literacy programmes on the participants in Andhra Pradesh using

the tools such as (1) a reading test (2) an arithmetic test (3) a writing test (4) an agriculture knowledge test and (5) an attitude scale on adult literacy. This study unveiled that there is significant difference in the achievement of literacy skills between experimental group and control group. The experimental group had significantly higher knowledge in modern agricultural practices and adult literacy than their counterpart in the control group .The age and literacy skills were found significantly related to each other and the age of the participants was inversely related to the acquisition of literacy skills the same was the case with the agricultural knowledge of the participants and their age. The study further revealed there is a positive association between the caste of the participants and their literacy skill and significant increase in the literacy achievement and acquisition of modern agricultural knowledge with increase in the socio economic status of the participants. A significant impact of the programme in respect of attitude towards modern agricultural practices and adult literacy was also found on all the age groups, land holding group and socio economic status categories of the participants.

Study on impact of literacy in the rural areas of Hariyana and Delhi (Prakash, 1978) with an experimental group of 594 participating farmers and a controlled group of 200 illiterates from selected villages consisting of males and females showed a positive and significant change in knowledge, attitude and adoption behaviour of the participants through the programmes. The data and information were collected through a comprehensive questionnaire.

An appraisal of adult education programme in Gujarath (Sharma, 1979) was conducted with the help of Ministry of Education, Government of

India as a feed back for policy decisions. The appraisal revealed that 94 percent of the centres in the sample were actually functioning. The rate of drop out was only two percent. Forty three percent of the learners comprised of women. It was showed that 75% of total enrolments were scheduled tribes and other backward classes. The study revealed that the functional literacy, developmental activities and creation of awareness had been neglected in comparison to literacy.

Quantitative analyses were done to assess the political impact of adult literacy. EWLP (1979) made a critical assessment on the world literacy experimental programme. This is one of the earliest quantitative studies conducted in India. While the literacy programme was conducted in some 100 Indian districts, assessment of impact was conducted only in two: Jaipur and Lucknow. Of particular interest is the Jaipur study, which compared individual changes between 1967 and 1974, using a post-facto design with experimental and control groups (the actual size of the groups was not identified). The measures of political outcomes centered on four types of political participation: in cooperatives, youth clubs, political parties, and village councils. The Jaipur study found an association between literacy participation and all the types of participation in the study, but concluded that this association reflected only a tendency, as the results did not reach statistical significance.

Evaluation of National Adult Education in Bihar (Natarajan, 1982) was conducted with an objective to evaluate the performance of adult education programme in Bihar and make recommendations for its greater effectiveness.

The evaluation was primarily based on the three essential components of the programme such as, literacy, functionality and awareness. The main tool of the study was questionnaire. Nearly 85% of the learners were found to earn their livelihood from agriculture. About 6.8 percent of the learners had joined the programme for learning the 3Rs while 30% of the learners felt that, the adult education programme has greatly benefited them in their every day life. The awareness level of learners with respect to co-operative society, family welfare centres and rural bank facilities were found to be inadequate. Also the level of awareness with regard to the minimum legal age of marriage and of exercising the right of franchise in assembly and parliament elections was not found to be satisfactory.

The literacy programmes are reported to change the learners' superstitious beliefs and customs. Sivadasan et al. (1987) conducted a study with a large sample to find out the impact of adult education programme in Kerala. Sample of 2500 learners were selected at random. Check lists, questionnaire and interview schedules were used for data collection. The findings revealed that, female learners are more than males and 31 % of the learners belong to SC and ST and 23% belonged to OBC and the programmes helped many of the learners to change their superstitious beliefs and customs.

Dighe (1995a) studied on women and literacy in a re-settlement colony in Delhi, India and found that the empowerment effect apart from autonomy in the family also effect on the opportunity for women to interact. Similar study (Dighe, 1995b) on the women, literacy and empowerment in Andra Pradesh (India), study evidenced instances of social mobilisation due to

literacy programmes tackling gender issues at a community level in account of the campaign against alcohol in Nellore district of India. Similarly, Nirantar (1997) analysed the Mahila Samakhya Program in Banda district (India), in Mauch. The study showed women are entering male areas of work. The studies also showed that the women are learning languages of power, previously associated only with men as they had access to formal education.

A study conducted by Govindappa (1998) to quantify the impact of adult education in the development of literacy skill, social awareness and functionality revealed that, the overall impact of adult education is negligible and the demographic social and economic factors had significant influence on impact on the learners of the adult education programme. The study also observed that the social variables such as type of family, caste and nativity had significant influence on determining the impact of adult education.

Madan Singh (1996) assessed the impact of adult education programme on modernisation of adult learners in Sarojini Nagar of Lucknow observed that the learners are making greater use of institutional facilities due to their increased knowledge, functionality and awareness acquired through adult education. Adult education increased political awareness by high participation in political activities of the area and lesser dependence on fate and increased faith on work and time resulted in achievement motivation. Also, learner's change in attitude and knowledge has taken place to a significant degree. The study also revealed that the adult education has definitely assisted them in moving ahead towards modernisation.

A case study conducted at Godavari district (Meena and Ramabraham, 1998) to assess the impact of total literacy campaign revealed that the awareness is relatively more in case of legal aspects mainly related to marriageable age of boys and girls and also noticed that significant change in awareness and practice of health and hygiene. Monga (2000) made a case study and revealed the awareness of legal rights and mobilising women to take action against abuse, catching up on both technical skills (including literacy and languages of power) and soft skills, such as enhanced self-esteem and confidence through participating literacy classes. The study also documented that, with the development of 'legal literacy' programmes, there is increasing evidence of literacy participants learning about and tackling gender inequality through legal means.

Similarly, Dyer and Choksi (2001) studied on the literacy, schooling and development in the Rabari Nomads of India. The study showed that becoming literate in English is perceived to be beneficial by those who have been excluded from the higher social class and culture represented in the English language and in formal schooling.

A case study on the profile of the learners who has become literate through Delhi Sarva Shiksha Abhiyan (DSSA) to study the process of becoming literate as well as to study the learning needs of the neo-literates (Nishi and Kumar, 2001) reported that majority of respondents had in store a number of problems in their life. The major problems included the difficult situation as a result of their inability to read bus number, transaction of money etc. These reasons were found as major impetus for joining in the literacy

class. The participants were found become functionally literate. Besides these, few of the respondents were able to guide and monitor their school going children. Interestingly, few of them started reading religious books. Further an interesting and revealing need pattern was observed by the researcher. The single need which was emphasized by one and all was the need for vocational or job related training.

A study (Khandekar 2004) describes a case to demonstrate how literacy empowers Dalit (low caste) women to challenge a culture, which expects them to suffer poverty, violence and to adopt a subservient behaviour. The study revealed that acquisition of literacy and participation in the literacy programme provided women the confidence and opportunity for collective action and leadership against alcoholism amongst community men. These cases demonstrate that literacy programmes can have cultural benefit by initiating positive changes in the norms of behaviour, role and relationship within family and community. However, they also underlined the need for ongoing support to spread and sustain such nascent changes.

THE IMPORTANT PARAMETERS CONSIDERED BY THE STUDIES REVIEWED

Hundred and thirty studies were reviewed related with the present study. A summary of the study is given in Table-1 by classifying them in to ten. These are; studies on impact on impact of adult literacy on attitude; studies on impact of adult literacy on mothers attitude towards children; studies on impact of adult literacy on self –esteem; studies on impact of adult literacy on social and economic conditions; studies on impact of adult literacy

on cultural back ground and studies on impact of adult literacy on life style and leisure; Studies on impact of adult literacy on gender equality, gender role and women empowerment; Studies on impact of adult literacy on Women community participation; Studies on impact of adult literacy on political awareness, participation and citizenship; Studies on impact of adult literacy on health awareness

TABLE 1

Classification of Literature Reviewed

Studies on impact of adult literacy on attitude	**Studies on impact of adult literacy on mothers' attitude towards children**	**Studies on impact of adult literacy on self - esteem**
Archer and Cottingham (1996) Carr Hill et al. (2001) Robinson-Pant (2001) Burchfield (2002)	Comings et al. (1992) Schultz (1993) Burchfield (1996) Cawthera (1997) Bekman (1999) Beder (1999) Egbo (2000) Carr-Hill et al. (2001) Burchfield et al. (2002a) Fiedrich and Jellema (2003) Desmond (2004)	Greenleigh Associates (1968) Young et al. (1980) Young et al. (1994). Archer and Cottingham (1996) Stromquist (1997) Mace (1999) Bingman et al. (1999) Beder (1999) Purcell-Gates and Waterman, (2000) Egbo (2000) Farah, (2002) Oxenham (2004) Millican, (2004) Papen (2005)

Studies on impact of adult literacy on social and economic conditions	**Studies on impact of adult literacy on Cultural back ground**	**Studies on impact of adult literacy on life style and leisure**
Okedara (1981) Kell (1996) Osunde and Omoruyi (1996) Stromquist (1997) Omoruyi (1998) Bullen and Onyx (1998) Bingman et al. (1999) Beder (1999). Rees et al. (2000) Gallacher and Crossan (2000) Putnam, (2000) Baron et al. (2000) Falk et al. (2000) Machin et al. (2001) Machin et al. (2001) Falk (2001) Bynner et a*l*. (2001) Maclachlan and Cloonan (2001) Tuijnman and Boudard (2001) Boudard (2001) Crowther et al. (2001). McIntosh and Vignoles (2001) Dearden et al. (2002) Murtagh (2002) Burchfield (2002a) Aldridge and Tuckett (2003) Chiswick et al. (2003). Coulombe et al. (2004) Strawn (2005) Tett (2007)	Street (1984) Carron et al. (1989). Wagner (1993) Mace (1999) Egbo (2000) Carr-Hill et al. (2001) Chebanne et al. 2001 Herbert and Robinson (2001) Burchfield et al. (2002) Farah (2002) Zubair (2004) Chupil (2003) Tarawa (2003) Norwood (2003) Subba and Subba (2003) Robinson-Pant (2004) Oxenham (2004) Millican (2004) Papen (2005) Maddox (2005)	Stromquist (1997) Egbo (2000) Ahearn (2001) Zubair (2001, 2004)

Studies on impact of adult literacy on gender equality, gender role and women empowerment	**Studies on impact of adult literacy on women community participation**	**Studies on impact of adult literacy on political awareness, participation and citizenship**
Rockhill (1987) Horsman (1990) Reinhold (1993) Leslie (1994) Archer and Cottingham (1996) Leve et al. (1997) Burchfield (1996) Diagne and Oxenham (2001) Lauglo (2001) Burchfield et al. (2001a) Basu et al. (2002) Burchfield et al. (2002b) Fiedrich and Jellema (2003) Norwood (2003) Puchner (2003) Fiedrich and Jellema (2003) Fiedrich (2004) Abadzi (2003) D'Souza (2003) Fiedrich and Jellema (2003) Attwood et al. (2004) Akhter (2004) Lind (2004) Fiedrich (2004) Maddox (2005)	Greenleigh Associates, (1968) Becker et al. (1976) Carron et al. (1989) Egbo (2000) Burchfield et al. (2002a) Burchfield et al. (2002b)	Greenleigh Associates (1968) Becker et al. (1976) Boggs (1979) Carron et al. (1989) Archer and Cottingham (1996) Stromquist (1997) Purcell-Gates and Waterman 2000) Bynner et al. (2001) Burchfield et al. (2002a & 2002b) Burchfield et al. (2002b) Bynner and Hammond (2004) Kagitcibasi et al. (2005)

Studies on impact of adult literacy on health awareness
Cochrane (1979)
Caldwell, (1979)
LeVine et al. (1991)
Comings et al. (1994)
Cedpa (1995)
Sandiford et al. (1995)
Hohn (1997)
Hohn (1998)
Freebody and Freiberg (1997)
Smith (1997)
Smith (1997)
Moulton, (1997)
Baker, et al. (1998)
Robinson-Pant and Mulukutla (1998)
Roberts and Fawcett, (1998)
Egbo (2000)
Carr Hill et al. (2001)
Robinson-Pant (2001a)
Robinson-Pant (2001b)
Gibson (2001)
Burchfield et al. (2002b)
Burchfield et al. (2002a)
DfID (2002)
PACT (2003)
Rudd et al. (2004)
Kagitcibasi (2005

The summary given in Table-1 is discussed below in brief.

IMPACT OF ADULT LITERACY ON ATTITUDE

Archer and Cottingham (1996) observed that literacy programme positively affected the nature attitudes towards women's participation in public formal and non-formal organizations. Carr Hill *et al.* (2001), Robinson-Pant (2001) and Burchfield's study (2002) observed development of positive attitude towards various aspects in participants of literacy classes.

IMPACT ON PARTICIPANT MOTHERS ATTITUDE TOWARDS CHILDREN

Comings *et al*. (1992) Schultz (1993) have pointed out that educated mothers have been shown to be more likely to send their children to school. Burchfield (1996), Cawthera (1997) and Bekman (1999) reported increase in school attendance and enrolment when children's parents had participated in the literacy programme. Beder (1999) reported that the participants have positive influence on involvement in their children's education. Carr-Hill et al. (2001) observed interest of the participants on their children. Burchfield et al (2002a) noted that literate parents were more likely to be able to support children in practical ways. Fiedrich and Jellema (2003) and Desmond, 2004) reported parents helping their children in school and the school curriculum.

IMPACT ON SELF -ESTEEM

Greenleigh Associates (1968) reported the gains in overall self-image due to literacy. Young et al. (1980 & 1994) observed improvement in their self-concept for the literacy participants. Archer and Cottingham (1996) found that women improved their confidence and sense of self-efficacy. Stromquist

(1997) also reported an increase in self-esteem in the literacy participants. Mace (1999) reported women participants' change to confident and outspoken. Likewise, Bingman et al. (1999) reported greater self-esteem than they had before. Beder (1999) reported producing gains in positive self-image due to participation in adult literacy.

Purcell-Gates and Waterman (2000) found that the neoliterates claimed a voice in community meetings and able to engage in sophisticated socio-political analysis. Egbo (2000) compared non-literate women to literate women and found that non-literate women felt their illiteracy had a negative impact on their self-esteem and literate women reported being confident enough to participate in community meetings. Farah (2002) and Oxenham (2004) proved the improvement in self-image and self-esteem through adult education. Millican (2004) and Papen (2005) have reported similar benefit due to participation in literacy classes.

SOCIAL AND ECONOMIC IMPACT

Okedara (1981) reported that the literacy enables learners to express impact of the programme by reporting its effects on their lives. Dighe (1995a) studied on the women and literacy in a re-settlement colony in Delhi, India and found that the empowerment effect apart from autonomy in the family also effect on the opportunity for women to interact. Similar study (Dighe, 1995b) on the women literacy and empowerment in Andhra Pradesh, evidenced, instances of social mobilisation due to literacy programmes tackling gender issues at a community level in account of the campaign as against alcohol in Nellore. Studies of Kell (1996), Omoruyi (1996), Omoruyi

(1998) and Stromquist (1997) have observed revealed that the literacy programme made positive social and economic impact in participants. Bullen and Onyx (1998) found participants like their home and locality where thy have greater socialization. Beder (1999) showed human capital objectives and learners' personal goals could be achieved through adult literacy.

Rees et al. (2000) evaluated the adult participation in learning and suggested that developing an identity as a learner is shaped by the complex interaction of a number of factors. Gallacher and Crossan (2000), Putnam, (2000) and Falk et al. (2000) have reported positive social impact due to literacy participation. Baron et al. (2000) described social impact of literacy as processes between people that establish networks, norms and social trust that facilitate co-ordination and co-operation for mutual benefit, leading to reciprocity and the achievement of mutual goals. Bynner et al. (2001), observed individuals who increase their literacy and numeracy levels improve their chances in the labour market, moving up the occupational status scale and resisting unemployment. Studies of Tuijnman and Boudard (2001) and Boudard (2001) and Crowther et al. (2001) and Murtagh (2002) also described, social benefits of literacy as processes between people that establish networks, norms and social trust that facilitate co-ordination and co-operation for mutual benefit, leading to reciprocity and the achievement of mutual goals. McIntosh and Vignoles (2001) and Dearden et al. (2002) showed that the adult literacy and numeracy programmes are having impact on the employment and earning of the participants.

Aldridge and Tuckett (2003) found that the adults' levels of participation in structured learning remain persistently low. Chiswick *et al.* (2003) found impact of schooling on labour force participation and on unemployment could be attributed to literacy and numeracy skills.

Coulombe *et al.* (2004) identified significant relationship between investments in human capital and a country's subsequent economic growth and labour productivity. Strawn (2005) argued that the discourse of particular communities around education is an important component of social capital because it is a function of interpersonal interaction over time. Tett (2007) reported that appropriate curriculums have impact on an individual's personal, social and working lives.

CULTURAL IMPACTS

Street (1984) reported impact or benefit of participating in adult literacy programmes is not neutral but mediated by the existing cultural context of the individual and communities to whom it is introduced. Carron et al. (1989) evidence to suggest that participants and graduates of these programmes are more likely to express modern cultural attitudes.

Wagner (1993), Barton and Hamilton (1998) found cultural impact or benefit of participating in adult literacy programmes. Mace (1999) reported change in participants' perception of conserved to out spoken. Egbo (2000), Carr-Hill et al. (2001) reported development of modern values in participants.

Burchfield et al. (2002) reported belief in traditional medicines, home remedies and traditional healing in Bolivia. Farah (2002) and Zubair (2004)

showed that in Muslim communities, the ability to read the Quran in Arabic brings respect and status as well as meeting spiritual requirements and considered as a greater cultural impact attained through literacy.

Chupil (2003), Tarawa (2003), Norwood (2003) and Subba and Subba (2003) were reported various cultural changes among the participants. Maddox (2005) found that the women graduates of a literacy programme acquire literacy in Bengali are able to, and some of them begin to, read the translation and interpretation of the Quran.

IMPACT ON LIFE STYLE AND LEISURE

Stromquist (1997), (Egbo 2000), Ahearn (2001) and Zubair (2001, 2004) reported passing the participants leisure time by various activities such as reading and writing.

IMPACT ON GENDER EQUALITY, GENDER ROLE AND WOMEN EMPOWERMENT

Rockhill (1987) and Horsman (1990), Reinhold (1993), Manandhar and Leslie (1994), Archer and Cottingham (1996), Leve et al. (1997) and Burchfield (1996) reported the empowerment of women through literacy to gain greater social and physical mobility through literacy participation.

Diagne and Oxenham (2001) reported confidence of women in steering family affairs as a positive impact of literacy. Lauglo (2001), Basu et al. (2002), Burchfield *et al*. (2002b) have reported on the effect of integrated

literacy and basic education programmes on women's participation in social and economic development.

Fiedrich and Jellema (2003), Norwood (2003) and Puchner (2003) reported change in gender power relations instead on improving women's traditional skills as wives and mothers through literacy participation. Fiedrich, (2004) also have thrown light to how women participants dispute many of the western ideas on gender relations and health practices.

Abadzi (2003), (D'Souza, 2003), Attwood *et al*. (2004), Akhter (2004), Lind (2004), Fiedrich and Jellema (2003) Fiedrich (2004) and Maddox (2005) were reported women empowerment by participating in literacy classes.

WOMEN COMMUNITY PARTICIPATION

Greenleigh Associates, (1968) revealed that literacy participants are inclined to participate in various community activities. Carron et al. (1989) observed positive behavioral and attitudinal indications that included participation in community activities.

IMPACT OF LITERACY ON POLITICAL AWARENESS, PARTICIPATION AND CITIZENSHIP

Greenleigh Associates (1968) participants showed an increase in political activities by participating in various political programmes. Becker et al. (1976) community participation due to literacy programme participation. Boggs (1979) found that students scored higher than non-participants on being registered to vote and manifested higher levels of self-confidence over time

Carron et al. (1989) showed literacy graduates did better in behavioural and attitudinal changes and participated in elections and local associations. Archer and Cottingham (1996) reported confidence and sense of self-efficacy for action within the household but not sufficiently to become involved in any civic organization. Stromquist, (1997), Purcell-Gates and Waterman (2000) showed, rural women literacy participants in claimed a voice in community meetings and that several of them were able to engage in sophisticated socio-political analysis.

Bynner et al. (2001) reported that the participants are more likely to be active citizens, as shown by voting and expressing interest in politics. Burchfield et al. (2002a & 2002b) showed that by the end of the second year of programme participation, more women in the literacy programmes across all levels of engagement in the literacy program than those not in literacy programmes demonstrated political knowledge and thought they could even serve as political representatives.

Bynner and Hammond (2004) showed participants' political interest, increased take-up in membership of organisations and increased the tendency to vote in the election. Kagitcibasi et al. (2005) measured women's engagement in public sphere activities and found that literacy programme participants did better than non-participants in the political participation.

IMPACT OF LITERACY ON HEALTH AWARENESS

Cochrane (1979) demonstrated inverse relationship between women's literacy and fertility. Caldwell, (1979) analysed the impact of women's

education on child health. LeVine et al. (1991) found that the literate women were better able to understand decontextualised health messages. Comings et al. (1994) analysed impact of a women's literacy programme and revealed the literacy programme had impact on dispositions through women meeting regularly as a group. Cedpa (1995) showed that women preferred not to discuss family planning with the class facilitator.

Sandiford et al. (1995), Hohn (1996) and Hohn (1997), Freebody and Freiberg (1997), Smith (1997), Moulton (1997) were described literacy class participants are better able to assert themselves within the household and suggested that it is the social space of the class that contribute to health improvement. Baker et al. (1998), Robinson-Pant and Mulukutla (1998), Roberts and Fawcett (1998) positive impact of literacy on the health awareness and revealed that people with lower literacy levels are more likely to be at higher health risk, with an increased effect on senior citizens.

Egbo (2000), Carr Hill et al. (2001), Robinson-Pant (2001a), Robinson-Pant (2001b), Gibson (2001) and Burchfield et al. (2002b) revealed that improvements in health-related knowledge and behavior were greater for women who attended literacy and basic education programmes, positive changes included seeking medical health for themselves and a sick child, adopting preventive health measures, such as immunisation, and greater knowledge of family planning methods.

PACT (2003) demonstrated importance of integrating literacy with economic and community action approaches to tackle health problems. Rudd et al. (2004) found marked differences in health literacy scores based on

adults' educational attainment, race/ethnicity, age, health status, income/poverty status, and levels of civic engagement. Kagitcibasi (2005) showed that reading even at very basic level increased the mobility of women in the public domain, which in turn had an impact on accessing health facilities.

STUDIES CONDUCTED IN INDIA

The review of literature also points out to certain important studies conducted in India in the areas mentioned. They are summarised in Table 2

TABLE 2

Summery of the Literature Reviewed in India

Studies conducted in India	
Gadgil (1945)	Sharma (1979)
Khan (1958)	EWLP (1979)
Nimbalkar (1987)	Natarajan (1982)
Prasad (1967).	Sivadasan *et al*. (1987)
Chaturvedi 1969	Dighe (1995a)
Prasad (1971)	Dighe (1995b)
Kudersia (1973)	Madan Singh (1996)
Agnihothri, 1974	Nirantar (1997)
Mali (1974)	Meena and Ramabraham, 1998
Lukra (1976)	Govindappa (1978)
Venkataiah (1977)	Monga (2000)
Prakash (1978)	Dyer and Choksi (2001)
	Nishi and Kumar (2001)
	Khandekar (2004)

In India various workers, Gadgil (1945), Khan (1958), Prasad (1967) Chaturvedi (1969), Prasad (1971) Kudersia (1973). Agnihothri (1974), Mali (1974), Venkataiah, (1977), Prakash (1978) Sharma (1979), Natarajan (1982), Sivadasan et al. (1987), Dighe (1995a), (Dighe 1995b), Madan Singh (1996) Nirantar (1997), Govindappa (1998), Meena and Ramabraham, (1998), Monga (2000), Dyer and Choksi (2001), Nishi and Kumar (2001), Khandekar (2004) have studied on various impacts of adult literacy in the recent past and reported different positive impacts.

On the basis of studies conducted in India reviewed (Table 2) it is apparent from most of the studies that adult education has made significant contributions as impact those change that occur in the family and community.

STATUS OF RESEARCH ON ADULT EDUCATION

The present status of research on adult education shows that all the studies are fragmentary in nature than studying the totality of the situation. Most of the studies have come to the conclusion that the impact of the Adult Education Programme was felt to some extent in promoting literacy. The studies also pointed out a few deficiencies on the part of the literacy programmes with reference to lack of training facilities and trained personnel, non-availability of learning and teaching materials lack of awareness and functionality.

The literature reviewed also indicated that majority of the studies conducted in the area of literacy are partially fulfilling the objectives of the NLM and lagged behind in spreading social awareness and functionality. The

studies, which reveal the factors responsible for the success and failure of Adult Education, are rare.

CONCLUSION

The survey of studies attempted in this chapter is not complete even though every effort has been rendered for this. The conclusion drawn from the review of the related literature is that no major attempt had been made to study the impact of the literacy programmes on literacy, awareness and functionality, familial relations, leisure time, vocation, economic conditions, cultural conditions, etc. Hence, the present study is expected to fill this gap.

METHODOLOGY

The various aspects of methodology for conducting the present study are explained in this chapter. The methodology of the present study has been classified and presented in the following headings.

1. DESIGN OF THE STUDY
2. SAMPLE SELECTED FOR THE STUDY
3. TOOLS AND TECHNIQUES EMPLOYED IN THE STUDY
4. DATA COLLECTION PROCEDURE
5. SCORING AND CONSOLIDATION OF DATA
6. STATISTICAL TECHNIQUE USED FOR THE STUDY

DESIGN OF THE STUDY

The present study is a qualitative one. Instead of attempting any cause and effect relationship with the help of experimental and control groups, impact has been assessed by comparing the pre and post participation attitudes and behaviour of the neo-literates. The present study is based on both documentary sources and field sources of data. Documentary sources are various types of books, journals, reports, magazines etc. The field sources of study consisted of 100 neo-literates and 50 persons from the community in Malappuram District. The purposive sampling method was used for selecting the sample to ascertain the representation of all sections of the community. Hence for making the study qualitative and in depth, the investigator decided to collect adequate data through triangular approach.

Triangular approach

The study employed triangular approach in which the data was collected by employing different tools and techniques such as structured interview schedule for the neo-literates and community and participant observation. Through data triangulation, a variety of comparisons were made between observations and past records to find out answer to different questions involving the same concept. Verbal responses of the neo-literates were checked against their actual behaviour. The present study came under the purview of descriptive method of research.

SAMPLE SELECTED FOR THE STUDY

The study was based on a sample of 100 neo-literates and 50 persons from the community representing the three literacy projects of Malappuram district viz. General, Coastal and Tribal Literacy Projects. The investigator decided to select 500 samples by adopting purposive sampling technique for getting the needed samples and avoiding the unwanted ones. It was decided to select the neo-literates from such centres, which had completed at least two primers. At the time of interview, many of the neo-literates were not available because of various reasons. Many of them were out of their house for fishing and some others for collecting forest goods etc., their return journey from their work place took more than a week. Completing interview with one neo-literate took a day. All these reasons forced the investigator to restrict the sample as 100.

Final sample

The final sample for the study was drawn from Malappuram district of Kerala, which comprised of 100 neo-literates and 50 persons from the community. Malappuram is considered as a socially and educationally backward district when compared to the other southern districts of Kerala. Also, Malappuram district stood first in the evaluation of the success of literacy programme conducted by the State Saksharatha Samithi in the first and second phases.

The investigator selected samples from five Panchayaths, which fall under Malappuram district of Kerala. The details of the Block Panchayaths, Village Panchayaths, wards and Name of the Continuing Education Centres from which sample for the study were drawn are listed in Table 3 and those Block Panchayaths and Village Panchayaths are shown in Figure 1.

TABLE 3

Details of the Block, Panchayath, Ward and Centres

Sl. No.	Name of the Block	Panchayath	Ward No.	Continuing Education Centres	No. of Neo-literates
1	Nilambur	Moothedam	10	Kalkulam Girijan Colony	3
		Karulayi	7	Uchakkulam Girijan Colony	21
				Mundakadavu Girijan Colony	4
2	Thirurangadi	Thirurangadi	8	Janavidhya Kendram Vellinakkad	14
			1	Vidhya Prakashini Akshara Sangham	20
		Parappanangadi	1	Alingal Beach Colony	16
3	Kondotti	Chelembra	10	Kelayil Purayil	10
			11	Konothum Kuzhi	11
			5	Muttil Purayil V eedu	1



FIGURE 1 Map showing the Distribution of Block and Village Panchayaths Selected for the Study

The sample can be grouped based on some personal and social variables. The distribution of the final sample as per the variables age, sex, caste, religion, marital status, and occupation are presented below.

Age of neo-literates

It may be pointed out that the age limit prescribed by NLM for the participation of adult education programme is 13-35 years. But in Kerala state the age limit suggested for adult literacy classes is 15-60 years. Table 4 gives an idea of the age wise classification of the Neo-literates.

TABLE 4

Distribution of Neo-literates by their Age in Years

Sl. No.	Age group	Number of Neo-literates	Percentage
1	15-20	2	2
2	21-30	28	28
3	31-40	27	27
4	41-50	22	22
5	51-60	16	16
6	61 and above	5	5
Total		**100**	**100**

Table-2 divides the age group of neo-literates into 15-20 years 2%; 21-30 years of age 28%; 31-40 years of age 27%; 41-50 years of age 22%; 51-60 years of age 16% and only 5neo-literates were above 60 years of age (Figure 2).

It is very difficult to conclude that age has anything to do with the progress of literacy programmes. In this study 28% of the respondents belonging to the age group of 21-30 years is quite alarming. Further it can be said that the participation in literacy, numeracy and functionality, focus should be given to the people below 50 years. While giving training in developmental programnmes and creating awareness in various aspects of the daily life, people of all age groups should be given representation.

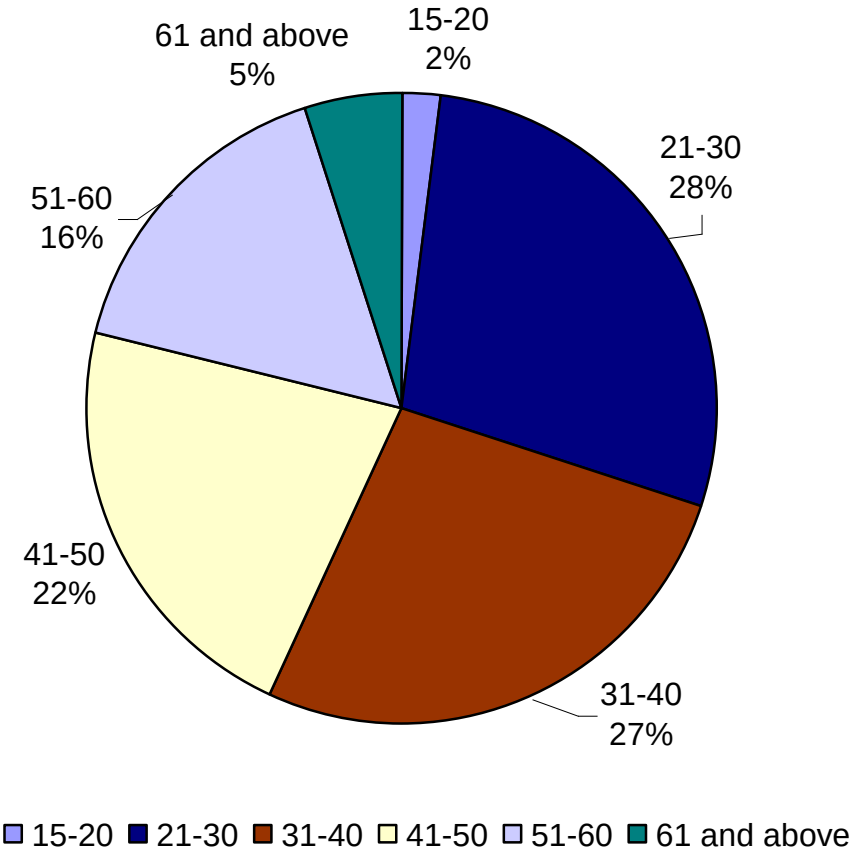


FIGURE 2 Pie diagram showing the age distribution of neo-literates

TABLE 5

Distribution of Neo-literates by their Sex

Sl. No.	Sex	No. of Respondents	%
1	Male	15	15
2	Female	85	85

The sample of neo-literates consisted of 85 females (85%) and 15 males (15%).

Caste of neo-literates

India's women, the scheduled castes and scheduled tribes and other backward classes, which are the under privileged section of the society, are the target of India's adult education programme. As a majority of them live in the villages, the literacy efforts have an impact both direct and indirect on the life and development of the nation as a whole. Classification of learners according to their caste is presented in Table 6.

From the data (Table 6) it is observed that majority of the respondents belong to backward castes (57%) and scheduled tribes (24%), while scheduled caste were 14% and the remaining 5% were other castes.

Comparing to the number of respondents from other castes, Assari, Cheruman and Kumbarans were very few in number.

TABLE 6

Classification of Neo-literates by their Caste

Sl. No.	Caste	SC	ST	OBC	Others	Total	%
1	Paniyan		11			11	11
2	Kattunaikan		13			13	13
3	Kanakkan	10				10	10
4	Cheruman	4				4	4
5	Assari			3		3	3
6	Kumbaran				5	5	5
7	Muslim			42		42	42
8	Thiyya			12		12	12
	Total	14	24	57	5	100	100

Religion of Neo-literates

Classification of neo-literates according to their religion is presented in Table 7.

TABLE 7

Distribution of Neo-literates by their Religion

Sl. No.	Religion	Number of Respondents	%
1	Hindu	58	58
2	Muslim	42	42
3	Christian	-	
4	Others	-	
Total		**100**	**100**

The neo-literates are from Hindu (58%) and Muslim (42%) religion (Table 7). The reason for no participants of Christian community is due to lesser or no Christian communities in the sampled Panchayaths. Further, for obtaining rural women, coastal area neo-literates and tribal neo-literates, concentration was given to particular areas.

Marital status of the neo-literates

Classification of neo-literates according to marital status is presented in Table 8.

TABLE 8

Classification of Neo-literates by their Marital Status

Sl. No.	Marital status	Female	Male	Total	%
1	Married	55	15	70	70
2	Unmarried	10	-	10	10
3	Widow	14	-	14	14
4	Divorcee	6	-	6	6
Total		**85**	**15**	**100**	**100**

A large section of the respondents were married (90%), (Table 8) while in case of males, the percentage of married neo-literates are 15%. The percentage of married female neo-literates was 75%, only 10% of the total samples were unmarried. Among the married female neo-literates 18 % (14) were widows and 8% were divorcees.

Occupational distribution of neo-literates

Classification of neo-literates according to the main occupation is presented in Table 9.

TABLE 9

Occupational Distribution of Neo-literates

Sl. No.	Occupational Category	No. of Respondents			
		Male	Female	Total	%
1	Government employment	-	-	-	-
2	Semi Govt. employment	-	-	-	-
3	Private employment	1	-	1	1
4	Self employment		11	11	11
5	Agriculture	-	-	-	-
6	Coolie/ Daily wagers	12	25	37	37
7	Unemployed	2	49	51	51
	Total	15	85	100	100

Majority of the neo-literates were unemployed (51%). Out of these 51% of the unemployed persons, 49% were females. This is a clear proof for the necessity of implementing any income generating self-employment schemes among women. Majority of these unemployed youths are poor and belongs to under privileged families. Many neo-literates were working on daily wages (37%) and have no job security. The job of the labourers / daily

wagers from the tribal colonies is seasonal. At season they have job for 6 months but at off-season they have no jobs. However, 11% of the respondents were self-employed in pottery and cover making. They are also having the problem of lack of market for their product. Only 1% of the respondents are employed in private sector. The return travel of fishermen and tribal men from fishing and collecting forest resources respectively may be only after three or four days. These tasks prevent them from completing their classes. They cannot let their work suffer for learning classes. Table 9 shows the distribution of occupational categories of neo-literates.

From the above it can be concluded that most of the respondents were unemployed and the next major section of the sample (Coolies/ daily wagers) has no job security.

National literacy mission emphasises the concentration of literacy programmes for the age group of 15-35, because the adults of this age group are generally alert, inquisitive, impressionable and capable of being inspired by emotional commitment to serve the people of the country. In Kerala the literacy programmes were implemented for the age group of 6-60. But for the present study, only people in the age group of 15 and above were taken. The reason here is that the behaviour change that have taken place for the age group of 6-14 after attending the literacy programmes could not be identified clearly because of some psychological and physical changes characterised in that period.

The data necessary for the study was collected from the final sample described above by specific tools and techniques. They are described in the following section.

TOOLS AND TECHNIQUES EMPLOYED IN THE STUDY

As there was no readymade tool for collecting data from the neo-literates, the investigator prepared necessary tools with the help of the supervising teacher. The following tools and techniques were used for the study.

1. A structured interview schedule for neo-literates.
2. An interview schedule for community.
3. Participant observation.
4. Performance test in reading.
5. Performance test in writing.
6. Performance test in numeracy.
7. Examination of official records and other secondary sources.

Description of the tools used

The major features of the tools are described below

1. Structured Interview Schedule for Neo-literates

By considering the large number of respondents involved in this study and the need for factual data, it was decided to use the interview schedule as a major tool for the collection of data. The main advantages of this interview schedule were that it provided an opportunity to establish rapport, to explain

the purpose and make meaning of the questions clear. As per the objectives of this study, an interview schedule was prepared with a view to gather adequate and reliable data for the study. Before preparing the schedule, the investigator studied most of the reference materials related to the present study and discussions were made with the supervising teacher and other experts in the field of adult education. Through reading and discussions the investigator acquired adequate knowledge about literacy programmes and prepared a draft schedule. The draft schedule was presented before the supervising teacher and experts in the field of adult education and suitable changes were made according to their suggestions. A try out of the interview schedule was done for a limited number (10) of neo-literates of Kannur district, which was not included in the final sample. By considering result of the try out, necessary modifications were made in the schedule.

The broad areas covered by the interview schedule were the following.

i) Personal background

One of the main areas of interview schedule is the personal background of the neo-literates. This broad area includes five sub divisions such as education, health and hygiene, vocation, economic conditions and religion of the neo-literates. The questions were constructed in such a way that the answers would give information about these aspects as before and after attending the literacy classes. The investigator sought information about the personal changes that took place after attaining literacy and awareness.

Following are the details of sub divisions put forwarded by the investigator and representative questions from the schedule.

1. Education

Data about the level of education, reading of the newspapers etc., of the neo-literates before and after attending the literacy classes were collected from this area. Some questions are as follows.

1. What did you expect to learn from literacy centres?

1 To learn to sign only.
2 To learn to read and write.
3 To read only (bus board/ Sign board/ etc.)
4 To calculate
5 To earn more
6 To write letters
7 Any other specify.

2. When did you start reading the newspaper?

After you started going to the centre or before that.

3. Do the problems created in the name of religion make you uneasy?

Yes / No

If yes, why? Since when? If no, why?

2. Health and Hygiene

The questions for understanding the health habits, cleanliness, healthful eating, toilet habits, safety precautions and prevention of diseases are included in this section.

Three sample questions are as follows.

1. Do you treat yourself when you are ill? Yes/ No

   If yes why?

   If no, who/ which are your family doctors/ hospital?

2. Does your home have a latrine? Yes/ No

   If yes, from when?

   Where?

   i) Attached to room ii) Near the house iii) common latrine

   If no, what do you use as latrine (pit latrine etc.)

3. Have you ever changed your food habit? Yes/ No

   If yes, since when/

   If no, why?

3. Vocation

The changes that take place in the vocation and attitude towards vocation after attending the literacy classes if any, are intended to be identified here. Some sample questions are given below.

1. Did literacy helped for the improvement of your job? Yes/ No

   If yes how?

   If you are an agriculturist, does your production increased? Yes/ No

   If yes why?

   1. Because of new knowledge about agriculture.
   2. Because of availability of new seeds.
   3. Because of irrigation facilities installed.
   4. Because of agricultural loans.

   Any other reasons specify

   How did you get the above facilities?

4. Economic condition

The questions in the schedule about the economic conditions of the neo-literates are mainly to find out the nature of expenditure, weather it is necessary or not, the nature of savings etc. The representative questions from this section are the following.

1. Has there been any change in your spending habits after you became literate?

   Yes/ No

2. Are you having the habit of saving?

   If yes, how did you learn the habit?

5. Religion

The influence of religion on the day-to-day activities of the neo-literates was collected through questions in this area. The following are the representative questions.

1. Do you make special offerings to cure diseases?

   Yes/ No.

   a) To God b) To orphans c) To widows.

   If yes, why?

   If no, why?

2. Have you experienced any caste barriers for involving in festivals?

   Yes/ No

   If yes, why?

   If no, why?

ii) Family

The second major area concerned in the tool was the family. Data on family income, relation with family members, use of drugs and intoxicants etc., were collected through the questions in this area. The representative questions are the following.

1. Do you discourage girls' education? Yes/ No

   If yes why? If no, why?

2. Do you believe in small family norms?

   Yes/ No

   If yes, why?

   Since when?

iii) Social background

Information about the third major area, i.e., the social status of the neo-literates such as the relation with neighbours, involvement in social activities etc., were collected through the questions in this area. The representative questions are as follows.

1. Are you engaged in social work?

   Yes/ No.

   If no, why?

2. Do you help your neighbours?

   Yes/ No

iv) Cultural background

The data on hobbies and participation of neo-literates in cultural programmes, etc. were collected through questions in this fourth major area. The representative questions are as follows.

1. How do you spend your leisure time?

   Why?

2. How often do you spend your time for cultural programmes?

There were 122 questions in the form of open or close-ended questions in the interview schedule prepared for the neo-literates. A copy of the interview schedule prepared for the neo-literates is given as Appendix-I.

2. Interview Schedule for the Community

An Interview schedule for the community was also prepared by the investigator with the supervising teacher to collect reliable and adequate date about the sample form those people in the community who know them closely. This will avoid the subjectivity that might occur in the responses reported by the neo-literates on the tool described above. The community here means, the people who could authentically comment about the financial, social, cultural, vocational, economic and educational background of the neo-literates. The interview schedule was prepared with the same dimensions and criteria of the interview schedule for the neo-literates. But the number of questions included in the schedule was less as compared to the interview schedule for the neo-literates. Some representative questions from the interview schedule for the community are as follows:

1. Is there any improvement in the life of the learners as a result of attending the literacy classes?

2. Do you find any change in the social involvement of the learner?

There were 18 questions included in the interview schedule for the community. A copy of the Interview Schedule for the Community is given as Appendix II.

3. Participant Observation

Participant observation was another important technique used for the study. Participant observation is meant to validate the date collected from the neo-literates through the Interview Schedule given to them Even though the participant observation done by the investigator was an unstructured one, included observing the physical facilities, cleanliness, utensils of the home, energy sources and relationship with neighbours.

4. Performance Test in Reading

The Reading ability test has been developed by the investigator with the supervising based on the National Literacy Mission (NLM) Literacy Norms to test the reading ability of the neo-literates. The following are the literacy norms for reading put forwarded by NLM (1996).

1. Reading aloud with normal accent. Simple passage in topic related to the interest of the learners at a speed of 30 words per minute.
2. Reading silently small paragraphs in simple language at a speed of 35 words per minute.
3. Reading with understanding road signs, posters, simple instructions and newspapers for neo-literates etc.
4. Ability to follow simple written messages relating to one's working and living environment.

The test for the study is categorized into four sections. The first section is the reading ability at a speed of 30 words per minute of short passages of 3 sentences of small length selected from their primer.

Those who read the sentences correctly and without breaking the words into letters, and exhibit normal accent would be considered to have scored the maximum 8. This is an oral test and testing speed is not practical.

The second section is the ability to read silently small paragraphs up to 35 words. This competency will be tested as part of the fourth section.

The third section is the ability to read with understanding. The understanding of simple instructions and road signs have been combined and treated together. Examples from either could be used for this. The understanding of 'posters' and 'neo-literate news papers' has been combined and simple examples of either category could be used. There are four situations namely reading road sign, reading simple instruction, understanding poster and understanding newspapers for neo-literates. All these determine the form of testing of Reading with understanding Each item provided in the test if understood correctly will be given a score of 3. A total of four items will be given thus making the maximum score 12 this section.

The fourth section is the ability to read simple written messages. The section two is a part of this section. The neo-literates are required to read simple written messages taken out from their Primer. There are four oral questions based on what they have read. Each correct reply will be given a

score of 5 and the maximum score is 20. A copy of the test is presented as Appendix III.

5. Performance Test in writing

Writing ability test for neo-literates has been developed by the investigator with the help of supervising teacher based on the National Literacy Mission Norms for writing. The NLM Literacy norms for writing are:

1. Copying with understanding at a speed of seven words per minute.
2. Taking dictation at a speed of five words per minute.
3. Writing with proper spacing and alignment.
4. Writing independently short letters and application and filling in any form for day-to-day use.

The writing ability test used in the study has three sections. The first section is taking dictation of 5 words per minute. The learner will be required to write names of five familiar objects. Each correct word will be given one score and the maximum score will be 5. The second section of the writing test is writing with simple sentences and the third section is writing simple letters and applications. The section two is tested along with the third section. Three types of situation have been given in the norms- short letters, application and forms. The writing competency will be evaluated for two situations namely writing of a short letter and filling up of a form. While writing the letter a typical situation could be given to the learner. The total score for this section is 20. As far as the ability to fill up the form is

concerned, the top mark is 5 for its correctness. Thus the test has a maximum score of 30. The scoring of this section was based on the correctness of the format of the letter (5 scores), spacing (5 scores), alignment (5 scores), and concluding the letter on the idea given (5 scores). A copy of the test is presented as Appendix IV.

6. Performance Test in Numeracy

The test for performance in numeracy has been developed by the investigator with the help of supervising teacher based on the NLM Literacy Norms; which are:

1. To read and write 1 to 100 numbers.
2. Doing simple calculations without fraction involving additions, substraction upto three digits and multiplication and division by two digits.
3. Working knowledge of metric units of weights, measures, currency, distance and area and units of time.
4. Broad idea of proposition and interest (without involving fraction) and their use in working and living conditions.

The performance test developed for the study is categorized into four sections. First section is to read and write 1 to 100 numerals. Two numerals of 2 digits, each of which was already given in the reading section, which the learner will be asked to read. Thus reading of numerals will be scored under the Competency Reading. For testing the skill in writing of numerals, the learner will be asked to write six numerals of two digits each. For each correct

writings, the learner will get ½ score and maximum score for this competency is 3. The second section is doing simple calculations without fraction involving addition, subtraction up to three digits and multiplication and division by two digits.

The third section includes working knowledge of metric units of weights, measures, currency, distance and area, and units of time. The second and third sections are treated together. The maximum scores of addition and subtraction are 10 each and for multiplication, it is 3 and for division the score is 4.

The fourth category is the proportion and interest without fraction and their use. This category will be tested only for those who have completed post literacy primers. The maximum score for this section is 3.

The total score for Reading and Comprehension Competency is 40 and minimum required for a learner to pass the test is 20. For Writing Competency the total score is 30 and minimum requirement for qualifying the test is 15. The total score for Numeracy is 30 and for passing the test requires 15. Minimum percentage of marks required for a learner to qualify the test is 70%. A copy of the test is presented as Appendix – V.

Validity of the Tests

Content validity of the Tests is ensured by careful examination of the course textbooks, syllabi, objectives and the judgment of subject matter specialists.

DATA COLLECTION PROCEDURE

The investigator had carried out all the interviews personally with prior planning and preparation. A time schedule for data collection was prepared in consultation with the supervising Teacher. The member of neo-literates proposal as sample for the study was 500 from all the block panchayaths of Malappuram District.

But due to the decision to select the neo-literates from such centres, which had completed at least two primers and also the non-availability of the neo-literates at the time of interview the final sample came upto only 100. This sample was from five-block panchayaths. The investigator at first contacted the District Saksharatha Samithi Office. He introduced the investigator to the instructors and they took her to the neo-literates and other prominent persons in the village or locality. Before conducting the interview with neo-literates and important persons from the community, they were explained with the objectives of the study and the purpose of the interview and thereby made support with the interview performance tests in Reading, Writing, and Numeracy were also administered individually just after completing the interview. Observation were also made to collect firsthand experience of home conditions, cleanliness, relations, habits etc. of the neo-literates the doubts regarding certain questions in the interview were cleared before proceeding further. Interview of learners was conducted in a very friendly atmosphere at their homes. Sixteen months was taken for completing this data collection.

Follow-up study

To know whether the impact of the study is retained or not, the investigator had conducted a follow-up study on a limited number of the same sample of one literacy centre (Janavidhya Kendram, Vellinakkad). Eight learners were available in the centre for this study. By the time of the follow-up, they have qualified the equivalency test conducted by State Saksharatha Samithi. All the techniques and tools employed in the collection of original data were used for the follow-up study also. The data on this was also analysed and provided in Chapter V.

SCORING AND CONSOLIDATION OF DATA

The interview schedule for the neo-literates the main tool used in the study, which contained open-ended and closed ended questions were processed, tabulated, classified and analysed keeping in view the objectives of the study. The important tables were prepared and the data were interpreted quantitatively and qualitatively.

STATISTICAL TECHNIQUE USED FOR THE STUDY

Percentage analysis was used for analysing the data of the study.

The results of the analysis and conclusions are provided in the following Chapters.

ANALYSIS AND INTERPRETATIONS

Literacy confers a wide set of impacts on individuals, families, communities and nations. Providing an evidence-based account of these is not straightforward. Most research does not separate the impacts of literacy from those of merely attending school or participating in adult literacy programmes. Impacts such as political awareness, empowerment and critical reflection, are intrinsically difficult to measure. With these stipulations in mind, a spectrum of impacts associated with literacy can be identified. The human impacts are deeply tied to an individual's self-esteem, confidence and personal empowerment. Such impacts bring a sense of greater social space for individual and collective action. Connected to this increased civic engagement – whether in unions, community activities or politics as such is found to be correlated with participation in adult literacy programmes. Similarly, cultural impacts of literacy in broad sense include beliefs, values and attitudes, norms and practices, and roles and relationships, which characterize a people in a particular region or ethnicity. This mean that many of the impacts of literacy to a culture that is, what people believe and how they behave are also the impacts, which can also be categorized as social or political. Therefore in real sense it is difficult to separate out specific categories of impacts. Therefore it is important to recognize the issues, which show that determining various impacts of literacy is a complex endeavor.

The attitudes lifestyles and behaviour are supposed to be cultural impacts yet are also the key elements to consider in relation to improved

health and fertility control which are also social impacts. Rather than attempting to demarcate each impact rigidly to avoid such overlap, in this study, it has taken to discuss similar kind of issues under two or more impacts. Therefore one has to hang on to a holistic outlook on literacy processes, rather than attempting and assessing in terms of demarcation of different impacts. Thus reported impacts need to be analysed in relation to the specific framework of the research, rather than implying that literacy has universal impacts.

The findings of the study are presented below under the following sections.

I. PERSONAL BACKGROUND

This section contains five sub sections. The findings are presented in these subsections.

a) Impact on Education

The reason for joining in the literacy class is very important because the drop out from the class and interest for learning highly depends on the reason for joining in the class. The individual should be aware of the necessity of learning and impact that the learning can make in his life, how day to day difficulties faced being an illiterate can be solved etc. The motivation is therefore important to continue the learning programme. The high the motivation high will be the interest to learn and absorb the things.

When the respondents were asked the reason for their joining/ attending the classes, only 10% had said that they joined in the class due to interest. Majority (70%) responded that they joined in the class to spend time and 3 % due to pressure from others. However 13% people stated that they joined both due to pressure from others and also to spend time. Similarly 1% joined due to interest and pressure from others, while 1% due to pressure from others and to spend time and rest 2% reasoned that they joined the class due to interest, pressure from others as well as to spend time (Table 10).

TABLE 10

Data and Result Showing Reasons for Joining in the Literacy Class by the Neo-literates (N=100)

Sl. No.	Reasons for Joining in the Literacy Class	Respondents (%)
1	Because of interest	10
2	To spend time	70
3	Pressure from others	3
4	Because of interest and to spend time	1
5	Because of interest and pressure from others	1
6	To spend time and pressure from others	13
7	Because of interest, pressure from others and to spend time	2

Janavidhyakendras (JVK) and Aksharasangham (AS) are established to facilitate continuing education for the neo-literates so that the neo-literate can learn more things and continue their education, otherwise whole the efforts taken for making illiterate to literate will be in vein if the neo-literate forgets what they learned through the literacy classes.

The respondents were asked whether they go to Janavidhyakendras and Aksharasangham it was observed that only 11% used to go to such facility centers, the rest (89%) had not availed the facility due to various reasons (Figure 3).

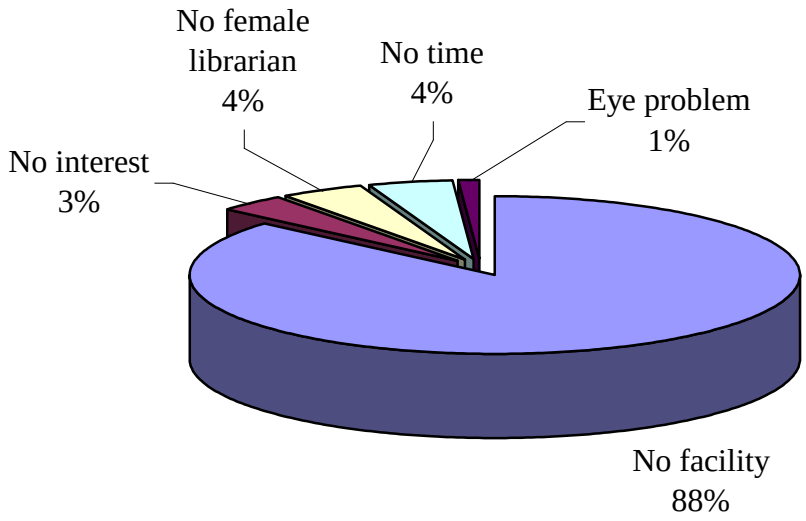


FIGURE 3 Reasons for Not Attending Neo-literates in JVK/AS

Among those who have not gone to the facility centres, 88% said that they have no facilities such as Janavidhyakendras or Aksharakendras. Others stated various problems such as no female librarian (4%), no interest (3%) and no time (4%).

An attempt was made to find out the performance of neo-literates in reading, writing and numeracy abilities in detail.

The reading Ability of the neo-literates have been tested by administering Reading Ability Test prepared based on the NLM Literacy norm. On the basis of the norms put forwarded by NLM the neo-literates were categorized into five sections i.e., neo-literates with ability to Read aloud with normal accent simple passages at speed of 30 words per minute; with ability to read silently small paragraphs up to 35 words per minute; an ability to read with understanding road signs, posters; simple instructions; ability to read about living environment and neo-literates who could not read any words or letters.

TABLE 11

Data and Result Showing
Centre wise Reading Ability of the Neo-literates

N=100

Continuing Educational Centre	**Reading Ability**					
	30 words/ minute (in %)	35 words/ minute (in %)	Understanding Simple instructions and News papers	Simple written messages relating to environment	No ability to read	Total (%)
Kalkulam Girijan Colony	1	1	1	-	-	3
Uchakulam Girijan Colony	5	10	5	1	-	21
Mundakadavu Girijan Colony	2	1	1	-	-	4
Janavidya Kendram, Vellinakad	-	2	4	8	-	14
Vidya Prakashini Akshara Sangham	-	6	8	6	-	20
Alingal Beach Colony	8	4	4	-	-	16
Kelayil Purayil	8	2	-	-	-	10
Konothum Kuzhi	6	2	2	1	-	11
Muttil Purayil	-	-	-	-	1	1
Total	**30**	**28**	**25**	**16**	**1**	**100**

The analysis revealed that 3% of the neo-literates were able to read up to 30 words per minute and 28% were able to read up to 35 words per minute. However, 26% of the neo-literates could understand simple instructions. Only 1% of the neo-literates have gained fluency in reading simple written passages (Table 11).

Similarly, the writing ability of the neo-literates was tested by administering Writing Ability Test prepared based on the NLM literacy norm. The norm put forwarded by NLM classifies neo-literates as neo-literates those who can copy 7 words per minute, take direction at a speed of 5 words per minute, write with proper spacing, write applications and short letters and no ability to write.

TABLE 12

Data and Result Showing Centre wise Writing Ability of the Neo-literates N=100

Continuing Educational Centre	Writing Ability					
	Copying 7 words per minute	Taking direction at a speed of 5 words per minute	Writing with proper spacing	Writing applications and short letters	No ability to write	Total (%)
Kalkulam Girijan Colony	2	1	-	-	-	3
Uchakulam Girijan Colony	3	3	5	5	5	21
Mundakadavu Girijan Colony	2	-	-	-	2	4
Janavidhaya Kendram, Vellinakad	-	1	3	10	-	14
Vidya Prakashini Akshara Sangham	8	6	3	3	-	20
Alingal Beach Colony	4	4	4	4	-	16
Kelayil Purayil	5	3	2	-	-	10
Konothum Kuzhi	3	6	2	-	-	11
Muttil Purayil	-	-	1	-	1	1
Total	**27**	**24**	**20**	**22**	**7**	**100**

Data on writing ability revealed that, 27% of the neo-literates could copy 7 words per minute and 24% were able to take direction at a speed of 5 words per minute. However, 20% were able to write with proper spacing and 22 % could write applications and short letters. Few (7%) had no ability to write at all (Table 12).

The numeric competency of the neo-literates was determined according to the norms of NLM. According to the norm, numeric competencies of neo-literates is classified as read and write numeral 1-100, able to do simple calculations without fraction, working knowledge of metric units, broad idea of proposition and interest, and no abilities.

The data on numeric ability revealed that, many (45%) were able to read and write numeral up to 1-100 and 25% were able to do simple calculations without fraction. Few (7%) were having working knowledge of metric units, none was having broad idea of proposition and interest and 23% did not have any numerical abilities (Table 13).

TABLE 13

Data and Result Showing
Centre wise Numeracy level of the Neo-literates

N=100

Continuing Educational Centre	**Numeracy level**					
	Read & Write 1+100 Numeral	Simple Calculations without fraction	Working knowledge of metric units	Broad idea of proposition and interest	No ability	Total (%)
Kalkulam Girijan Colony	2	-	-	-	-	3
Uchakulam Girijan Colony	10	6	1	-	4	21
Mundakadavu Girijan Colony	2	-	-	-	2	4
Janavidhaya Kendram, Vellinakad	2	7	5	-	-	14
Vidya Prakashini Akshara Sangham	10	5	1	-	4	20
Alingal Beach Colony	10	2	-	-	4	16
Kelayil Purayil	5	2	-	-	3	10
Konothum Kuzhi	4	2	-	-	5	11
Muttil Purayil	-	1	-	-	-	1
Total	**45**	**25**	**7**	**0**	**23**	**100**

The motivation to join in the literacy class depends on what is going to learn from the literacy classes. One should have to assess the problems facing due to illiteracy and the gain by attending the class. When the respondents were asked what they had expected to learn from the literacy class, majority (52%) answered that to write letters and 12% expected to read, write and to calculate. However 10% expected had to write letters and to learn to sign (Table 14)

TABLE 14

Data and Result Showing
Expectation of Neo-literates to Learn from Literacy Classes

(N=100)

Sl. No.	Expectations	Respondents (%)
1	To write letters	52
2	Learn to read and write	6
3	Read, write and calculate	11
4	Read, write, read sign board, bus board etc.	4
5	Write letters to sign	10
6	Learn more and write letters	9
7	To write letters, read, calculate, read sign board, bus board, to sign and to learn more	8

It is found that only 60% of the respondents had received the literacy certificate after the course.

The dropout may happen in the literacy class due to various reasons. The learning atmosphere, the availability of time and other personal problems as a responsible adult may come as major factors in the way of an adult learner. These may cause the learner to leave the literacy class half way through. However in the present study, only 8% of the respondents agreed that they felt to leave the class half way through.

Regarding reading of newspaper, 51% of the respondents were having the habit of reading from various sources. However, of those are having the habit of reading, 4% only were found subscribing for a newspaper (Figure 4). Others use to make use of library (36%), neighbors (34%) and other sources (26%).

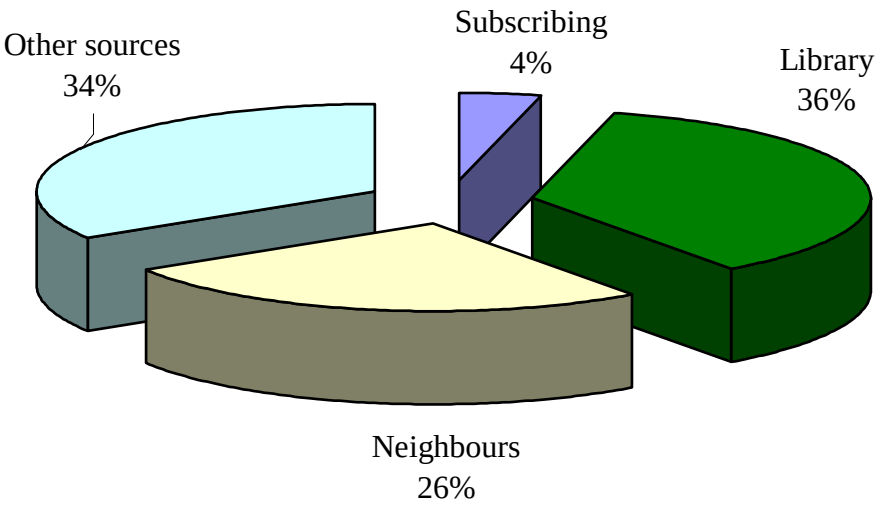


FIGURE 4 Source of Newspaper for Neo-literates

It is observed that 51% of persons having the habit of reading the newspapers after attending the literacy classes. Likewise, their reading of number of newspapers also varied. Of the 51% respondents who are having the habit of reading, majority (71%) are found to read more than one paper and 34% are found to read more than two papers (Table 15).

TABLE 15

Data and Result Showing
Reading of Different Newspapers by the Neo-literates

(N=100)

Sl. No.	Name (s) of the newspaper	Respondents (%)
1	Malayala manorama, Chandrika, Mathrubhumi	19
2	Malayalamanorama, Mathrubhumi	12
3	Malayala manorama	8
4	Chandrika	4
5	Mathrubhumi	3
6	Mathrubhumi, Chandrika	5

(Responses provided for multiple answers and hence the total does not add up to 100 percent)

The dropout may happen in the literacy class due to various reasons. The learning atmosphere, the availability of time and other personal problems as a responsible adult may come as major factors in the way of an adult learner. These may cause the learner to leave the literacy class half way through. However in the present study, only 8% of the respondents agreed that they felt to leave the class half way through.

The learners are expected to earn greater understanding of the local bodies such as panchayath, village council, district council, panchayathi raj etc., through the literacy class. This will enable the learners to take part in the social development of the area where they live and they can better understand the electoral system so they can be a part of social development as a responsible citizen.

Of the respondents 58% had heard about the Panchayati Raj and District Council. Of these 37.93% were heard about the Panchayati Raj and District Council after attending the literacy class. Others heard about these through various media such as radio and newspaper (37.93%), 20.68% from gramsevaks (Figure 5).

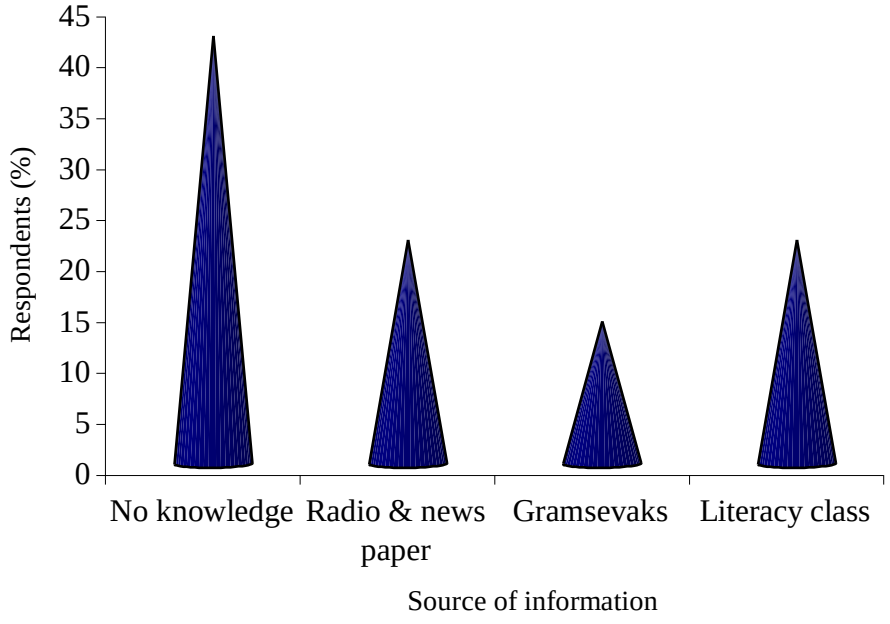


FIGURE 5 Knowledge and Source of Information on Local Bodies among Neo-literates

Literacy can make in the learners an eagerness to know the events taking place in the world. This will develop as the literate understand he or she is an integral part of the society. When the neo-literates were asked regarding the awareness on the events taking place in the world, 58% of the respondents were aware of the events taking place in the world. Media for majority of the respondents were radio (30%), TV, newspaper and talks (Figure 6).

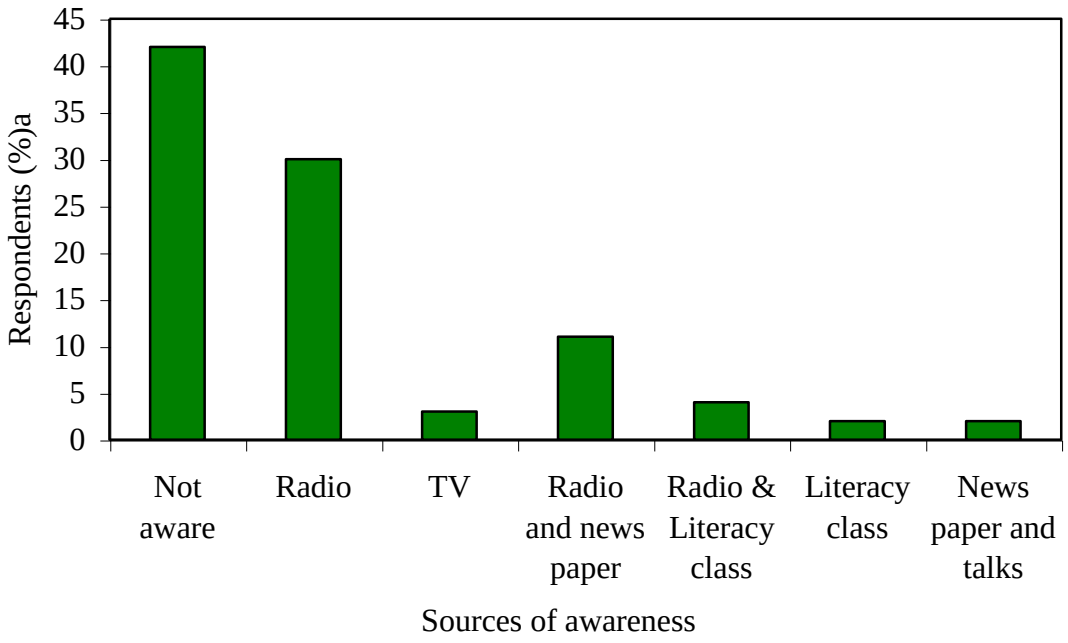


FIGURE 6 Sources of Awareness on World events among Neo-literates

Among various subjects of world events such as political changes, war, art and literature as well as sports, majority of the respondents were aware of war (23%), followed by war as well as political change (15%), while the respondents who were aware of sports were comparatively less (Table 16).

TABLE 16

Data and Result Showing
Awareness on World events among Neo-literates

(N=100)

Sl. No.	Subject on which aware	Respondents (%)
1	Not aware	42
2	Political changes	4
3	War	23
4	Sports	2
5	Political changes and war	15
6	Political changes, war and art & literature	4
7	Political changes, war and sports	6
8	Political changes, war, art & literature and sports	4

The literate people are supposed to have empathy to people suffering from war, hunger, natural calamities and other miseries. Majority (71%) agreed that the world events such as war and hunger hurt them.

The consumer has the right to know every detail of the product he/ she intends to purchase. Similarly, getting the market value for the producer while selling a commodity is vital. Many times illiterates are exceedingly victims of cheating by various agents especially while buying and selling of materials. Therefore teaching on the customer right is very important through the literacy class. In the present study major part (82%) of the respondents were found not having the knowledge about the customer right. Of the 18% who are having the knowledge on costumer right, 55.55% got the knowledge from

the literacy class. The rest got knowledge on the costumer right from radio (27.77%) and newspaper (6%).

Government is having various schemes for destitute and poor people to assist them by providing the financial assistance. Many people don't have the knowledge on such financial assistance though they are eligible for such assistance. The people will utilize such financial assistance when they are aware on such schemes. Widow pension, old age pension, agricultural pension etc., are some of such assistance. In the present study only 42% respondents were found to know about such pensions. Of this 21.42% got the knowledge from the literacy class, 38.09% got the knowledge from the officials and 40.47% from the gramsevaks (Figure 7).

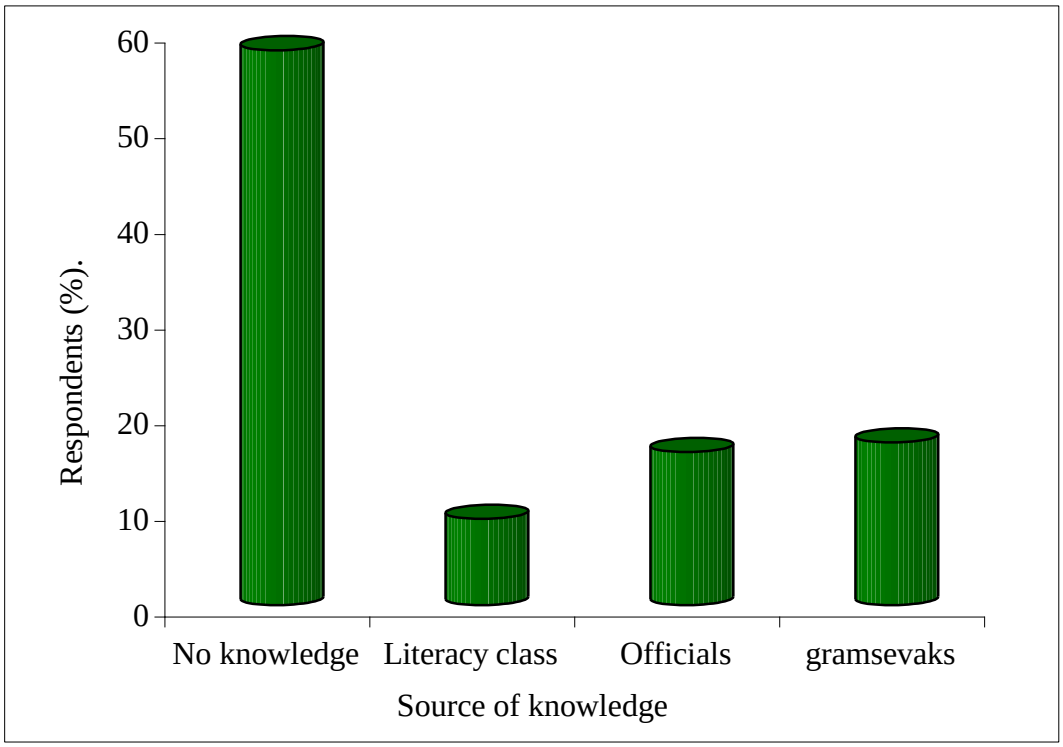


FIGURE 7 Knowledge and Source of Knowledge on Various Pensions among the Neo-literates

Literacy classes are supposed to develop the love to nation and know about the nations relation with the neighboring countries as a responsible citizen. Surprisingly, 10% only were aware about the India's relation with the neighboring countries. Radio, literacy class and news paper were the main source of awareness on this (Figure 8).

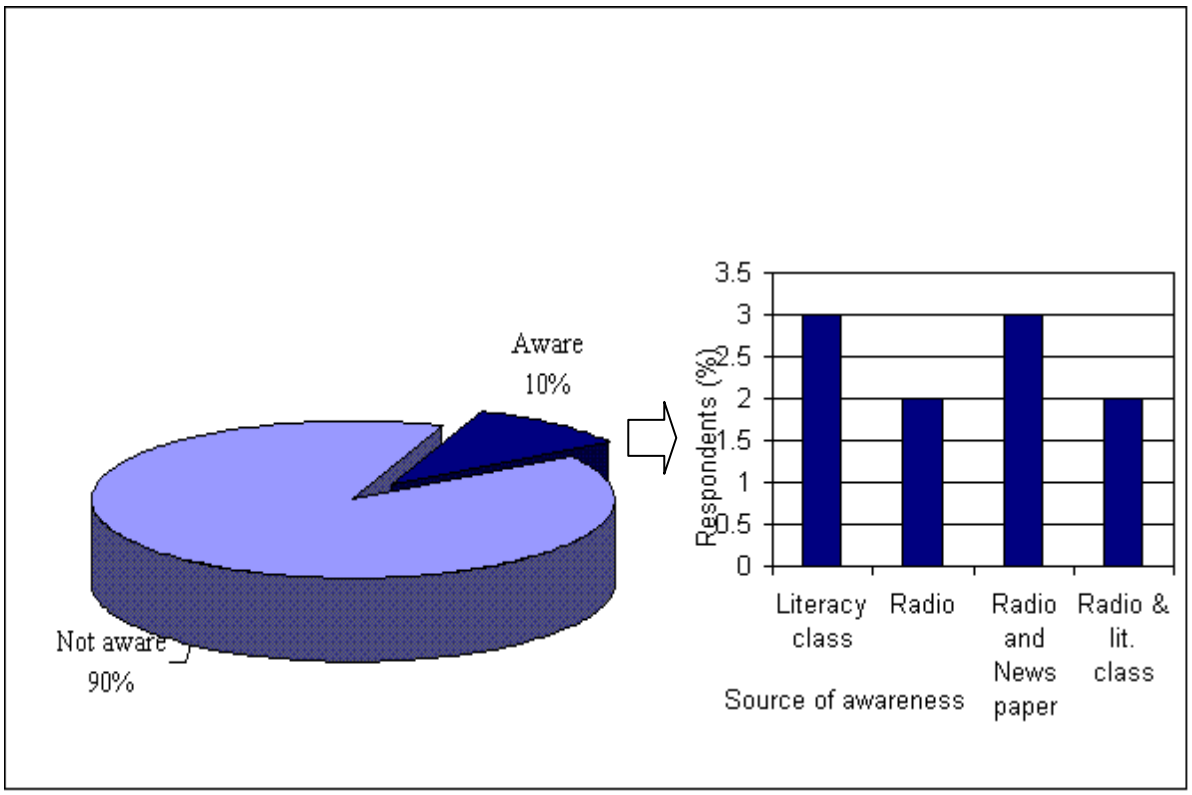


FIGURE 8 Awareness about India's Relation with Neighbouring Countries among Neo-literates

Similarly, when the respondents were asked whether they know anything about India's internal problem, 89% said they are not aware only 11% were aware about the internal problems of India. Similarly 89% responded that the problem related to religion make them uneasy.

Discussion

The findings of the study point out to the following conditions for the impact of the literacy class on Education.

The Present study showed that only 10% of the participants joined in the class due to their own interest to learn. Though the majority claimed that they joined in the class to spend time, their presence in all the classes shows that the classes could sustain their motivation. Only 8% wanted to discontinue the class halfway through and the majority never felt so. This is an evidence for the positive impact of the large-scale literacy awareness programme on the people to make them aware of the need for literacy.

Continuing education is equally important for the neo-literates. But the results of the study prove that only 11% used to attend facility centres such as Janavidhyakendras and Aksharasanghams, which are meant for this. The rest did not attend due to lack of such facility centers.

The present study showed that 51% participants developed the habit of reading newspaper available from various sources. The appealing thing is that 4% of participants were found subscribing to newspaper and among this majority were found to read more than one newspaper. Though it is half way through, this indicates that the literacy programme have made very good impact by developing reading habit among the participants.

The present study shows that 58% of the respondents were aware on events taking place in the world through radio, TV, newspaper and talks. This has even created feeling as a citizen and also they possessed their own

opinion about the things happening around the world by evaluating with whatever knowledge he or she is having. Majority (71%) agreed that the world events such as war hunger etc. hurt them. The knowledge acquired through various media might have created a sense of some kind of involvement in the society and world as a whole, which formed empathy to people suffering from far away due to war, hunger, natural calamities and other miseries. This shows that the literacy programme could create a democratic sense and feeling as a universal citizen among the participants. The study observed low impact of literacy on the participant's knowledge on India's relation with neighboring countries and the internal problems of the country. This may be due to participant's concentration to other news, which is more interesting to them.

This study revealed that 58% of the participants have heard about the panchayatiraj and District council. Of these 37.93% heard about the panchayati raj and District council after attending the literacy class. Others heard about these through various media such as radio, newspaper and from gramsevaks. The awareness about local bodies by majority of the respondents in the present study is a first step towards the political participation. The observation of present study also indicates literacy classes' impact on such political awareness.

There are examples impacts on such political awareness among the literacy participants. In Kenya, Carron *et al*. (1989) reported that literacy graduates did better in a wide variety of behavioral and attitudinal changes and participated in elections and local associations. Boggs *et al*. (1979)

reported that adult basic education participants scored higher than non-participants on being registered to vote and manifested higher levels of self-confidence over time. Similarly, Stromquist (1997) and Purcell-Gates and Waterman (2000) in El Salvador and towns in Mississippi have probed greater political impact of Freire-based literacy programs. Studies by Bynner *et al*. (2001) on economic and non-economic impacts of adult literacy and numeracy skills found participants are more likely to be active citizens, by voting and expressing interest in politics, and are more liberal and less discriminatory in their attitudes.

The knowledge on consumer rights is very essential for any adult person. In the present study 82% of the respondents were not having knowledge about the customer rights. Of the 18% who are having this knowledge, 55.55% acquired the knowledge from literacy classes. These findings showed that the awareness on the costumer right though less (18%), the literacy classes made impact on some participants by making them aware of customer rights. This may be due to less emphasis given for the subject in the literacy class.

The present study revealed that only 42% respondents were having the knowledge of different financial assistance provided by the government. Of this 21.42% got the knowledge from the literacy class, 38.09% got the knowledge from the officials and 40.47% from the gramsevaks. This shows that though some of the participants were aware on such schemes through the literacy classes the others were not aware and have not benefited from such schemes.

Thus the findings of the study show that the impact of the literacy class on general awareness and on other educational aspects of the participants is in a mixed manner; some showing an impact while the others are not at all touched by the class.

The final conclusion is that the programme could not educate people on the important rights and provisions that directly touch their life.

b) Impact on Health and Hygiene

Illiteracy is a pervasive yet chiefly recognized social dilemma. It threatens the health and well being of millions of people. It is estimated to inflict considerable expenditure on the health care system, yet it has not emerged as a top priority for public policy and government decision makers. Evidence is escalating that literacy has a strong impact on health, acting through both direct and indirect means. Not only is literacy a determinant of health in its own right, it is also closely associated with other socio-environmental determinants of health such as income, employment, social status and social support. The term health literacy has been coined to show the connections between literacy and health to highlight the impact of literacy on health. Simply stated, health literacy is the extent to which individuals can obtain, understand and use basic health information and services to make health decisions. Addressing literacy on health requires strategies that not only focus on improving the readability and accessibility of health information but also on understanding the root of the problems. Efforts must address the interaction of the many social and economic conditions that

influence health including the literacy skills of the population. Raising societal awareness about the nature, gravity and health consequences associated with limited literacy are a first step. Developing effective strategies to address the problem requires assessing current awareness of the health through literacy link within a specific jurisdiction. Therefore literacy programmes are having a major role to play for making the participants on health awareness.

Many times people use to treat themselves for many diseases. This practice exists mainly in the tribal areas. This practice of self-treatment without diagnosing the diseases causes the epidemic of the disease and even death even though there are hospitals and medical facilities. The data showed that 25% of the respondents were found to treat themselves when they are ill the rest were dependent on the doctors though they were not having a family doctor except one respondent. Allopathic medicines are proved to be the best for treatment of many diseases. The data showed that major part (33%) of the population prefers the Allopathic treatment, the Homeopathy was the next preference followed by people preferring both Allopathic and Homeopathic treatment. However, the people preferring Ayurvedic treatment were comparatively less (Figure 9).

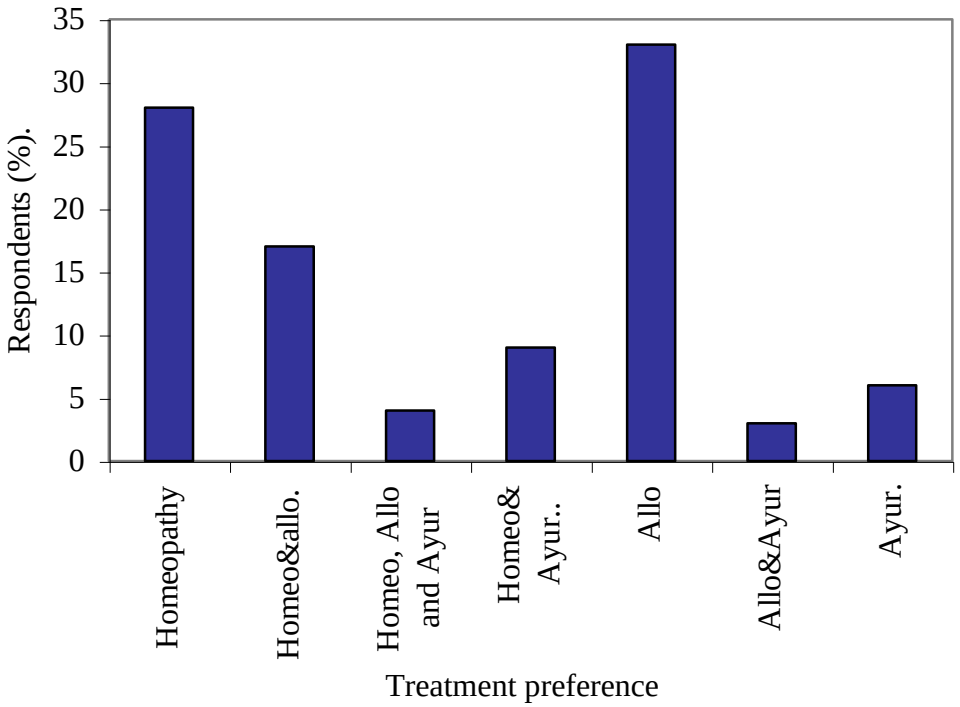


FIGURE 9 Preference of Medical Treatments among Neo-literates

However**,** practice of maintaining a separate account for health care was not found among 89% of the respondents. Major reason cited for not having separate account for health care is poor financial condition. However 11% of the respondents use to maintain a separate account of their health care; of this majority (81%) have started keeping such account after obtaining knowledge on importance of health care form the literacy class.

In India the infant mortality is more due to the lack of sufficient prenatal and postnatal care. The data showed that respondents were highly aware of the importance of prenatal and postnatal care. Majority (87%) of the respondents has opined that the prenatal and postnatal care is a must. Of this

13.79% gathered knowledge on importance of prenatal and postnatal care from the literacy class. However the majority (75.86%) has got knowledge from their parents and 10.34% claimed that they have the knowledge from the radio (Figure 10). Many of the respondents received post and pre natal care during their life. To avoid delivery related complications and medical care the child delivery must be preferred at an hospital with the assistance of well practiced doctors. The data showed that 51% of the respondents delivered their child at home while 9% at hospital and 21% at hospital and home.

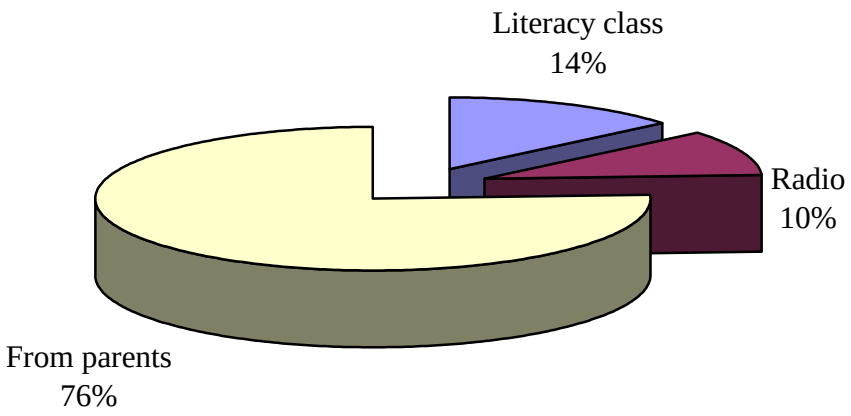


FIGURE 10 Source of Awareness on Pre and Postnatal Care

Environmental pollution is one of the vital issues of the century. Protection of environment, which includes air, water, earth and its flora and fauna, is the duty of an individual to make the world a better place to live. Adult literacy classes are supposed to discuss on various environmental issues

especially on the environmental pollution, which in turn create awareness among the participants to protect the Mother Nature form being polluted. Dissemination of environmental information through these programs is reported to help to stimulate action among its participants and such programmes provided evidence that, empowering civil societies to monitor the environment through environmental education and environmental awareness improve the effectiveness and sustainability of environmental awareness. Therefore the literacy programmes are having a major role to play to make aware on the environmental issues to the participants.

In the present study, 71% of the respondents were quite aware of the environmental pollution and some of the sources of pollution. Of these 28.15% got awareness from the literacy class alone. And 11.26% got this awareness from the radio and literacy class. Others got the awareness through awareness camp, awareness camp and literacy class, from parents and literacy class, from life experience, from anganwadi as well as from awareness class, and Madrasa etc. (Figure 11).

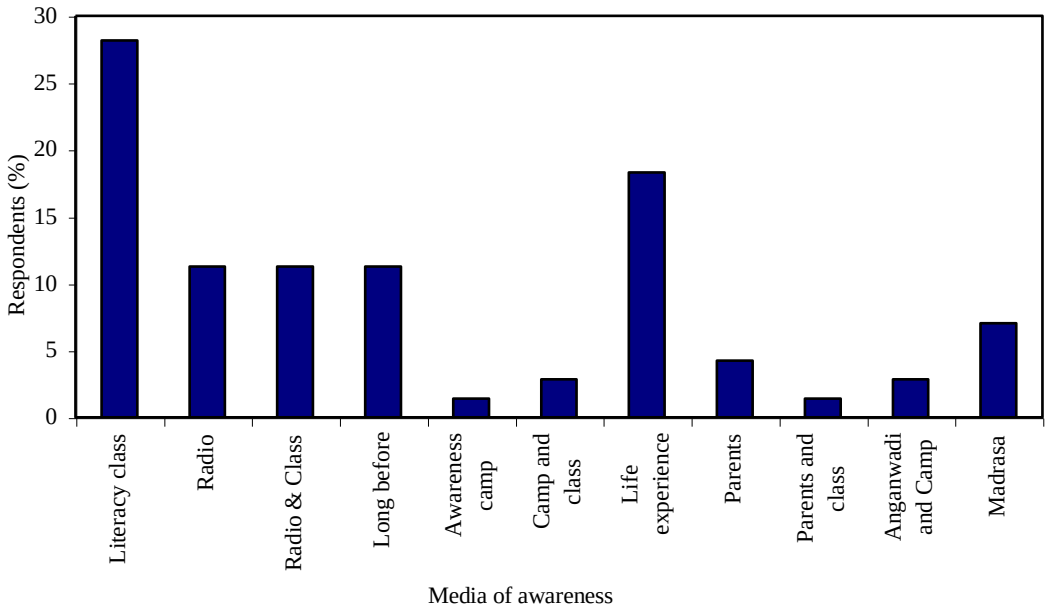


FIGURE 11 Source of Awareness on Environmental Pollution among Neo- literates

When the respondents were asked whether they are having the habit of spitting on the roads/ public places, 49 agreed that they are/were having such habit. Interestingly 10.20% of them have stopped the habit due to the knowledge acquired from the literacy class on the bad impact of such habit. Some are not having such habit because they had knowledge on the bad impact of such habit from literacy class as well as from Madrasa.

Consuming of alcohol and smoking are evils, which have dreadfully affected the society. The tentacles of such bad habits have spread even to the schools and colleges spoiling the young generation. The drug addiction; alcohol consumption and smoking have correlations with illiteracy. The

literacy campaigns are therefore supposed to make the participants aware of the bad impact of such habits on the individual and society.

Among the respondents 40% had agreed that they are having the habit of smoking/ consuming tobacco. Interestingly among this 10% stopped such habit due to the knowledge gathered from the literacy class on the bad impact of the habit on the health and atmospheric pollution. Similarly, when they are asked about the drinking habit 11 % have responded that they are/were having the habit but of this 27.27% stopped the habit as a result of awareness on the bad impact of consuming alcohol.

Hygiene is most important for maintaining good health and thereby avoiding diseases. In rural India, hygiene is mostly neglected by the people, which invite various epidemic diseases especially in children who are more susceptible to food borne and water borne diseases. Daily bathing and washing of hands often keep away many of such diseases. Preliminary knowledge on the hygiene is to be provided by the literacy class to the participants so as to lead a hygienic life and avoid infectious diseases. The rural people who are illiterate does generally not maintain hygiene. However in the urban areas the hygienic condition is relatively maintained. This indicates that hygiene and literacy are highly correlated.

The data showed that most of the respondents were highly aware of hygiene. They all take bath daily. Fascinatingly, 32% take bath even twice in a day. Likewise, washing 83% of the respondents are having the habit of washing the hands with soap. Of these 84% had this habit long before and the

rest (16%) acquired awareness through the literacy class and habituated such practice.

Pets are generally reared in houses. They included various animals and birds. They are either reared as a source of income or for some other benefits for example the dogs are reared at home for keeping away the strangers. Similarly the cats are reared to avoid the menace of rats. Though they are beneficial in one or other way, they are also some times harmful if they are not kept in hygienic condition. Many of the pets harbour the disease pathogens and pests, which are harmful to human beings. The diseases such as scabies and bird flue are such diseases. Keeping a separate living place for the pets is therefore very essential to avoid such incidences. The participants are supposed to obtain awareness on such basic things from the literacy classes.

Among the respondents, 72 % possessed various pets such as cow, goat, dog, cat, rabbit, pig, buffalo, ox etc. at home, and 93.05% of these people have separate dwelling house for their pets. Interestingly, 6% of respondents made separate arrangements for stay of their pets after knowledge acquired from the literacy class.

Similarly, the places for facility of latrine in each house is prime important. The disposal of fecal matters is very important for maintaining proper hygienic condition. The fecal matters if not disposed properly may contaminate the drinking water and even food through different carriers such as house fly, pig etc. Many food borne diseases are coming through the improper disposal of fecal matters by contamination of water and food. Many

times children are victim for such diseases. Proper facility for defecation is hence very important for maintaining the hygienic condition in a community life.

Therefore the importance of latrine in the house is to be made clear to the literacy participants. The data revealed that 54% of the respondents were not having latrine facility and among the 46% who are having such facility very meager (4.34%) have constructed latrine after awareness from the literacy class. Of those who have not having the latrine facility, (54%) used garden, open place or seashore for relieving (Figure 12).

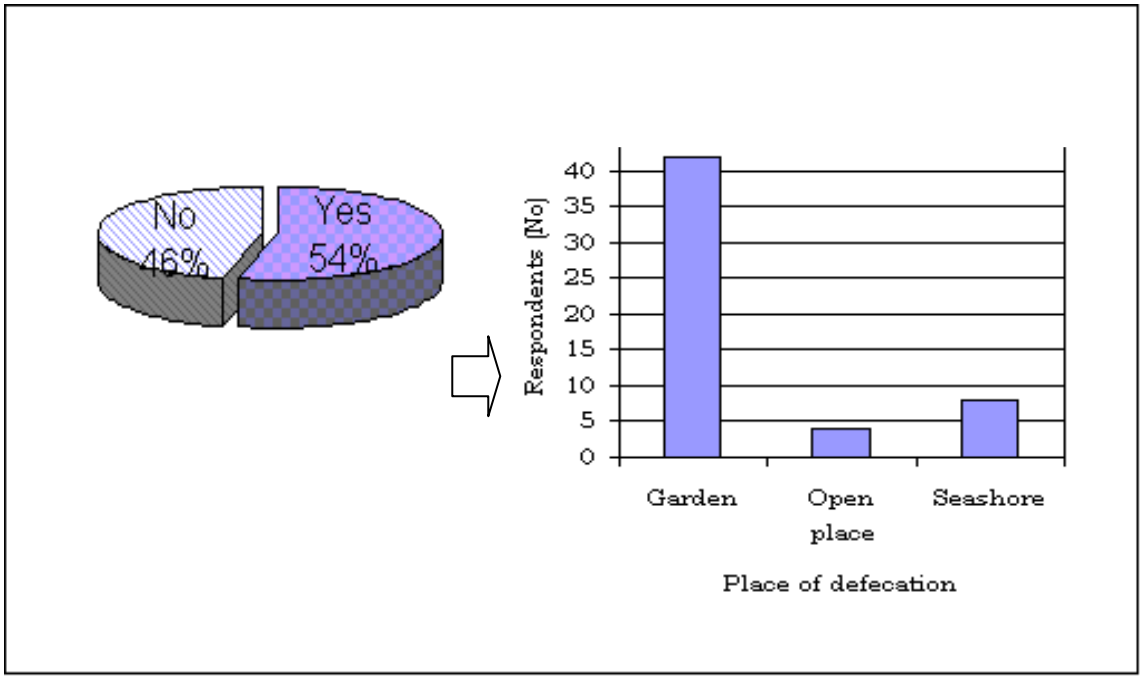


FIGURE 12 Facility of Latrine and Place used for Defecation by Neo-literates those are not having Latrine

Similarly, facility of drinking water and its purity is very essential since many of the diseases are water borne. This depends on the well or source of water from which one obtainS water for drinking, cooking, bathing, washing and other purposes. Availability of pure drinking water is one of the major problems of rural India. Unlike in other states, houses of rural Kerala depend on well for drinking water. Since many of the general diseases are water borne, the source of drinking water is very important for keeping a healthy life. Many times the rural people are not aware of sources of contamination of drinking water for keeping away the diseases. Such awareness is supposed to attain from the literacy class so that it can be applied in their daily life.

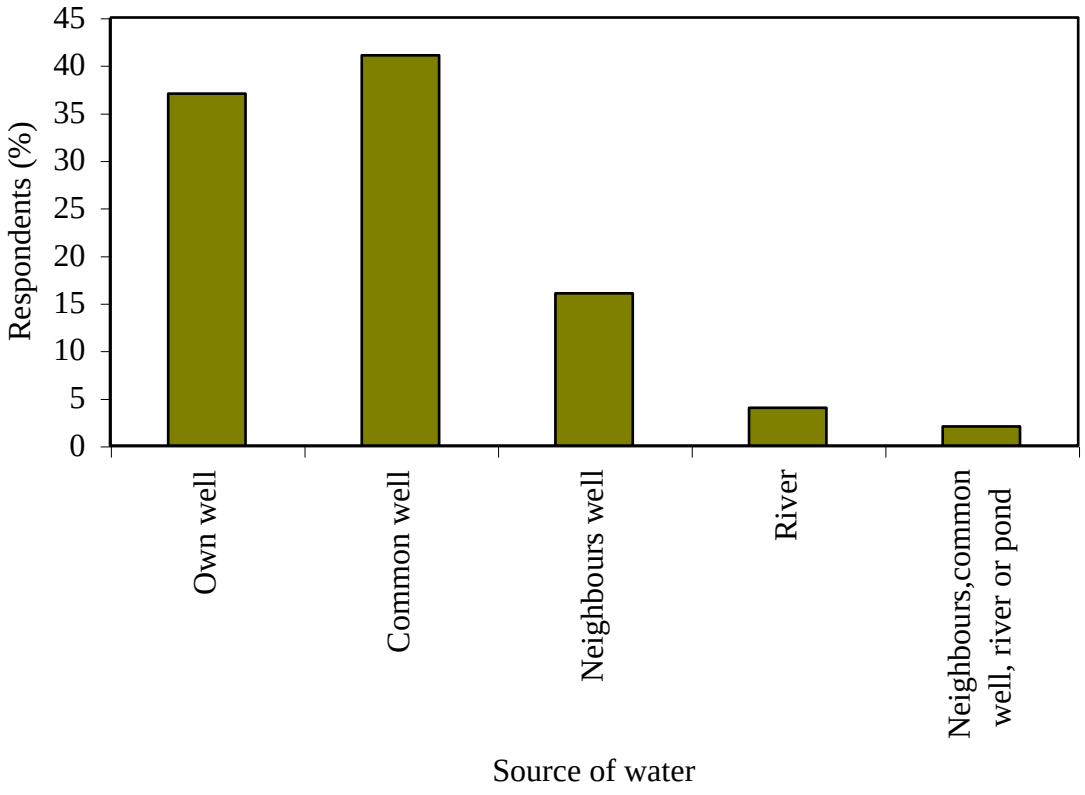


FIGURE 13 Sources of Water for Neo-literates

Many (63%) of the respondents were not having own well as water source (Figure 13). Among the rest, 2.72% of the respondent made own well after joining in the literary class. Others obtained water from common well (65.07%), neighbour's well (25.39%), river (6.34%) and common well, river or pond (3.17%).

Likewise, sanitation is very essential aspect of keeping hygienic condition. As stated, many diseases are water borne and during the rainy season such diseases are very common. Proper drainage system is very essential for avoiding the contamination of drinking water. Rural Kerala is not aware on drainage system and hence water borne diseases are major threat especially during the rainy season. The literacy classes are supposed make aware of such common diseases and their cause to curb the epidemics of diseases.

Majority of the respondents (66%) were not having drainage for their houses 38% possessed drainage system for waste, dirty water, for flow less water, latrine out-let etc (Table 17).

To keep a healthy life one should know about various infectious diseases and the causes of such diseases. The awareness on such diseases will help people to take necessary preventive measures. The literacy classes are one of the sources for dissemination of such knowledge, which may in turn be adopted by the learners.

TABLE 17

The Drainage facility in the Houses of Neo-literates in Malappuram District

(N=100)

Sl. No.	Drainage facility available for	Respondents having facility (%)
1	No drainage facility at all	66
2	Waste	1
3	Dirty water	9
4	Flow less water	5
5	Latrine outlet	7
6	Waste and Dirty water	2
7	Dirty, flow less water and latrine	3
8	Dirty water, flow less water, waste	3
9	Dirty water and latrine	3
10	Flow less water and latrine	1

The data revealed that, among the respondents 71% were aware of infectious diseases of these 56.33% got this knowledge from the literacy class and 29.59% from radio and the rest from Madrasa and their life experience (Figure 14).

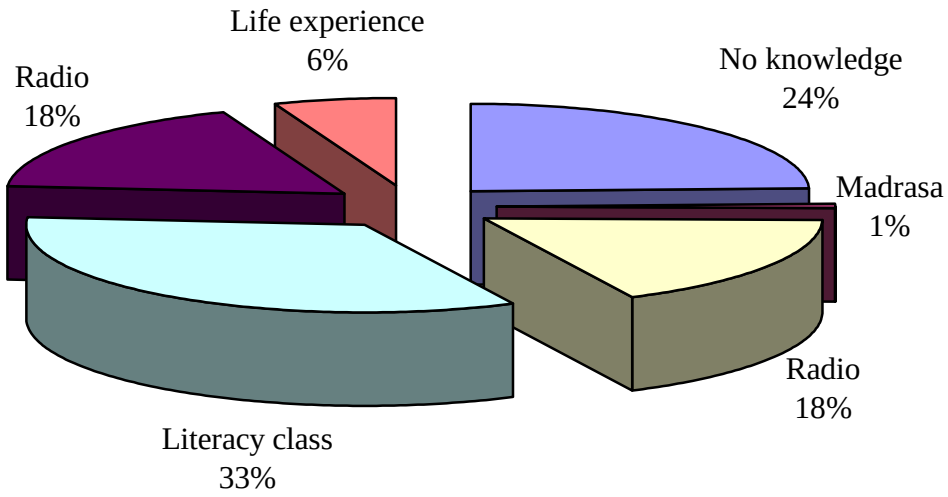


FIGURE 14 Knowledge and Sources of Knowledge on Infectious Diseases among Neo-literates

Knowledge obtained from the literacy classes have to be converted to action through proper thinking. Many vaccines are available now-a-days to prevent various diseases. There are free vaccinations for many diseases. The knowledge on diseases and utilization of the facilities are therefore important. Of the respondents 58% have taken preventive measures such as vaccination. Of this 50% have got such knowledge on such preventive measures from the literacy classes and others through radio and news paper (9.79%), from health workers and life experience.

Similarly, many diseases can be avoided by taking proper precaution such as use of mosquito net, keep away house fly, using clean utensils, proper

covering for food, drinking of pure water etc. Majority of the respondents (83%) were aware of the food borne diseases. They took various measures for avoiding such diseases (Table 18).

TABLE 18

Awareness and Measures followed by the Neo-literates for Preventing Food borne Diseases (N=100)

Sl. No	Awareness of various methods followed by the neo literates for	Respondents (%)
1	Not aware	17
2	Destroy stake food, drink purified water, cover food, take precaution for mosquito and house fly	17
3	Cover food	9
4	Drink only purified water and cover food	12
5	Destroy stake food, drink pure water, cover food	20
	Destroy stake food and cover food	6
6	Drink purified water and cover food	10
7	Drink pure water, cover food, take care of mosquitoes and house fly	3
8	Destroy stake food, cover food and take care of mosquitoes and house fly	2
9	Cover food, mosquito	2
10	Drink only purified water	1
11	Precaution for house fly and mosquitoes	1

(Responses provide for multiple answers and hence the total does not add up to 100 percent)

The knowledge they acquired about the food borne disease was mainly from the literacy class (36.14%) from radio and life experience.

Food habits cover a number of food practices, which are varied in nature and type. Form the health point of view, it is preferred to consume fresh food to avoid contamination and avoid food borne diseases. Regarding change of food habit, the data showed that 11% changed their food habit; among these people 81% changed after acquiring awareness. It has been recommended to take milk products to meet the nutrient needs of the body for proper growth and resistance to the diseases. Also, it is essential that fruits, vegetables and pulses are important sources of supply of vitamins, proteins and fiber besides many other beneficial effects. Therefore these are essential to form a part of the daily food.

The data revealed only 6% used to ensure that their food is nutritious after the awareness from the literacy class. Those who have not changed the food habit reasoned that they are not financially well enough to change the food habit from what they have practiced. However, 94% of the respondents do not ensure the nutritive value of the food what they eat the rest are aware and ensure the nutritive value of the food that they eat and agreed that the awareness on the importance of nutritive value of food they got from the literacy class. Similarly fish and meat are important source for protein and fat. The data revealed that fish was an important part of food of 98% of the respondents. Surprisingly, 41.83% was habituated to take fish even twice in a day, 47.95% once in a day, 8.12% once in two days and 2.04% once in a week. Likewise, meat was also an important part of food of 98% respondents.

Of these, 2.04% use to have it once in two days and 35.71% at once in a week, 25.52% once in a month and 36.73% used to have it only during important occasions. Majority of the respondents (78%) were of the opinion that meat, fish, egg, milk and fruits should be taken along with vegetables as a part of the diet. Of this 48.71% got such knowledge/ awareness from the literacy class alone and others from radio, anganwadi, and health workers (Figure 15).

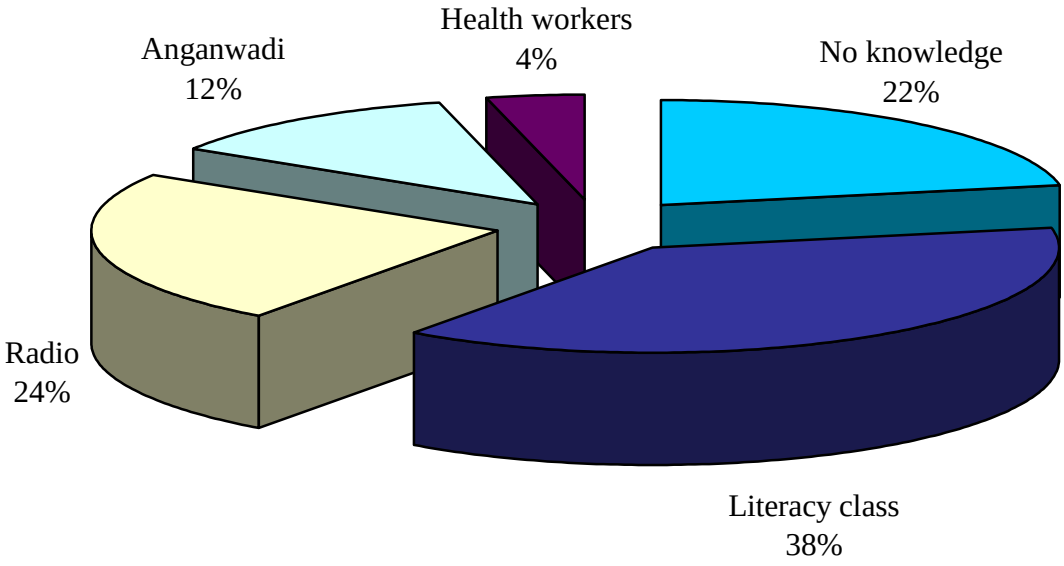


FIGURE 15 Source of Knowledge on Nutrient Foods among Neo-literates

Discussion

Studies have established connections between literacy level and health status and have found strong evidence that low literacy, poor health, and early death are inexorably linked (Grosse and Auffrey, 1989; Clenland and Van Ginniken, 1993; Weiss *et al.* 1992). Perrin *et al*. (1989) found that persons with low literacy skills are less healthy due to a number of factors. For example, people with low literacy skills were found to smoke more and exercise less, and were less likely to have had a blood pressure check.

Often people use to treat by themselves for various diseases. This practice exists mainly in the tribal areas. The practice of self-treatment without diagnosing diseases may causes epidemic of the disease and even death, though there are hospitals and medical facilities. The present study showed that 25% of the respondents treat themselves when they are ill, the rest were dependent on the doctors. Allopathic medicines are proved to be the best for treatment of many diseases. In the present study it is found that many (33%) preferred the Allopathic treatment, Homeopathy was the next preference followed by people preferring both Allopathic and Homeopathic treatment. Kerala has a vast knowledge on the natural medicine for many ills and the tribal mainly follow such traditional practices. Such knowledge on many alternative medicines may be the reason to opt Allopathic as a last resort by many. Though there are some evidences that literacy or participation in literacy programmes leads to change in belief in traditional medicines, this transformation in homegrown attitude, and a consequent change in conventional practice, is continued only when reliable health services are

available for the people. (Robinson-Pant 2001, Burchfield 2002a). Therefore, non-availability of medical facility near by may also be a reason for preferring other practices.

The present study shows that 89% of the respondents were not having the practice of keeping a separate account for their health care. However of the 11% of the respondents who use to maintain a separate account of their health care, majority have started keeping such separate account after obtaining knowledge on importance of health care form the literacy class. This shows that the literacy class could educate some of the people on the importance of health care. Many peoples were not having a separate account, which may be due to their poor financial condition.

In India the infant mortality is more due to the lack of sufficient prenatal and postnatal care. The data showed that respondents were highly aware of the importance of prenatal and postnatal care and the majority had given importance to prenatal and postnatal care. Of this 13.79% gathered knowledge on importance of prenatal and postnatal care from the literacy classes. This indicates that the literacy classes clearly played a role to educate the participants on pre and postnatal care. In Kerala, pre and postnatal care is an age-old practice and hence majority (75.86%) has got knowledge from their parents and also, many of the respondent's received post and prenatal care during their life. Many people were given preference to deliver their child at home, which may be due to the lack of easy accessibility to the hospital. However some of the respondents delivered their child at home while 9% at hospital and 21% at hospital and home. This shows that

knowledge on the facilities at hospital and risk for delivering at home is gradually making people prefer the hospital.

Protection of environment where we live which include air, water, earth and its flora and fauna, is an important duty of an individual to make the world a better place to live. Therefore the literacy programmes are having a major role to play to make aware of environmental issues to the participants. In the present study, 71% of the respondents were quite aware of the environmental pollution and many sources of pollution. The data showed that many of the participants got awareness from the literacy class alone. The knowledge from the literacy class also made the people to listen to the radio on the issue. Similarly, many people agreed that they were having the habit of spitting on the road and public places. Few people changed such bad habit after attending the literacy class, which shows the influence of literacy class on the health and environmental awareness.

Likewise, consuming alcohol and smoking are evils, which have dreadfully affected the society. The tentacles of such bad habits are spread even to the schools and colleges spoiling young generation. The drug addiction, alcohol consumption and smoking have correlations with illiteracy. The literacy campaigns are therefore supposed to make aware the participants on bad impacts of such habits to the individual and society. Among the respondents 40% agreed that they are having the habit of smoking/ consuming tobacco, and 10% stopped such habit due to awareness on the bad impact of such habit on the health and atmospheric pollution from the literacy class. This study showed that of the 11 % of the participants who were having the

habit of consuming alcohol, 27.27% stopped the habit as a result of awareness from literacy classes. This showed that the literacy programme caused a clear impact on participants' awareness on such bad habit. Khandekar (2004) observed that acquisition of literacy and participation in the literacy programme provided women the confidence and opportunity for collective action and leadership against alcoholism amongst community men. These cases demonstrate that literacy programmes can have cultural benefit by initiating positive changes by changing attitude against such social evils. Studies of Dighe (1995) also evidenced instances of social mobilisation due to literacy programmes tackling gender issues at a community level on account of the campaign against alcohol in Nellore district of India. However more effective campaigns through literacy programmes are required to eradicate alcoholism. This shows that literacy can make aware and make action against the alcoholism and other bad habits. The present study also shows development of such negative attitude of the participants towards such bad habits through literacy classes.

Hygiene is most important for maintaining good health and thereby avoiding various diseases. In rural India, hygiene is mostly neglected by the people, which invite various epidemic diseases especially in children who are more susceptible to food and waterborne diseases. Preliminary knowledge on the hygiene is to be provided by the literacy classes to the participants so as to lead a hygienic life and avoid infectious diseases. The present study showed that most of the respondents were aware of hygiene and they all take bath daily. Fascinatingly, 32% take bath twice in a day. Likewise, 83%

respondents are having the habit of washing the hands with soap. Of these 84% got this habit long before, the rest (16%) acquired awareness through the literacy classes and habituated such practice. This result indicates that literacy programme directly or indirectly influenced the participants to follow such hygienic condition.

Many kinds of pets are generally reared in houses of Kerala. They are either reared as a source of income or for some other benefits. The literacy participants are supposed to obtain awareness on the need for keeping a separate living place for the pets. This study showed that 72 % of the participants does rear various pets such as cow, goat, dog, cat, rabbit, pig, buffalo, ox etc., at home, and majority (93.05%) of these people have separate dwelling house for their pets. Interestingly, 6% of the respondents made separate arrangements for stay of their pests after knowledge acquired from the literacy classes. This showed that the literacy classes made positive impact on the awareness of the participants on the importance of separate dwelling for their pets.

Similarly, the place for facility of latrine in each house is of prime importance. Proper facility for defecation is very important for maintaining hygienic condition in a community life. Therefore the importance of a latrine in the house is to be made clear to the literacy participants. The present study revealed that 54% of the respondents were not having latrine facility and among the 46% who are having such facility very few (4.34%) have constructed latrine after awareness from the literacy class. Of those who have not having the latrine facility, (54%) used garden, open place or seashore for

relieving though the participants have got the awareness from the literacy classes about the importance of a latrine. This shows that the literacy class paid attention to make the participants on the awareness on the importance of latrine in their house. Poor financial condition of the participants may be the reason for not constructing a latrine by many of the participants. Therefore literacy classes also have to make aware the participants on various schemes and financial assistances offered by the Government for construction of toilets for poor people.

Similarly, facility for drinking water and its cleanliness is very essential since many of the diseases are water borne. Many times the rural people are not aware of contamination and source of contamination of drinking water. Such awareness is supposed to be attained from the literacy classes so that the knowledge can be applied in their daily life. The present study showed that though majority (63%) of the respondents was not having own well as water source, they obtained water from the uncontaminated water sources such as common well (65.07%) and neighbors' well (25.39%). Few made own well after joining in the literacy class. This shows that literacy classes made people aware on the importance of the pure drinking water. Since few (3.17%) still depended on river or pond for drinking water, the literacy classes have to give more emphasis on such issues so as to assure cent percent people take uncontaminated water for drinking purpose.

To lead a healthy life, one should know the cause of diseases. The literacy classes have to play a major role to make the participants aware on such diseases and their cause. The present study shows that 71% of the

participants were aware of infectious diseases and majority has got this knowledge from literacy classes. This shows that literacy class made a notable impact on disseminating knowledge on the infectious diseases. However this knowledge obtained from literacy classes have to be transformed to action through their proper application. Vaccines are now available for many dreaded diseases and the government is providing free vaccinations for many diseases. Knowledge on diseases and utilization of the facilities are therefore important. This study observed that 58% have taken preventive measures through vaccination and this 50% have got knowledge on preventive measure from the literacy classes. This indicates that literacy classes markedly influenced the participants to convert their knowledge in to practice. This is further evidenced from the precautionary measures adopted by the participants to avoid diseases. Studies of Burchfield *et al.* (2002a, 2002 b) revealed improvements in health-related knowledge and behavior for participants of literacy classes and positive changes included health and hygiene adopting preventive health measures, such as immunisation. The present study also observed similar benefits through literacy to the participants.

Regarding change in food habit, the present study showed that 11% changed their food habit, among these people 81% changed after awareness from the literacy class. The data revealed only 6% used to ensure that their food is nutritious after getting awareness from the literacy classes. Those who have not changed the food habit reasoned that they are not financially well enough to change the food habit from what they are practiced. The present

study shows that though the participants were aware of the importance of the nutritious food, 94% respondents do not ensure the nutritive value of the food they take. The food habit of an individual is mainly dependent on the economic condition of the individual and hence an immediate change in food habit was not possible.

However, fish was found to be the nutritious and cheap food as an important source of protein and fat that 98% of the respondents consumes and many (41.83%) habituated to take fish even twice in a day. Likewise, meat was also found to be an important part of food of 98% respondents. Majority of the respondents (78%) were of the opinion that meat, fish, egg, milk and fruits should be taken along with vegetables as a part of the diet. Of this 48.71% got such knowledge/ awareness from the literacy class alone and others from radio, anganwadi, and health workers. The data reveals that the participants got the knowledge about importance of the nutritive food from the literacy classes and as they take cheaply available nutritive food such as fish and meat, the literacy class could not make significant positive change in food habit of majority of the participants due to their poor financial condition.

This observation on the health and hygiene shows that addressing literacy on health **requires a strategy that not only focuses on improving the awareness but also on understanding the root of the problems.** Efforts must address the interaction of many social and economic conditions that influence health including the literacy skills of the population. Raising societal awareness about the nature, gravity and health consequences associated with limited literacy are a first step. Developing effective strategies

to address the problem requires assessing current awareness of the health through literacy link within a specific jurisdiction. Therefore literacy programmes have to play more roles for making the participants on health awareness.

On the whole it could be concluded that the literacy programme could make much impact on the Health and Hygiene aspect of life; yet the strategies of the programme should not only focus on improving awareness but also on changing the root causes.

c) Impact on vocation

Having a job ensures the financial independency. By attaining literacy the participants should be motivated to find out ways for earning money for self-sufficiency. This financial independency is the economic returns to adult literacy especially in terms of increased individual income and economic growth. The data revealed that, among the respondents only 8 %were having a job. Of those people who are having a job only 25% were having a job before attending the literacy class. Interestingly 83% of the people who are having a job before attending the literacy class have changed their job in order to earn more after attending the literacy class. When they were asked what the reason for change of job is, the answers were “for better future and earn more”. Among the respondents who are having the job 75% of them got sufficient training for performing their job. Those who have found out a job after attending the literacy class agreed that the literacy classes helped to find out the job. Regarding the interest and attitude towards work, 9% agreed that their attitude towards the work changed and interest in work increased after

attending the literacy class and 3% agreed that only their attitude towards work changed the rest (88%) have not changed their attitude or interest towards work.

Discussion

Literacy programmes are supposed to motivate the participants on importance of financial independency and motivate the participants to find out ways for earning money for self-sufficiency. This financial independency is the economic returns to adult literacy especially in terms of increased individual income and the country's economic growth. In fact economic impact of literacy is closely related to the social impact which refers to the processes between people that establish networks, norms and social trust that facilitates co-ordination and co-operation for mutual benefit, leading to reciprocity and the achievement of mutual goals. The present study reveals that, among the respondents only 8 %were having a job. Of these only 25% were having a job before attending the literacy class. Interestingly, 83% of the people who are having a job before attending the literacy class have changed their job after attending the literacy class for better future and earning more. This shows that the literacy classes have changed the attitude of the participants who have a job and they have changed their job in order to earn more. Similarly many agreed that their attitude towards the work changed and interest in work increased after attending the literacy class. Earlier workers observed similar changes on the attitude of literacy participants. (Bynner *et al.* 2001, Dearden *et al.* 2002). The present study though observed change in attitude of some participants; literacy classes have to motivate the participants

to learn skills that may help them for self-employment.

Though the programme has made a positive impact on vocation; it should also motivate the participants to learn skills that may help them for self-employment.

d) Impact on Economic condition

As the literacy programmes are supposed to motivate the participants to improve their earnings, the expenditure of the family also have to be made in a economic way by reducing the unnecessary expenditure and investing money for the future. The data showed that the monthly expenditure of only 6% respondents were above Rs. 2000.The expenditure of majority (81%) of the people ranged between Rs. 1000-2000 and 8% between 500-1000, and only 5% had less than Rs. 500 (Figure 16).

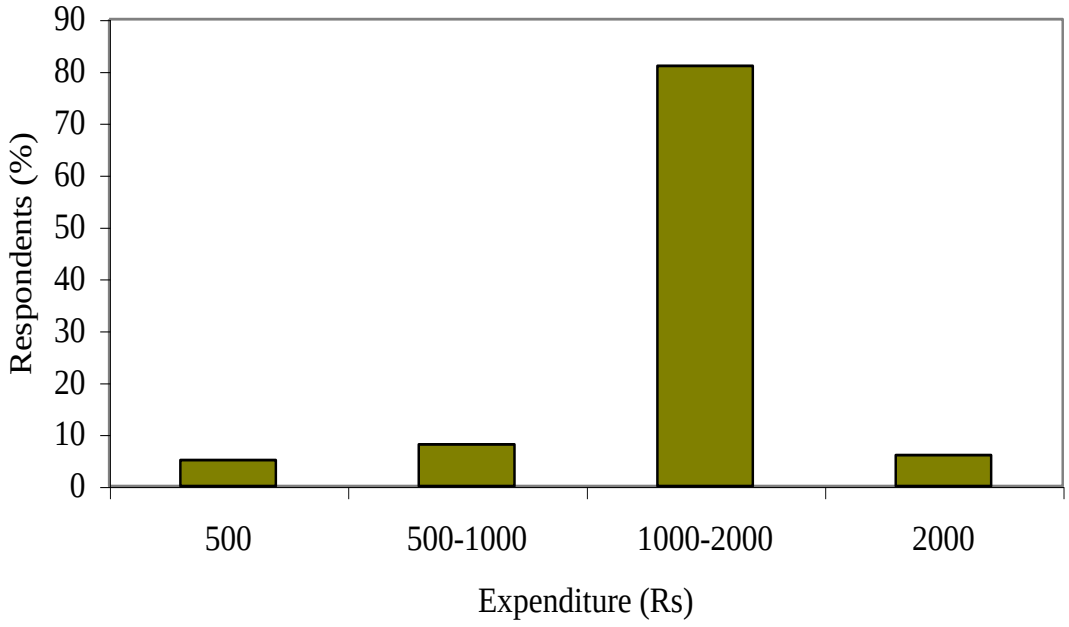


FIGURE 16 Average Monthly Expenditure of the Neo-literates

Almost 90% spent money more than they earn and 10% said that they never spent more than their earnings. 85% responded that their earning is not surplus while 7% responded that their earning is surplus and 8% could not assess that whether their earning is surplus or not. Majority (98%) responded that their earnings are spent for necessities such as food, clothes, house, health and education. However the rest spent their earnings for luxuries and comfort. Interestingly 47 % agreed that there is a change in their spending habit after attending the literacy class.

Many of the respondents (73 %) were having their own house, 25% were staying in the colony house and the rest were not having own house. Regarding the kind of utensils used, 51% respondents uses the utensils made up of earth, aluminum copper and others. However, 7% of the respondents use only earthen utensils for cooking. Only earthen and aluminum utensils are used by 26% of the respondents. However, 14% used aluminum utensils only and 2% used utensils made up of aluminum and copper (Figure 17).

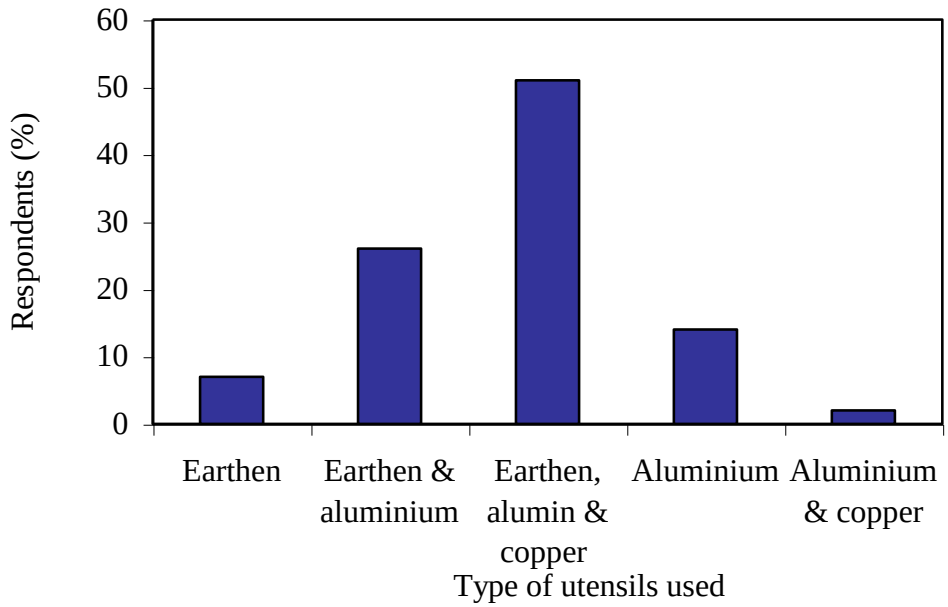


FIGURE 17 Kind of Utensils used by the Neo-literates

Regarding the cooking fuel, 99% of the respondents were using the firewood and 1% dependent the firewood as well as biogas. Interestingly only 14% of the responders were heard about the biogas plant (Figure 18). Of those who were heard about the biogas plant 85% got this knowledge from the radio and 15% only from the literacy class.

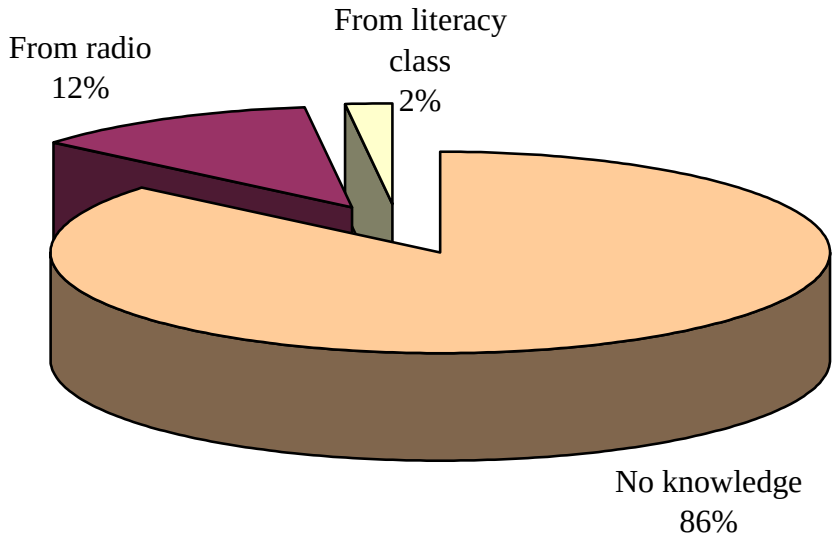


FIGURE 18 Knowledge and Source of Knowledge about Biogas among Neo-literates

The data revealed that, 99% of the respondents were not bothered about their future and they were not planning their future, but 52% were having the habit of saving money.

Similarly, the Government have several schemes to give financial help to the poor people. Many times such financial helps are not availed by the eligible poor due to the non-awareness of such schemes. The literacy participants are supposed to get the knowledge and awareness on various financial assistance schemes through literacy class which will in turn help the participants to avail such facilities (Figure 19) to improve their life condition.

The data showed that 64% of them have received such loans and 36 % had not received such financial help. Of those who have got the financial helps all got the knowledge on such financial help from the panchayath officials and gramsevaks.

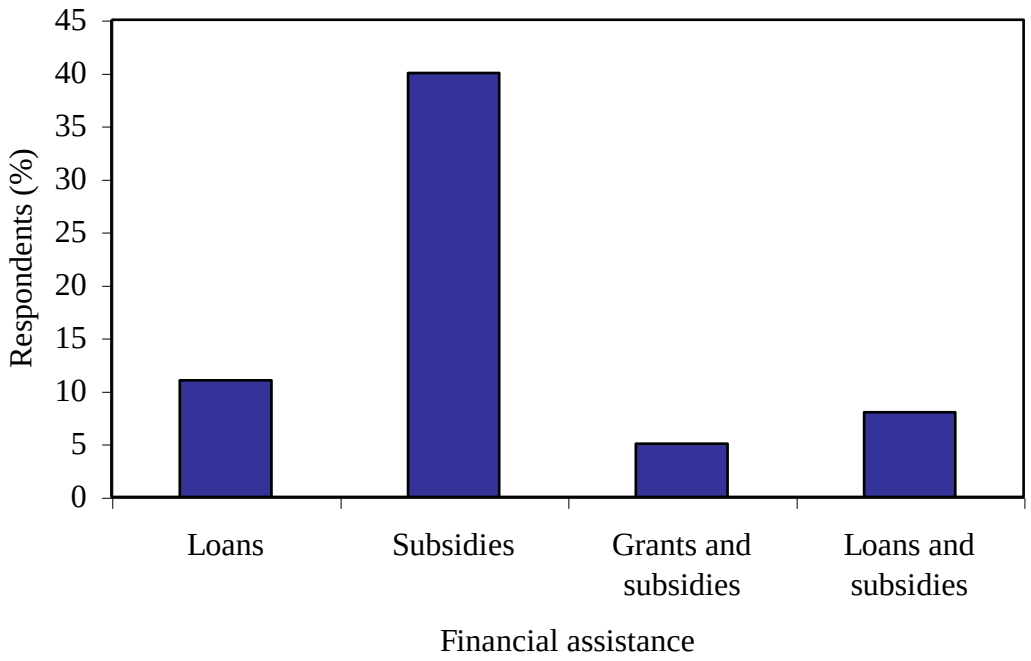


FIGURE 19 Financial Assistance Received by the Neo-literates

The illiterates are prone to various kinds of cheating. The moneylenders often cheat them. The literacy classes are supposed to make aware the participants on the moneylenders and how they cheat by imposing huge amount of interest. The data revealed that 25% agreed that they borrow money from the moneylenders; others (75%) do not since they are aware about the huge interest charged by the moneylenders. The financial assistance

for the development of cattle field is a widely publicized scheme. The data showed that 34% agreed that they received such assistance. The main source of the knowledge about financial assistance for cattle farm was literacy class (56%), followed by officials (33%) and gramsevaks (11%). Others were not having facility (69%) or they did not apply for such loans due to less interest (31%) thinking that it is difficult to repay. Similarly, financial assistance for building house in the form of housing loan has been well publicized. Though 93% of the participants have knowledge on the housing loans only 21% of the participants availed the facility of housing loan. They acquired this knowledge mainly from literacy class (46%), from the officials (21%), Gramsevaks (14%) or from the newspaper (12%). Only 7% were not having the knowledge on the housing loan. Many have not exploited the facility due to no need or due to no land.

Regarding the scholarship for the minorities, 65% were having the knowledge on such facilities, of these 51% of the respondents got the knowledge from school teachers, only 3% got knowledge from literacy class and the rest (11%) got the knowledge from other sources than the literacy class (Figure 20).

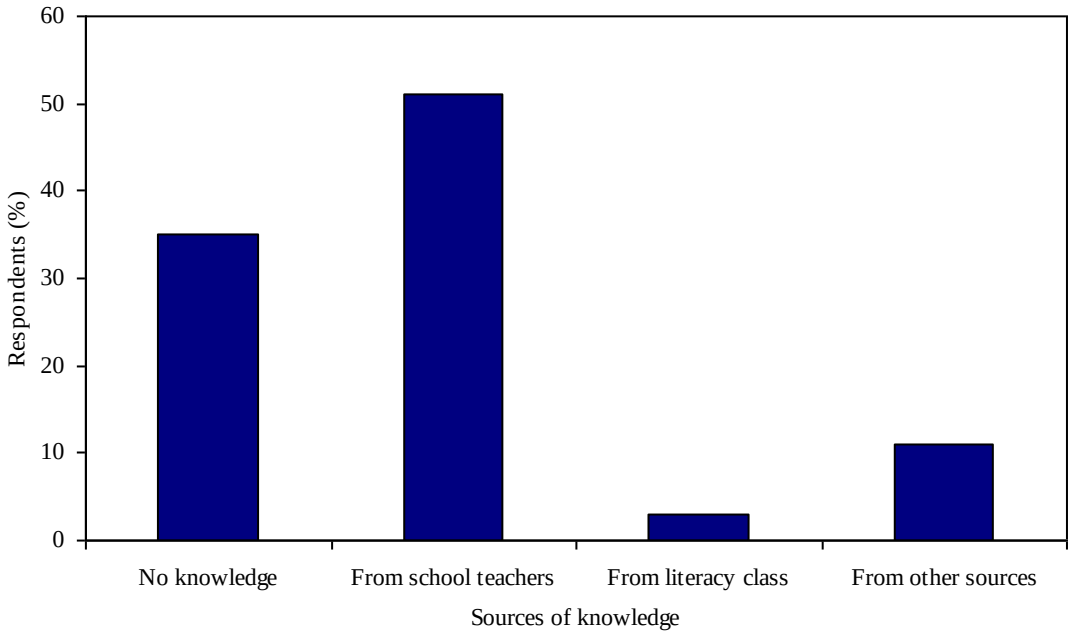


FIGURE 20 Sources of Knowledge on the Scholarship among the Neo-literates

Discussion

While the literacy programmes are supposed to motivate the participants to improve their earnings, the expenditure of the family also has to be made in an economic way through proper planning. The economic impact is closely connected to social factors. There is a broadly accepted association between social and economic impact and participation in learning, and on the whole, this association is deemed to be a positive one because strong social networks seem to enhance participation in learning. It is observed that majority (81%) of the people ranged between Rs. 1000-2000 in their monthly expenditure and almost 90% spent money more than they earn. Further earnings of majority (98%) are spent for necessities such as food, clothes, house, health and education. This shows that there is a need to

motivate the people for earning more through self-employment or by engaging in other jobs. Many (47%) participants changing their spending habit after attending the literacy class shows that the literacy class influenced the participants on the spending habits and made them to spend the money more economically. This awareness on the spending may be the first step towards earning more money.

Many participants were found to be poor and hence they stayed in the colony house (25%) and few were not having own house. The poor financial condition is the main factor for not having own house. Self-employment and earning more money only can make the poor people help to construct their own house. Therefore the literacy class have to play a major role to make the participants earn more and to lead independent life. To save energy, the kind of utensils used is very important. Utensils made up of metals are more energy savers. Majority of the participants used the metal utensils. Only 7% used the earthen utensils alone. This shows that these participants need more awareness on the type of utensils to be used and their importance in energy saving. Also it is observed that those who were using metal utensils were also using earthen utensils. This may be due to the use of firewood as fuel used for cooking.

It is observed that, 99% of the participants are using firewood and 1% depended on firewood as well as biogas. This may be due to the age-old practice of using firewood in the rural India and non-accessibility of other kind of fuels due to poor financial condition. It is clear from the fact that though many heard about the biogas plants from the literacy classes as well as

from radio, only 1% used the biogas for cooking. The literacy classes therefore have to give more emphasis to make aware of the participants on renewable energy sources and their benefits.

The Government has several schemes to give financial help to the poor people. Many times such financial helps are not availed by the eligible poor due to the non-awareness of such schemes. The literacy participants are supposed to get the knowledge and awareness on various financial assistance schemes through literacy class which will in turn help the participants to avail such facilities to improve their life condition. The present study revealed that 64% of them have received such loans and 36 % have not received such financial help. All those who have got the financial help, got the knowledge on such financial help from the panchayath officials and gramsevaks. The literacy classes are supposed to make aware the participants on the moneylenders and how they cheat them by imposing huge amount of interest. This study revealed that 25% of participants borrow money from the moneylenders; others (75%) do not, since they are aware about the huge interest charged by the moneylenders.

Thus the programme had an impact only on the spending habits and not on other important conditions, which could have helped them in leading a more economically conscious living.

e) Impact on Religion

Communal harmony is one of the slogans of India. People of various religions and casts inhabit in India and the belief in various religions is purely

personal affair. All religions are basically good and one has to take practice the good of those religions for self-development. The belief in religion should not hinder the development of the nation. In the same way no discrimination should be made on the basis of cast of a person. By literacy the participants are supposed to have outlook as the people of whole world as one irrespective of any religion or caste. The development of the society and the nation is dependent on the attitude and outlook of the people.

The data showed that, 97% of the participants were religious and their belief in religion has not decreased with increasing their earnings. Very few (8%) said that the caste and religion influenced studies of their children's through the presence/ influence of other caste children or by discouraging the girl's education.

There are many superstitious believes among the peoples. The illiterate peoples always wonder on the miracles without knowing the science behind them. People adhere to activities such as animal sacrifice, witchcraft and sorcery believing that their miseries will be away by doing such things. Sometimes people make money by taking the advantage of absence of knowledge of the people. Therefore the participants of the literacy class are supposed to give away the superstitious believes, should be aware of the facts on such things and therefore should not be fooled by the opportunists who take advantage of the illiteracy.

Majority (89%) agreed that they do animal sacrifice as special offering to god and rest were not having such practice. Likewise, the superstitions such as belief in witchcraft (*prethabadha*), forest god (*kuttichatan*), animal

sacrifice and sorcery were found in higher proportion among the neo-literates and agreed that they believe in these things. While 22% believed in all the above four superstitions, others have belief in one, two or three of these superstitions (Table 19).

TABLE 19

Superstitious Believes among Neo-literates

(N=100)

Sl. No.	Superstitious belief	Respondents (%)
1	Ghost haunting, Forest God, Animal sacrifice, Sorcery	22
2	Forest God	2
3	Ghost haunting, Animal sacrifice, Sorcery	20
4	Animal sacrifice	14
5	Sorcery	1
6	Ghost haunting, Sorcery	5
7	Ghost haunting, Forest God, Animal sacrifice	6
8	Ghost haunting, Animal sacrifice	3
9	Animal sacrifice, Sorcery	4
10	Forest God, Sorcery	1
11	Forest God, Animal sacrifice	1
12	Forest God, Animal sacrifice, Sorcery	1

(Responses provided for multiple answers and hence the total does not add up to 100 percent)

Similarly another superstition prevailed is the giving of special offerings to orphans and widows. The data revealed that 88% of the

respondents agreed that they are having the habit of making such special offering due to faith (Figure 21).

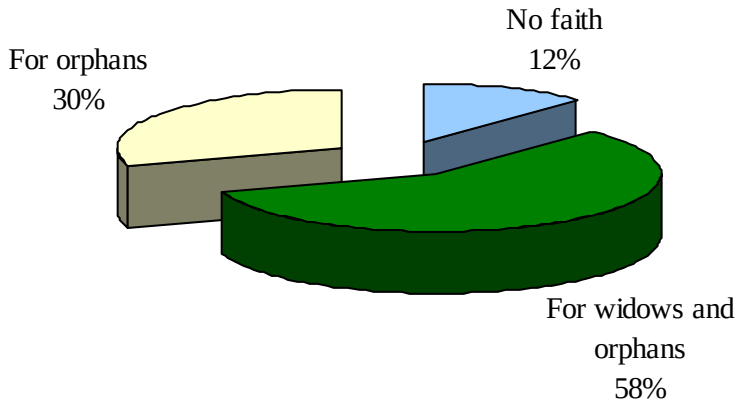


FIGURE 21 Special Offerings Made by Neo-literates

Regarding the influence of the way of dressing, 95% of the respondents stated that the religion did not influenced the way of their dressing. However 5% responded that the religion influences their way of dressing though it is against their interest.

Discussion

The literacy classes should help the participants to prevent and eliminate gender and racial disparity; People of various religions and casts live in India. Belief in various religions is purely personal concern. All religions are basically good and one has to practice the good of those religions

for self-development. The belief in religion should not hinder the development of the nation. In the same way, no discrimination should be made on the basis of religion or cast of a person. By literacy the participants are supposed to have an outlook as a citizen of the whole world. The development of the society and the nation is dependent on the attitude and outlook of the people. The present study reveals that, 97% of the participants were religious and their belief in religion has not decreased with increasing their earnings.

India is a best example of cultural mosaic with various types of religion and culture and hence different kinds of beliefs are there among various religions. Along with this there are many superstitious beliefs among the people. Though many inhumane practices linked with superstitious beliefs are banned in the country, many are still practicing such things. Some people earn money by taking advantage of lack of awareness of the illiterates on such things. More literate people are supposed to keep away from such things. Therefore the literacy participants are to be made aware of such superstitions. The present study shows that majority (89%) does animal sacrifice as special offering to god. Likewise, the superstitions such as belief in witchcraft (*prethabadha*), forest god (*kuttichatan*), animal sacrifice and sorcery were found in higher proportion among the neo-literates and agreed that they believe in these things. Similarly the data revealed that 88% of the respondents are having the habit of making such special offering due to faith. Though acquisition of literacy and participation in adult literacy programmes bring about changes in beliefs and practices, a change may take time as it

interact and challenges the existing beliefs and practices. Therefore it may be difficult for the people to stop many age-old practices, which are linked to their culture and religion. However the literacy class has to disseminate scientific knowledge among the participants, which may help the participants to keep away from being cheated in the name of superstitious beliefs.

Though 95% respondents stated that religion has not influenced the way of their dressing, 5% opined that religion influence their way of dressing and it is against their interest as it causes inconvenience of such dressing in all occasions. This courage to express dislike towards the way of dressing itself is an indication that some day they will raise their voice against such practice and change many existing practices due to religious obligations, which is definitely a positive change due to literacy. However such attitudinal changes are a very slow process.

The religious beliefs and other cultural practices are so deep-rooted that a change in the existing practices may take much time.

II. IMPACT ON FAMILY BACKGROUND

The literacy programmes should also be organized to create consciousness about the realities of life, develop skill to help the participants to increase family income and reduce drudgeries of life and make them literate so that they are put on the path of self earning

Monthly income of majority (81%) of the neo-literates ranged between Rs.1000-2000 and the same was between Rs. 500-1000 for 8% of the

respondents. However the monthly income was less than 500 for 5% and more than Rs. 2000 for 6% respondents (Figure 22).

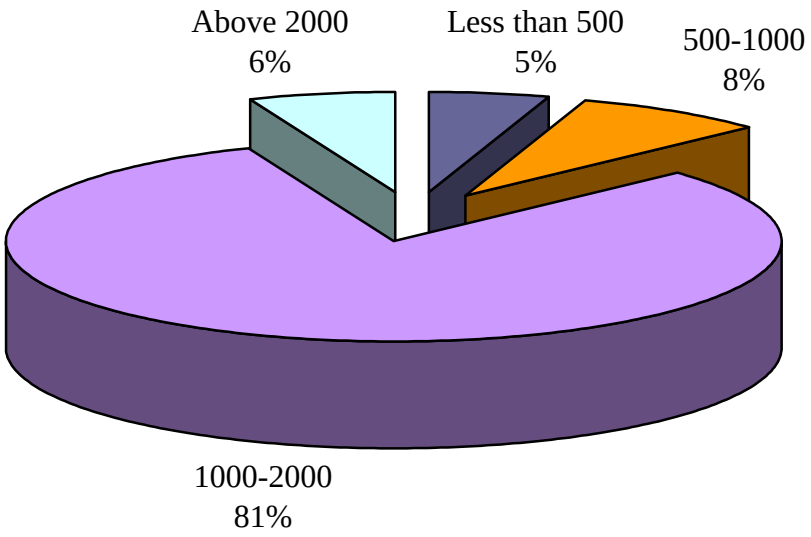


FIGURE 22 Monthly Income of Neo-literates

The size of family may have positive as well as negative impact on the life of the individual. The more is members in the family; the children get more attention from every body. If the family members are less one may not get time for attending the children and time to look after their educational needs. Similarly if the size of the family is big the income should be more to attend the needs of every one in the family.

The size of family is classified into three according to the number of members in the family as 1-3 members as small, 4-6 medium, 7-9 marginal and more than 9 as big. Medium family with 4-6 members was found higher

(42%) while big family with more than nine members was found as 15% (Figure 23)

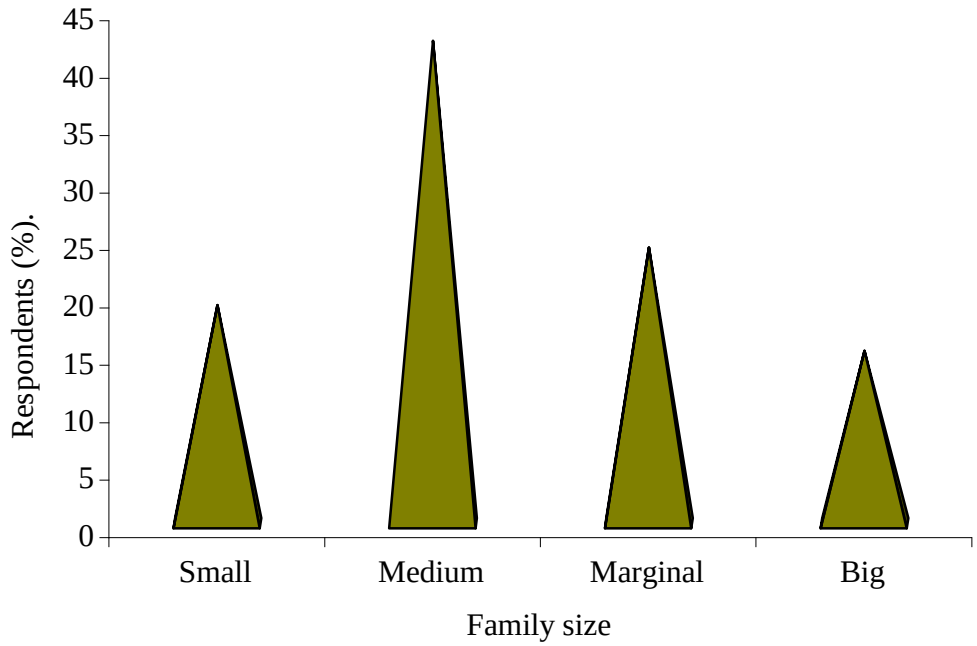


FIGURE 23 Family Size of Neo-literates

Regarding the number of family members the members varied from 1-17. Six members were there in 21% of the respondents, which was followed by 8 members in the family (12%) and 7 members (11%). However 2% respondents were having only 1 person in their family and maximum members (17) were there in families of 3% of the respondents.

The literacy classes are supposed to motivate the participants to find out jobs or to self-employment for increase their income and lead a financially

independent life. The data showed that income of very few (4%) respondents increased due to self-employment after attending the literacy class.

Similarly, the participants of literacy classes are supposed to take interest in their children's studies so that they should not face the difficulties. The data showed that majority (84%) of the respondents take interest in their children's studies. However 70 % of the respondents were having this attitude of showing interest in their children's studies before they attend the literacy class. Rest of the people developed such attitude after attending the literacy class.

India has the tradition of women playing an important role in the advancement of civilization. Without the involvement of women in the national development process; if it is social, economic, or cultural, the countries progress will remain stagnant. In fact the status of women in the society is the indicator of progress. In the Vedic age, women enjoyed full respect and honour. They had a dignified status in almost all spheres of life and even scriptures dispensed an important position to women. Nevertheless the position of women declined considerably. A woman was expected to depend upon and obey her father until marriage; her husband during lifetime and her son as a widow. The women's place was relegated to the kitchen and her main vocation in life was bearing and rearing children. Her prime duty was to serve her husband and family. She was subjected to injustice in an orthodox milieu and had to be content with inferior place in the society. With early marriage and limit in the family size, they lost their youth prematurely. They suffered acute humiliation. Double standard existed with regard to

moral behaviour also. A man could remarry if his wife died or was sterile. Discrimination was shown in providing food, education and even in medical care. The general social status of women particularly of rural women had not changed much through the ages despite being given a very honourable place in the Indian ethos.

A number of steps have been taken to ameliorate women's condition. The constitution forbids any kind of discrimination against women and they enjoy equal right franchise and inheritance. Efforts are being made to improve the educational and occupational opportunities available to women. The advantage of literacy programme is that, it motivates the illiterate women to functional literacy class and sustains their motivation to continue with the programme. This is mainly due to the realization on their part that better income generating activities require quality control and precision for which education is the minimum pre requisite.

Attention should be paid to social and economic reconstruction problems of women. They should be enabled to get balanced food, good water supply, decent clothing and healthy shelter. They should have good citizenship qualities and liking for culture and arts. Women must be filled with the desire to have a better life. This means creating social awareness, which will lead to realization that improvement in the quality of life can be brought out only through education. The literacy programmes should be also organized to create consciousness about the realities of life, develop skill to help them increase family income and reduce drudgeries of life and make them literate so that they are put on the path of self leaning.

In many countries, girls do not have equal access to education as boys. Adult Literacy and Non Formal Education programs provide a means for girls and women to gain literacy and other functional skills and offer an opportunity to attend schools and to advance their studies. Adult Literacy and Non Formal Education programs provide a woman with the skills and knowledge necessary to provide for herself and her family. In many societies, the woman is responsible for the livelihoods of her extended family. In addition to learning to read, to write and to calculate, literacy classes are supposed to teach women technical and income-generating skills. Such skills help women to gain their economic independence. As mentioned above, Adult Literacy and Non Formal Education programs improve the self-esteem and self-confidence of female participants. Women often face discrimination and violence at home and in their communities. These programs provide the knowledge and means to confront issues of inequality. Knowledge, skills and attitudes acquired through an Adult Literacy and Non Formal Education program allow women to take more active roles in their communities. By familiarizing themselves with communication skills, technologies and social and administrative processes, and by having greater access to information, women are in a better position to defend their rights and to achieve equality.

In the present study it has been observed that, 98% of the respondents have given equal consideration for boys and girls and the rest (2%) only have given special consideration for boys in their family. Those who have not given such special consideration to boys in the family (98%) were of the opinion that the boys and girls are alike. Of this 6% of the respondents

developed such attitude of treating boys and girls equal in their family after the knowledge from the literacy class. Others developed such attitude from their life experience or as a family custom.

Regarding the girl's education, the data revealed that 7% of the respondents discouraged the girls' education. The respondents who discouraged the girl's education are of the view that the girls should help for the household works instead of going for education. Nevertheless, majority (83%) favoured girl's education. The participants who had favoured girl's education were of the view that girl's education is essential for better future and many felt that the girls should not be a burden for their family.

Many times girls were not allowed for higher education in the Indian families and their education was stopped after getting the elementary education. The data showed that 95% of the respondents were in favour of higher education for the girls. Of this 70% of the respondents developed such attitude towards the higher education for girls after attending the literacy class. Those who are not in favour of higher education for girls felt that, the girls should help for household works.

Likewise mutual understanding between the husband and wife is a very vital factor in the family life. The data showed though majority of the participants possessed (78%) mutual understanding between husband and wife, 6% had agreed that there is no mutual understanding with their partner.

The data revealed that, 12% of the respondents agreed that they quarrel with their spouse. Interestingly 2% agreed that they quarrel even publicly.

However when those who were not having the habit of quarrelling were asked why they are not quarrelling, they responded that there is no need for such quarrelling.

Parents are the ideal models for the children therefore the parents attitude towards their children is another important factor for developing children's personality. And it is the parent's duty to make their children ideal citizen. A democratic attitude towards the children giving proper controlled freedom and importance and care is very essential. The participants of the literacy class are supposed to develop a democratic attitude towards their children.

The data showed that majority (73%) of the husbands and wives attitude towards their children was democratic (Table 20).

TABLE 20

Democratic Attitude of Neo-literates towards Their Children

(N=100)

Sl. No.	Mode of democratic involvement	Respondents (%)
1	Discussing the problems at home with children	63
2	Discussing the problems at home with children and also considering the opinion of the children	8
3	Respecting/ considering the opinion of the children and also giving separate responsibilities	1
4	Respecting /considering the opinion of the children	1

(Responses provided for multiple answers and hence the total does not add up to 100 percent)

Among the parents who were having democratic attitude to their children, 63% use to discuss the problems with their children, and 8% use to discuss the problems with their children and also use to consider their children's opinion. However 1% use to respect /consider the opinion of the children and the rest (1%) use to respect/ consider the opinion of their children and also use to give separate responsibilities.

Likewise, the girl's marriage is very vital. In the Indian culture girls were married early even before attending puberty. This system of early marriage still exists in many communities and many part of the country. Many factors are involved in such system. The main thing is the lack of awareness about the ill effect of early marriage.

The data revealed that many participants 75% were aware about the legal age of marriage of girls. They got this awareness mainly from the literacy class (30%), literacy class and from the radio (15%) remaining (13%) from the general knowledge from the life experience, Madrasa, school etc., and 17% from radio alone (Figure 24). Rest 25% was not having the awareness of the legal age of girl's marriage.

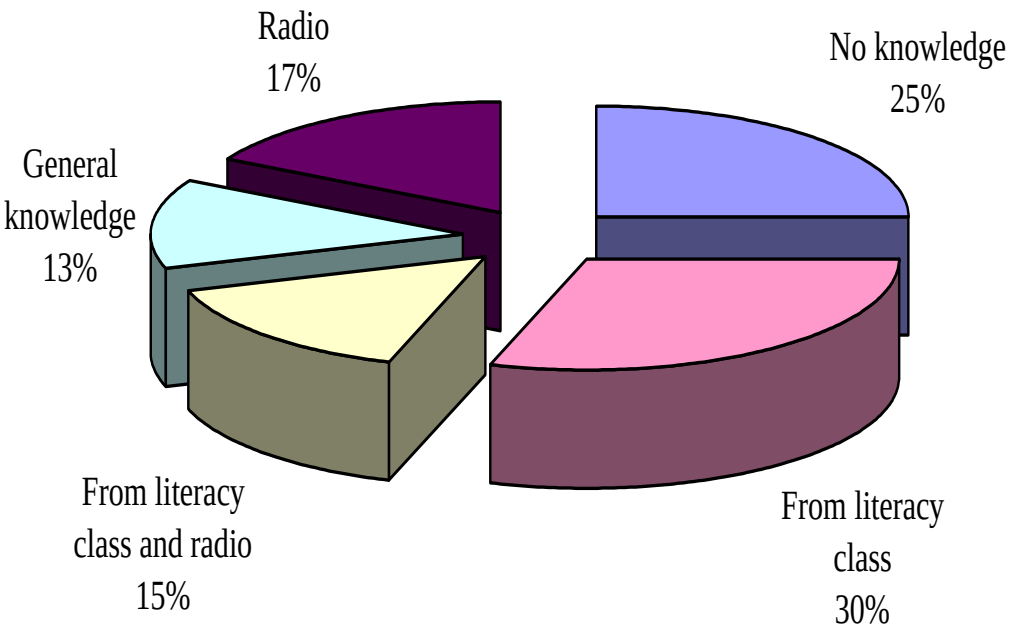


FIGURE 24 Knowledge on the Legal age of Marriage and Source of Awareness among Neo-literates

When the respondents were asked whether they ever felt the need to protest against the marriage of a girl who has not attained the age of marriage, 43% responded that they felt there is a need to protest against such situations. They all agreed that the premature marriage is bad to the health of the girl. All have got this knowledge from the literacy class. However those who said "no" were not aware of the matter.

Regarding remarriage, 87% were in favour of remarriage. Of this 95.40% developed this attitude long before attending the literacy class and the rest developed this attitude after attending the class. Majority (44%) considers remarriage after the death of husband or wife (Figure 25). Rest 13%

respondents who were not in favour of remarriage said that there is no need of remarriage.

The function of literacy education is not merely to provide some amount of knowledge to the learner, but to develop in him desirable habits, interests, attitudes and skills that help him to lead worthwhile life. Many people are succumbed to drugs Drug abuses and the resultant psycho-socio-cultural impact is nearing an alarming magnitude in the Indian society, which impedes our socio-cultural advancements.

The data showed that 10% of the respondents were addicted to alcohol and only 1% stopped this habit after attending literacy classes.

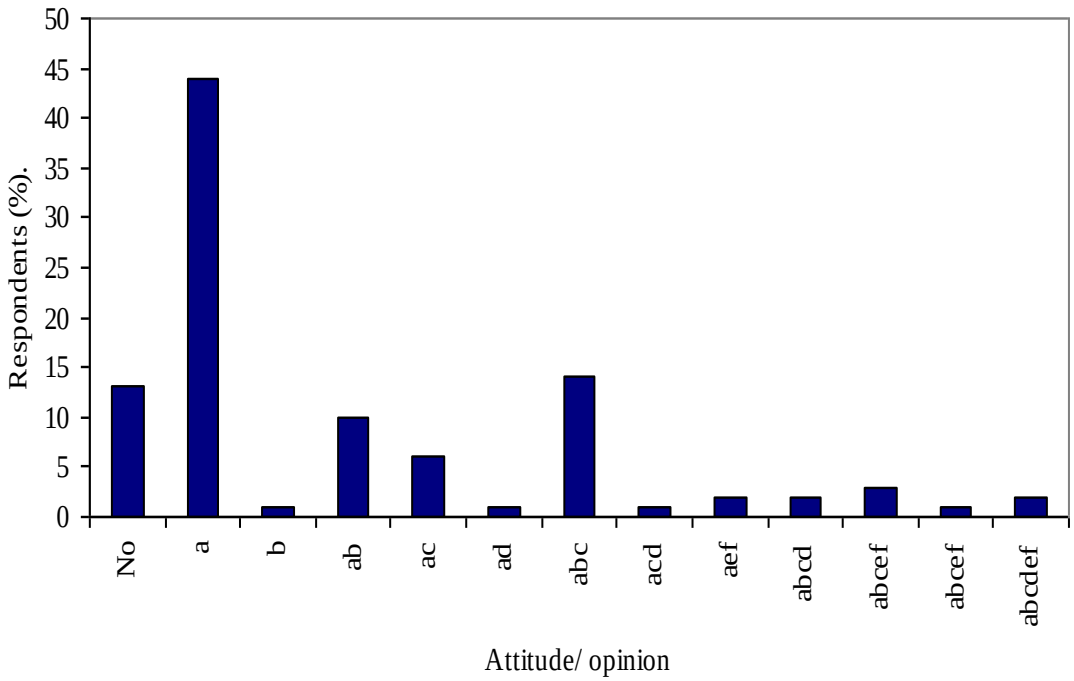


FIGURE 25 Neo-literates' Attitude towards Remarriage and Opinion when to Remarry

[a) After death of husband/ wife b) if the character of husband/ wife is questionable c) if the husband has kept a woman d) if the husband/ wife has an incurable disease e) habitual public drunkenness f) disorderly family conduct]

Population explosion is one of the vital problems India is facing. The scarcity of resources, increasing health problems, increased pollution are some of the problems caused due to the population explosion. The Government of India is trying to reduce the population explosion by various awareness programmes. The literacy participants are supposed to know about the population explosion and various impact of population explosion. The data revealed that majority (72 %) of the respondents was not aware of population explosion. Of the 28% who were aware of the population explosion, 39.28% have got the knowledge from literacy class alone and others from newspapers, radio and the rest from the radio and literacy class (Figure 26).

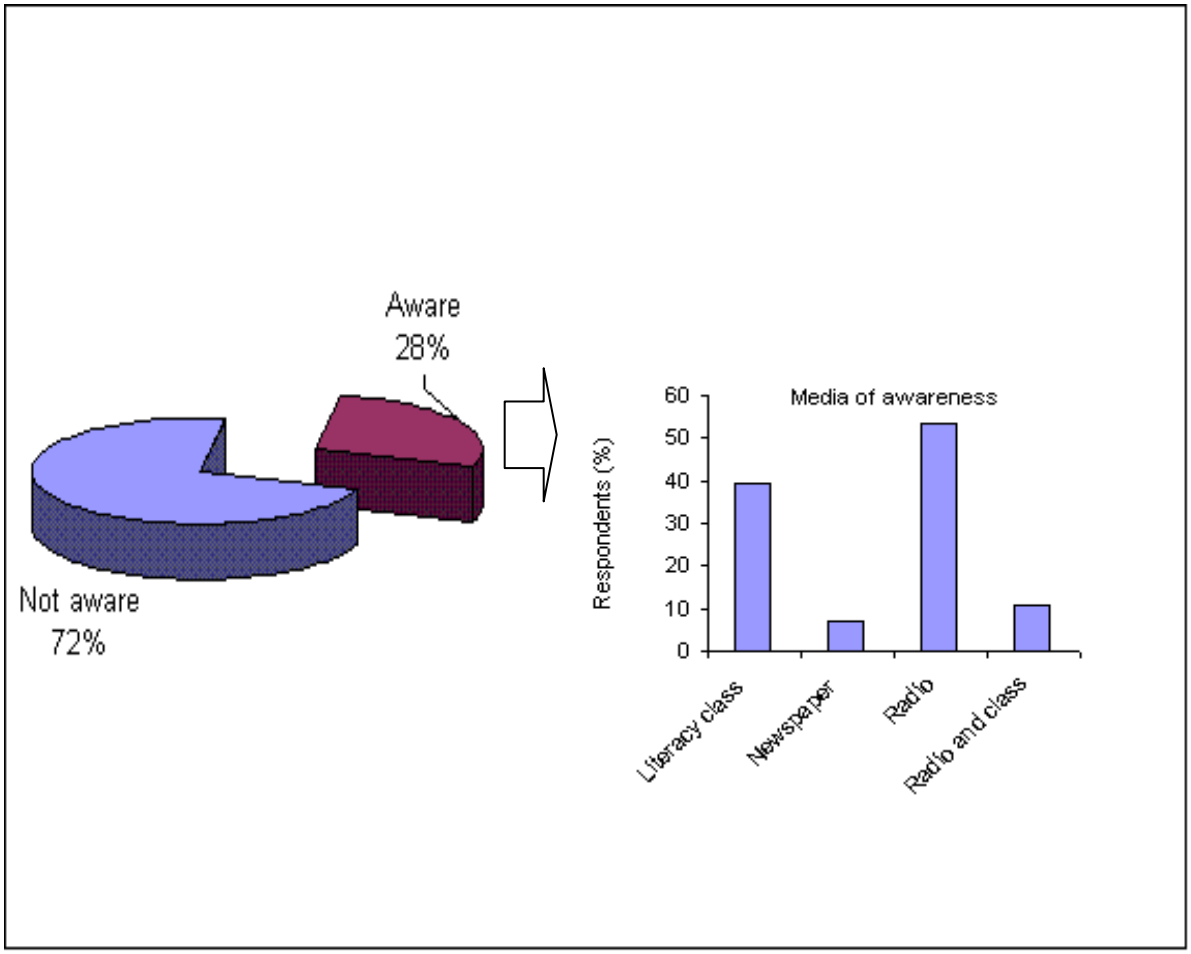


FIGURE 26 Awareness of Neo-literates on Population Explosion

Similarly, small family norm is suggested for preventing the population explosion. The literacy participants are supposed to support/ adopt the small family norms and also to propagate the idea of small family.

The data revealed that majority of the participants (64%) were aware of the advantage of small family norms (Figure 27). Though many (11%) got the knowledge from the literacy class, and radio (12%), majority learned it from the life experience (Figure 28). However the rest of the respondents were not aware of the advantage of small family norms. Interestingly only 39% of the respondents were ready to help for propagating the idea of small family norms.

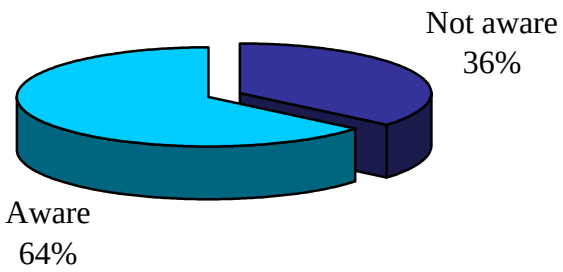


FIGURE 27 Awareness on Small family Norms among Neo-literates

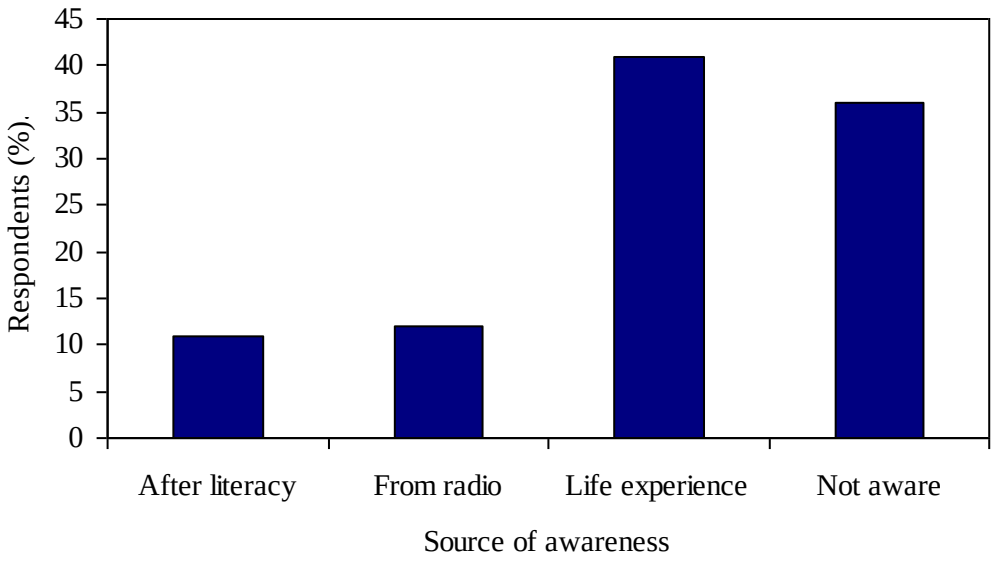


FIGURE 28 Source of Awareness on Small family Norms among Neo-literates

Keeping sufficient gap between the children is very essential while in view of mothers' and child's health. The data showed 53% were of the opinion that there should be sufficient gap between the children while others were not aware of the bad impact of insufficient gap between the children is not kept (Figure 29). Of the 53% respondents who were in favour of keeping sufficient gap between the childbirth, 24.52% got this awareness from the literacy class and 33.96% from the health centres. Others got the awareness from the newspaper, radio and from the life experience (Figure 30).

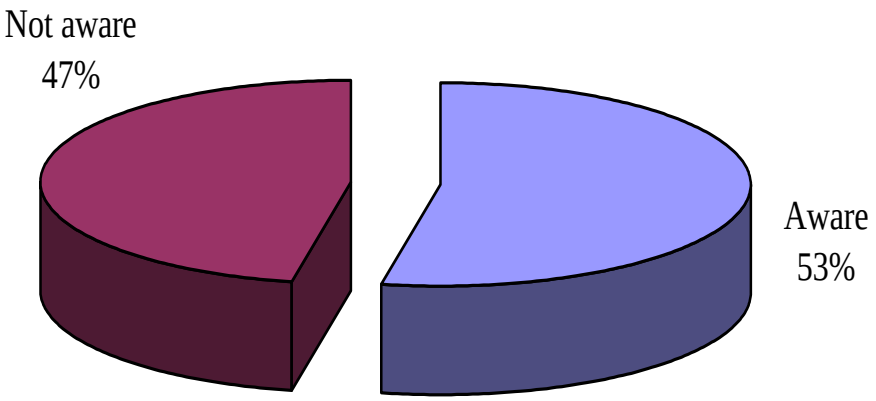


FIGURE 29 Awareness and Source of Awareness on the Gap between Children among Neo-literates

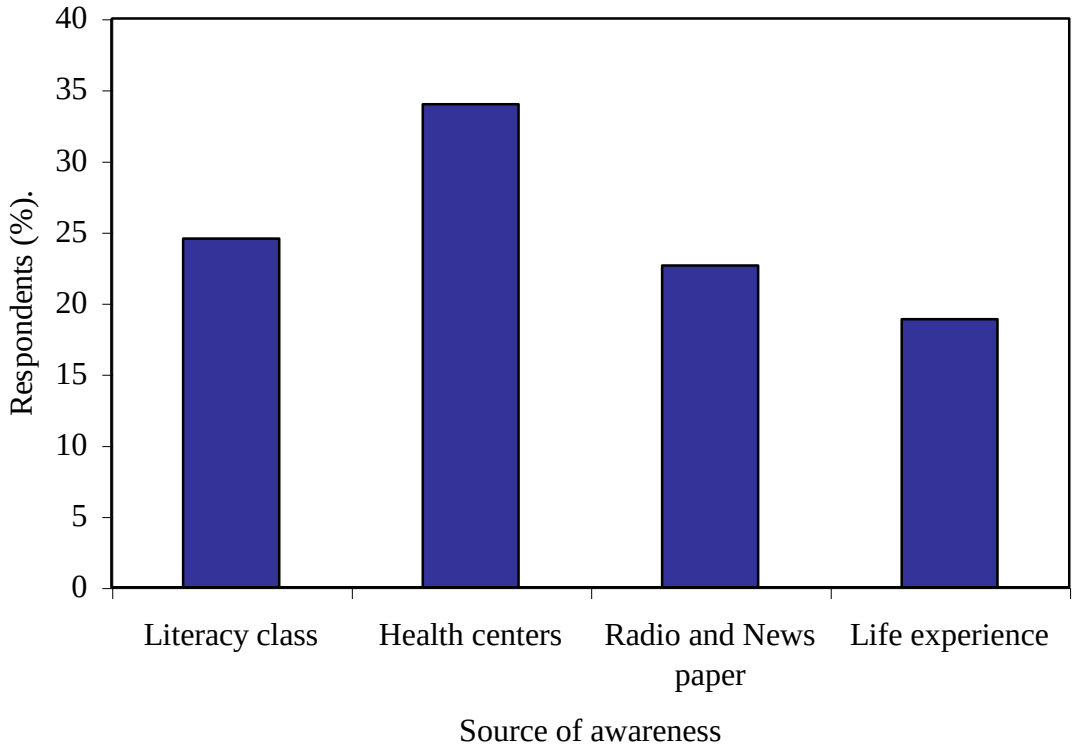


FIGURE 30 Awareness and Source of Awareness on Small family Norms among Neo-literates

Regarding the family planning through external devices, 18% of the respondents were having a positive attitude while 17% possessed negative attitude. Amazingly 41% of the respondents were not having such knowledge on use of external devices for the family planning. However, 24% of the respondents were not having any opinion on the use of external devices for family planning (Figure 31). Of the 18% of those who are having a positive attitude towards use of external devises for family planning, half of them got the awareness by attending literacy class. The others claimed that they got the awareness from the doctors, health centres etc.

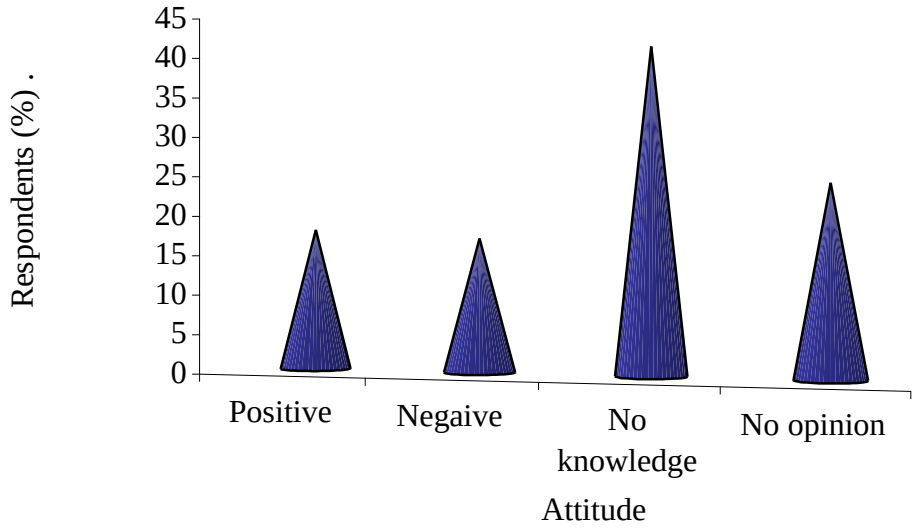


FIGURE 31 Attitude of Neo-literates towards Employing External Device for Family planning

The data revealed that none of the respondents considers the children as a burden to their family.

Regarding the members of the family who does not spend money for the family, 4% agreed that such members are there in the family. Of these 50% tried to change such attitude of the family member after attending the literacy class.

With regard to equality of sexes, 59% opined that there should be equality of sexes. Among them 10.16% developed this opinion after attending the literacy class. However the majority (88.84%) developed this attitude through their life experience. However, 1% did not opine on the issue.

Regarding the compulsion on children to work, the data revealed that 28% respondents use to compel their children for doing work. The major reason for compelling children to work was found to prevent crime, to increase income, because the child is not showing interest in studies, and to keep the children from being lazy (Table 21).

TABLE 21

Reasons for Engaging Children for Work by the Neo-literates

Sl. No.	Reason	Respondents (%)
1	To increase income	4
2	Children is not interested in studies	4
3	In order to keep the children from being lazy	4
4	To prevent crime	5
5	Children is not interested in studies, To prevent crime	1
6	To increase income, in order to make child get overcome shyness	3
7	Children is not interested in studies, in order to make child get overcome shyness	1
8	Children is not interested in studies, In order to keep the children being lazy	3
9	in order to make child get overcome shyness, In order to keep the children from being lazy	1
10	Children is not interested in studies, in order to make child get overcome shyness, In order to keep the children from being lazy	1
11	To increase income and child is not interested in studies	2

(Responses provided for multiple answers and hence the total does not add up to 100 percent)

Discussion

The literacy programmes should be organized to create consciousness on realities of life, develop skill to help the participants to increase family income and reduce drudgeries of life, and make them literate so that they are put on the path of self earning. The economic returns to literacy programme have been extensively studied, especially in terms of increased individual income and economic growth and are reported to have a positive impact on earnings. The present study reveals that monthly income of majority (81%) of the neo-literates ranged between Rs.1000-2000 and only a few (13%) were having an income of Rs. l000 or less. This low income is mainly due to lack of literacy and skill. The literacy classes have to make aware of the participants on the job opportunities for the literate people and motivate the participants to learn more to take new jobs and self employment increase the income and thereby improve quality of life. The size of family may have positive as well as negative impact on life of an individual. The more family members result in less space to live. Also more members or children in the family may cause less attention to children's education and their health and deterioration in the quality of life. The present study shows that there are more than six members in the family of majority of the participants. Therefore the need to educate the participants on the small family norms, its advantage, and improvement in quality of life is vital.

Studies of Osunde and Omoruyi (1996) on the implementation of literacy programmes in Benin Metropolis observed that the functional literacy is crucial for the life of participants and was found correlated with the income

generation and participation in the economic activities. Therefore, the literacy classes have to motivate the participants to find out jobs or to self-employment to increase their income and lead a financially independent life. The data showed that few members increased the income by self-employment. However majority have not made any effort for finding out self-employment. This may be due to the lack of proper exposure on the opportunities. The literacy classes have to focus more on the need of self-employment. Also literacy classes have to make aware the participants on various areas where self-employment could be made and also on financial assistance given by the Government for self-employment.

Similarly, the participants of literacy classes are supposed to take care of their children's studies so that they should not face any difficulties in future. The present study showed that majority (84%) of the respondents has taken interest in their children's studies. However 70 % of the respondents were having this attitude of showing interest in their children's studies before they were attending the literacy class. This study shows that 14% of the people started interest in their children's studies after attending the literacy class. The present study shows that the literacy class made the participants aware on the importance of education for their children, which is an important step to eradicate illiteracy.

In the present study it has been observed that, 98% respondents have given equal consideration for boys and girls and they were of the opinion that the boys and girls are alike. Of this 6% of the respondents developed such attitude of treating boys and girls equal in their family after attending the

literacy class. This shows that literacy class influenced the participants to treat their boys and girls equally without any discrimination. In many countries, girls do not have equal access to education as boys. In many societies, the woman is responsible for the livelihoods of her extended family. In addition to learning to read, to write and to calculate, literacy class should teach women technical and income-generating skills. Such skills help women to gain their economic independence. Regarding the girl's education, though majority favoured the girl's education and many were also in favor of higher education for the girls the participants developed such attitude after attending the literacy classes. Of these 70% of the respondents developed need of higher education for girl child and this attitude towards the higher education of girls was developed among the participants after attending the literacy classes. This shows that the literacy programme clearly influenced the participants on the need of higher education for girl child. However few (7%) discouraged the girls' education in view that the girls should help for the household works instead of going for education. Therefore, more emphasis on importance of girls' education is to be given by the literacy classes.

Likewise, mutual understanding between the husband and wife is a very vital factor in family life. The data showed majority of the participants (78%) have mutual understanding between husband and wife. Parents are the ideal models for the children therefore the parents attitude towards the children is another important factor for developing children's personality and it is the parent's duty to make their children ideal citizen. A democratic attitude towards children giving proper freedom, importance and care is very

essential. The participants of the literacy class are supposed to develop a democratic attitude towards their children. The study showed that majority (73%) of the husbands and wives attitude towards their children was democratic by giving importance to children's views, considering their views and giving separate responsibilities. Therefore family relation of the majority of the participants were found very dynamic and there was very good cohesion in the family relation. This shows that the literacy programme made very good impact to build the family relation among the participants. However few participants use to quarrel with their spouse. This calls for special attention for such issues and make aware on the importance of family relation and its impact on the children.

Likewise, the girls' marriage is very vital. In the Indian culture the girls were married early even before attending puberty. This system of early marriage still exists in many communities and many part of the country. Though many factors are involved in such practice the main thing is lack of awareness about the ill effect of early marriage. This study reveals that many participants (75%) were aware of the legal age of marriage of girls. They got this awareness mainly from the literacy class (30%) and from various others sources. When the respondents were asked whether they ever felt the need to protest against the marriage of a girl who has not attained the age of marriage, 43% responded that they felt there is a need to protest such situations. They all agreed that the premature marriage is bad to the health of girls. These participants have developed such attitude after attending the literacy class. Since many (25%) were not aware of the age of girl's marriage the literacy

classes have to give more emphasis on such social issues. More focus is needed in the legal matters and the legal literacy also should be an important part of curriculum to motivate participants to react against such illegal issues.

The very objective of literacy education is not merely to provide some amount of knowledge to the learner, but also to develop desirable habits, interests, attitudes and skills that help the participants to lead quality life. Many people are succumbed to drugs and alcohol. Danger due to drug abuse is more in illiterates because of their lack of awareness and knowledge on its ill effect. The present study shows that 10% of the participants were addicted to alcohol and only 1% stopped this habit after attending literacy class. This clearly indicates that the literacy classes have focused on the ill effect of drug abuse and alcoholism. An immediate change may not be possible for an addicted person by attending the literacy classes. The literacy classes therefore have to give more importance to eradicate such social evils so that knowledge and awareness should create a mass mobilization to fight against such things.

Population explosion is one of the vital problems India is facing. Scarcity of resources, increasing health problems and increased pollution are some of the problems caused due to the population explosion. The Government of India is trying to reduce the population explosion through various awareness programmes. The literacy participants are therefore supposed to get awareness of the population explosion and various impact of population explosion. The present study revealed that, 72% of the participants were not aware of population explosion. Of the 28% who were aware of the

population explosion, 39.28% have got the knowledge from literacy class alone and others from newspapers, radio and others from the radio and literacy class. This indicates that the literacy classes could make aware the participants of population explosion. Likewise, small family norm is suggested to prevent population explosion. The literacy participants are supposed to support/ adopt the small family norms and also to propagate the idea of small family. The data revealed that majority of the participants (64%) were aware of the advantage of small family norms. Though many (11%) got the knowledge from the literacy classes, and radio (12%), majority learned it from life experience. However the rest of the respondents were not aware of the advantage of small family norms. Interestingly only 39% of the respondents were ready for propagating the idea of small family norms. This indicates that the literacy classes though have made awareness on small family norms to the participants; it could not make aware of the same to all the participants. Since awareness on the advantage of small family is very important to prevent population explosion, literacy classes have to make more effort to disseminate the small family norms and its advantages to the participants properly and more effectively. Similar importance is there for keeping sufficient gap between the children which is very essential in view of mothers' and child's health. The data showed 53% were of the opinion that there should be sufficient gap between the children while others were not aware of the bad impact if sufficient gap between the children is not kept. Of the 53% participants who were in favour for keeping sufficient gap between childbirth, 24.52% got this awareness from the literacy class and 33.96% from the health centers. This shows that the literacy class though convinced the

participants on the importance of keeping gap between two children; many were not having such knowledge. Therefore there should be sufficient emphasis for such vital health related issues while formulating curriculum for literacy learning.

The relationship between knowledge, attitudes and practice has been identified as key in the analysis of how literacy affects development practices, including the uptake of family planning, immunization and preventive health care. Although literacy programmes often focus on providing knowledge about family health care, research has brought into question whether literacy classes are the best way to convey such information. (Robinson-Pant, 2001; Fiedrich, 2004).

Regarding the family planning through external devices, 18% of the respondents of the study were having a positive attitude while 17% possessed negative attitude. Amazingly 41% of the respondents were not having such knowledge on use of external devices for family planning. However, 24% of the respondents were not having any opinion on the use of external devices for family planning. Of the 18% of those who are having a positive attitude towards use of external devises for family planning, half of them got the awareness by attending literacy class and others claimed that they got the awareness from the doctors, health centers etc. This shows that the literacy classes have not made a significant impact to disseminate knowledge on use of external devises for family planning. Therefore literacy classes have to give more importance to disseminate such knowledge. Since studies have overwhelmingly documented positive and significant relationships between

female literacy and use of contraception and increased spousal communication (Cochrane and Susan Hill, 1978; Jejeebhoy, Shireen 1995; Chaudhury, Rafiqul Huda, 1978), the female participants are to be more educated on such issues. There still exists a large gap between knowledge and actual practice of contraception, the literacy classes have to give more focus in teaching such things.

Regarding gender quality, 59% opined that there should be equality of sexes. Among them, 10.16% developed this opinion after attending the literacy class. However the majority (88.84%) developed this attitude through their life experience. Many attempts have been made to develop a measure of 'women's empowerment' within literacy programmes. From many parts of the world, there is evidence of women gaining access to and challenging 'male' domains through participation in adult literacy programmes (Leve *et al.* 1997; Nirantar 1997; Burchfield 1996). Many women report that learning literacy and attending a class is in itself a threat to existing gender relations (Horsman 1990; Rockhill 1987). Literacy participants can gain more voice in household discussions through having experience of speaking in the 'public' space of the class. Diagne and Oxenham (2001) reported from Burkina Faso that 'the majority of participants in a literacy programme evaluation felt that they had indeed learned how to persuade their husbands to listen to them more and had gained confidence in steering family affairs'. The observation of the present study shows that the literacy programme helped to change the attitude of some participants on gender equality. The programme, however,

has to give more importance to it and create self-esteem among women participants.

This study reveals that 28% participants use to compel their children for doing work. The major reason for compelling children to work was found to prevent crime, to increase income because the child not showing interest in studies, and to keep the children from being lazy. Attention should be given by the literacy programme to teach better methods to eradicate the above reasons fruitfully.

On the whole, the programme shows mixed results on its impact on Family Background. Though it could make some important attitudinal changes it could not give practical knowledge on methods of family planning and happy family living.

III. IMPACT ON SOCIAL BACKGROUND

Regarding the social activities, the data revealed that only 12 % of the respondents were found engaged in the social activities. Of this 2% started social activities after attending the literacy class. Those who have not engaged in any social activities reasoned that they are not having interest, no time or no chance obtained for such activities (Figure 32).

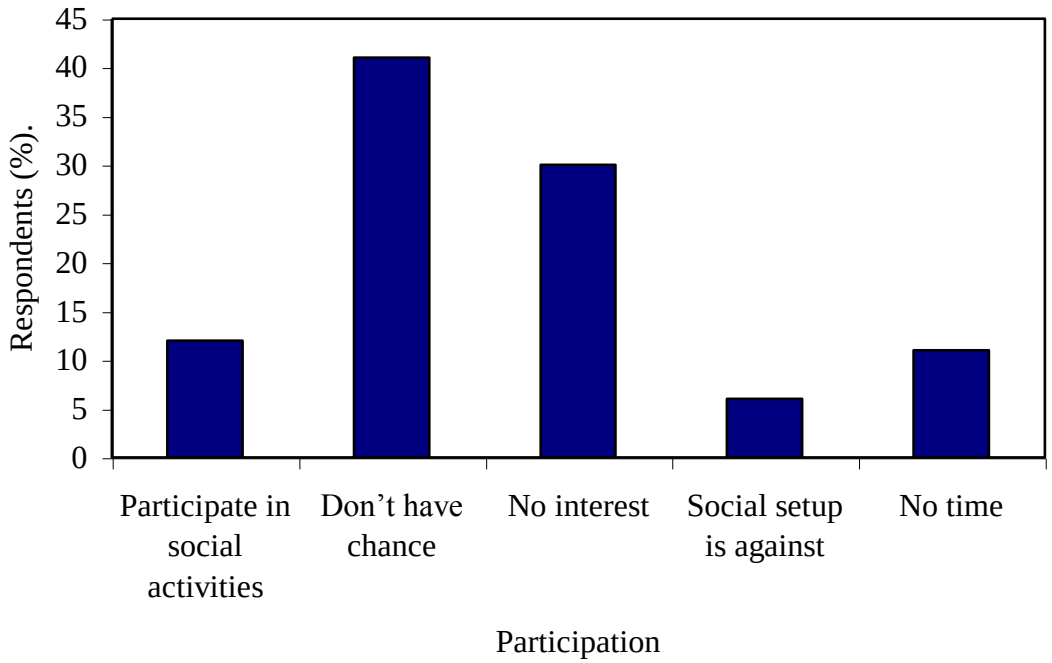


FIGURE 32 Participation of Neo-literates in Social Activities

Majority (93%) said that no social organization has helped their study centres. The rest were not aware of such aid/ help.

Man as a social animal is supposed to have good relation with the neighbours irrespective of their caste and religion. A good neighbour is one of the best assets for a house. A good neighbour may be helpful when one is in need. Therefore there should be good relationship. Socialization is supposed to be one of the important benefits the participants get from the literacy classes. Good relation with the neighbours is one of the first step for socialization. Regarding the relation with neighbours, the data showed that 77% participants have a good relation with the neighbours. Of these 43% of the participants possessed a very good relation with their neighbors just like

one family. While the relation of 34% of the respondents with their neighbors was good, the relation of the rest of the participants with neighbours was moderate (Figure 33).

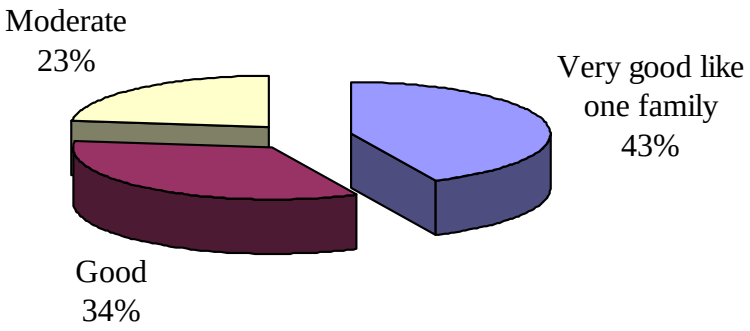


FIGURE 33 The Relation of Neo-literates with Their Neighbours

Majority of the participants (77%) were having neighbours belonging to various caste and religions. Surprisingly 32 % of the respondents were excessively conscious about the neighbours caste and religion. However 92% of the respondents agreed that the caste or religion has not affected his or her relation with the neighbour. Majority (97%) of the respondents said that they help their neighbours in various ways. This helping mentality was mainly developed in the respondents (96.90%) long before from their parents. A few have developed this attitude after attending the literacy class. Majority (88%) of the participants got various help from their neighbours.

As neo-literate, 21% use to help their neighbours. The main helps rendered by the neo-literates to their neighbors were to read and write letters, few have even helped to teach the neighbors on lessons learned from the literacy classes (Figure 34).

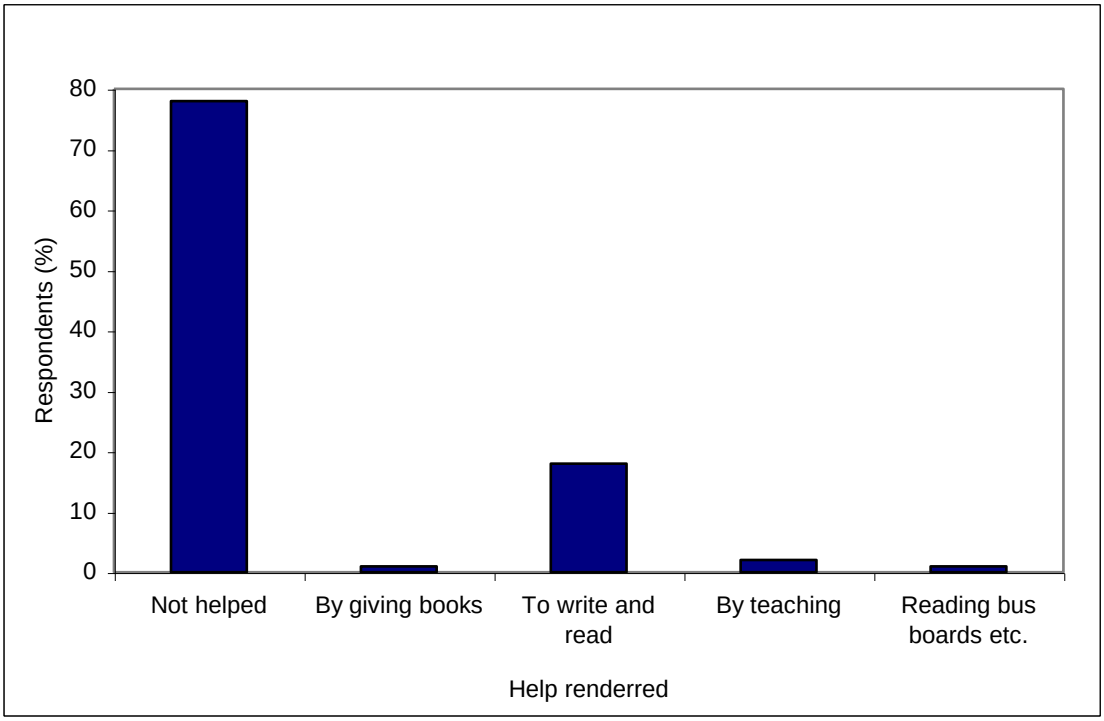


FIGURE 34 Help Rendered by the Respondents as Neo-literates

The data revealed that major part (73%) of the respondents has got encouragement from the neighbours for their studies/ learning. However the rest have not given any reason for not getting encouragement in the studies. Regarding the informal visit between neighbours, 86% said that there is informal visit between neighbours and 2.32% of these had started visiting their neighbours after attending the literacy class. The others were having the practice of informal visit of the neighbours from long before.

Similarly with regard to participation in festivals, the data revealed that 96% were having the practice of participating in festivals, marriages and funeral ceremonies and offer necessary moral support. This habit started long before mainly as practiced by their parents. All the respondents helped the people financially and physically in all these occasions. However those (4%) who were not participating in such functions have not stated any specific reasons.

Illiteracy and lack of information can cause adverse impact on human life. Many do not know about their rights. Incidents such as torture and custodial rape are well documented and yet women are not even aware that they have a right to the presence of a policewoman during interrogation. Legal literacy and awareness of human rights are therefore vital. Similarly, with its capacity to reach adults and youth who missed formal schooling opportunities, Literacy programmes are supposed to play a key role in conflict and post-conflict situations. These programmes may be used as opportunities for adults and youth to identify the sources of conflict and to take steps to mediate and negotiate toward a solution.

Regarding the reaction against injustice and crime, the data revealed that 64% of the participants felt there is need to react against injustice, crime etc. Of these 10.93% of the respondents developed such attitude after attending the literacy class. Others have developed this opinion long before from their life experience.

TABLE 22

Participation of Neo-literates in Public Functions

(N=100)

Sl. No.	Name of public function	Participation of respondents (%)
1	Festivals	91
2	Marriages	96
3	Funerals	96
4	Cultural programme	7
5	Public meetings	35
6	Celebration of literacy festival	9
7	Literacy week	23
8	Literacy campaign	22
9	Literacy processions	4

(Responses provided for multiple answers and hence the total does not add up to 100 percent)

Likewise, almost all (98%) respondents use to participate in the public functions. Of these many (91%) used to participate in festivals, 96% each in marriages and funerals. However, participation was found low in case of cultural programmes, public meetings, celebration of literacy festival and literacy meet (Table 22).

Discussion

Social impact of literacy is very vital since it is a process which leads to establish networks, social trust that facilitate co-ordination and co-operation for mutual benefit, leading to reciprocity and the achievement of

mutual goals. There is marked association between social impact and participation in the literacy classes. This association is deemed to be a positive one because strong social networks seem to enhance participation in learning, and learning in turn seems to increase social impact. The combined effect of trust, networks, norms and reciprocity also creates both strong communities and a sense of personal and social efficacy. This study, explored some potential links between social impact and literacy learning in those learners participating in the study. The present study also is careful of the fact that majority of literacy learners belongs to communities that experience socio-economic marginalization.

The present study shows that very few literacy participants are engaged in the social works. Of these some started the social activities after attending the class. This shows that the literacy class tried to motivate the participants on the social activities. Others had not attended such social activities mainly due to lack of interest, time or chance. This clearly indicates that the participants have not been convinced on the importance of social activities and hence have not been motivated properly. Also there should be some chances for the participants to engage in such activities.

Through literacy participants should develop an attitude of acceptance, love, and respect toward others and this is the attitude on which all human relations depend. The participants must learn to distinguish between people and ideas, and to challenge ideas without threatening people. Ideally, this attitude will go beyond acceptance, love, and respect, to empathy and the sincere desire to help others. The present study shows that majority of the

participants are having good social network with their neighbours. Interestingly, many have seen their neighbor as just like a member of own family, irrespective of the neighbour's caste. Majority (92%) of the participants agreed that the caste or religion has not affected his or her relation with the neighbour. Similarly, 97% of the respondents helped their neighbors in various ways. The helping mentality was mainly developed in the respondents (96.90%) long before from their parents and a few developed this attitude after attending the literacy class. Likewise, majority (88%) of the participants got various help from their neighbors. This showed that the participants were already having a very good social network with the neighbors and are helping each other in many ways. Similarly, many (73%) participants have got encouragement from the neighbors for their studies/ learning. This indicates the participants are having very good relation with the neighbors and also they are encouraging the participants to join in the class to eradicate illiteracy. Though many participants use to visit their neighbours before they join in the class as and when they get time, some of the participants started visiting the neighbours after joining in the literacy class. This signifies that the literacy class has changed the attitude of some participants to their neighbours and thereby increased their social space.

Regarding participation in festivals, the data revealed that 96% were having the practice of participating in festivals, marriages and funeral ceremonies and used to offer necessary moral support. This habit started long before mainly as practiced by their parents. All the participants helped the other people financially and physically in all these occasions. However, there

was also some (4%) without participating in such functions. The literacy classes have to identify such people among the participants and make understand the advantage of participating in such festivals and socialization.

Illiteracy and lack of information can cause adverse impact on human life. Incidents such as torture and custodial rape are well documented and yet women are not even aware that they have a right to the presence of a policewoman during interrogation. Legal literacy and awareness of human rights are therefore vital. Similarly, with its capacity to reach adults and youth who missed formal schooling opportunities, Literacy programmes are supposed to play a key role in conflict and post-conflict situations. These programs may be used as opportunities for adults and youth to identify the sources of conflict and to take steps to mediate and negotiate toward a solution. The participants (64%) of programme felt that there is a need to react against injustice, crime etc. Of this many developed such attitude after attending the literacy class. This indicates that the literacy class made significant impact by creating awareness on the need to resist injustice. These observations are in corroboration with study of Burchfield *et al.* (2002b) in Bolivia where literacy participation was reported to increase awareness on legal rights among the participants.

The connection between literacy and political engagement is predicated on the assumption that as individuals become more exposed to information about their environment, especially the public institutions and government, this will create a love to nation among the participants. There is expectation that if individuals are engaged in political decisions about various

aspects of their lives, an intimate connection emerges between literacy and democracy. Celebrating the days of national importance is one of such factors, which show the individuals love to the nation. The present study showed that though majority (75%) of the participants used to celebrate the days of national importance, few (10.66 %) participants started such habit after attending the literacy class. This finding proves that, the literacy class influenced some of the individuals for participating in such celebrations and they were aware of the importance of such celebrations and developed love to nation. However the literacy programmes have to make more emphasis on such matters to make all participants to take part in such occasions by proper motivation.

The programme thus could enhance the already existing social network and practices.

IV. IMPACT ON CULTURAL BACKGROUND

Regarding the celebration of days having national importance, 75% of the respondents used to celebrate such festivals. Of this few (10.66 %) participants started such habit after attending the literacy class.

The data revealed that few (6%) of the members are having membership of cultural organizations. Of these except one respondent all have become members after attending the literacy class. Likewise the data regarding the participation in different cultural and social organizations showed that 13% of the respondents were engaged in social activities, 1% each was engaged in youth organization and cultural organization. However,

none of the respondents had participated in library activities, Sastra Sahitya Parishath or sports clubs.

Regarding the participation in various awareness programmes, majority (55%) of the respondents were participated in processions (Table 23). Similarly, many have taken part in awareness camps (39%) and padhayathra (42%).

TABLE 23

The Participation of Neo-literates in Various Cultural Programmes (N=100)

Sl. No	Various cultural programmes	Participation (%)
1	Processions	55
2	Street plays	7
3	Awareness camps	39
4	Padayathras	42
5	Other programmes	10

(Responses provided for multiple answers and hence the total does not add up to 100 percent)

Similarly, regarding watching various cultural programmes showed that 10% of the participants used to watch various cultural programmes such as Theyyams, Drama, Thiiruvathirakkali, Oppana, Attam etc. Likewise, only 1% is found to watch cultural programmes twice in a year. Others use to see as and when there is opportunity. Regarding spending of time during the leisure hours, the data showed that 1% of the participants had used to spend

their leisure time by net making. Others spend their leisure time by watching TV, listening radio, speaking etc. Similarly regarding the hobbies, the data revealed that, 11% of the respondents were having hobby of poultry farming and 1% was having hobby of reading. The others (86%) were not having any such hobbies.

Discussion

Greenleigh Associates (1968) revealed that literacy participants inclined to participate in various community activities. Similar observations are made by Carron *et al.* (1989) and reported involvement of the literacy class participants in various community activities. Murtagh (2002) studied the social activity and interaction in Northern Ireland and proved that literacy would help the people to establish networks, norms and social dependence that facilitate to bring together and co-operation among individual for mutual benefit. Data of the present study showed that majority of the participants were having membership of cultural organization. Of these except one respondent all became members after attending the literacy class. This observation indicates that literacy classes positively influenced the participants to take part in the social and cultural activities. However, literacy classes have to give emphasis to make the participants for continuing education related activities such as library activities, activities for dissemination of knowledge in science, sports club activities etc.

Spending of leisure time by a neo-literate is very important since this time can be used in a creative way to practice what they learned as well as improving their knowledge and awareness. While men generally read

material, which serves more functional purpose such as newspaper, women read romance stories in magazines and write diaries for self-expression. The study also revealed that newly literate women began to read women's magazines, which were seen to promote traditional values and roles for women. Similarly, Zubair (2001, 2004) in Pakistan reported women's access to reading and writing in Urdu and English and changes the quality of their leisure time and creates a new norm of privacy –something not part of the Pakistani culture. Younger women create private time where they can read news, romantic fiction and women's magazines and write diaries. The present study revealed that the participants spend their leisure time by watching TV, listening radio, speaking etc. Very few (1%) were having the habit of reading during the leisure time. This indicates that the leisure time is not used properly to improve new skill of reading and writing acquired from the literacy class. The literacy classes therefore have to motivate the participants to practice the newly acquired skill during the leisure time.

The impact of the programme on the cultural background is not complete.

RESULTS OF THE FOLLOW-UP STUDY

Though it was not the part of the objective of the study, since equivalency certificate holders were available by the time the study came to an end, the investigator had conducted a follow-up study to check whether the impact obtained as per the study was retained. (The details of the Equivalency Programmes are presented in Chapter II). The study was conducted on the sample available in a single literacy centre by using the same interview

schedule for the neo-literates and the performance tests for reading, writing and numeracy. The findings were reduced to only dimensions for easy comparison. The results obtained from the same eight subjects in the initial study and the follow-up study are given in Table 24.

TABLE 24
Results of the Follow-up Study

Sl. No.	Dimensions studied	% of Neoliterates	
		Initial study (N=8)	Follow-up study (N=8)
1	Reading, writing and numerical abilities	0	100
2	Political awareness	12.5	37.5
3	Knowledge on India's relation with neighbouring countries	12.5	12.5
4	Awareness on consumer rights	12.50	25
5	Awareness on various financial assistance from the government	25	50
6	Awareness on health care	50	62.50
7	Awareness on the importance of prenatal and post natal care	62.50	62.50
8	Knowledge on need for prevention of infectious diseases	75	87.50
9	Improvement in job	12.50	12.50
10	Spending habits	50	50
11	Religious believes	87.50	87.50
12	Attitude towards the education of children	100	100
13	Attitude towards giving higher education to girl child	100	100
14	Awareness on the population explosion and its causes	37.50	37.50
15	Awareness on the need of small families	62.50	62.50
16	Participation in social activities	12.50	12.50
17	Participation in cultural activities	62.50	62.50
18	Spending leisure time	25	25

The minimum level of attainment for reading, writing, and numerical ability put together is set as 70%. The minimum level of attainment set for reading, writing and numerical ability separately is 40%. In the initial study none of the respondents attained 40% separately for reading, writing and numerical ability or 70% when these three were put together. The eight respondents obtained for the follow-up study had the ability to identify one or two letters, read one or two alphabets, and identify certain numerals and also do very simple adding calculations in the initial study. The percentage of respondents with these abilities came upto 62.5. As they could not reach the minimum level of attainment the data given in the table is zero. But in the follow-up study cent percentage of the same respondents have shown minimum attainment of 70%. This achievement may be due to the continued courses given to them through the equivalency programme under the Continuing Education Programme of the Kerala State Literacy Mission Authorities (KSLMA). A meager improvement is found in political awareness, awareness on consumer rights, awareness on various financial assistances by the government, awareness on health care and infectious diseases. Nevertheless, no changes observed in improvement in job, spending habits, religious believes, knowledge on India's relation with neighbouring countries, attitude towards the education of children, attitude towards giving higher education to girl child, awareness on the importance of prenatal and postnatal care, awareness on the population explosion and its causes, awareness on the need of small families, participation in social activities, participation in cultural activities as well as spending leisure time among the neo-literates.

Discussion

The comparison of the results of the follow-up study with those of the initial study show that out of the eighteen dimensions compared six had shown considerable improvement while the others remained the same. This shows that the original impact had by the Total Literacy Programme had not been eroded off.

CONCLUSIONS

The study has explored the impact of the literacy programme on almost all aspects meant for the total upliftment and empowerment of the neo-literates in Malappuram district. The majorconclusions reached at from the study are presented below.

I. Personal Background

a. Impact on Education

1. The programme has a positive impact on making the illiterates aware of the need for literacy. But the programme could not provide enough facility centres for continuing education.

2. The programme had an average impact on their performance in reading, writing and numeracy.

3. It could develop reading habit among participants.

4. It had an impact on increasing the political awareness.

5. But the programme has low impact on knowledge of India's relation with neighbouring countries and the internal problems of the country.

6. Similarly, the programme has only a low impact on making awareness on consumer rights.

7. The programme could not provide enough knowledge of different types of financial assistance instituted by the Government and could not help them in utilizing these financial aids.

The final conclusion is that the programme could not educate people on the important rights and provisions directly touching their life.

b. Impact on Health and Hygiene

1. The programme had an impact on changing the preference of treatment from the traditional medicines to modern medicines.

2. The programme could educate some of the participants (11%) on the importance of health care.

3. It could increase the knowledge on the importance of prenatal and postnatal care to more persons among the participants (14%), though the others already had the knowledge.

4. Preferring a hospital for delivery is found to increase after the programme.

5. The programme could make the participants aware of environmental pollution and its different causes.

6. It could gain momentum to stop bad habits like smoking and consumption of alcohol (25 to 28% of those had the habits).

7. It could increase the number of participants following hygienic practices (16%).

8. It could increase the number of participants having a separate dwelling house for their pet animals (6% more while 87% already had it earlier).

9. Though the programme could increase the awareness of the need for having a latrine, only a few had constructed a latrine (4%). (This may be due to the poor financial condition of the participants. As pointed out under 'impact on Education' the programme had failed to impart knowledge of different types of financial assistance provided by the Government).

10. The programme could make people aware of the importance of pure drinking water.

11. The programme had made a notable impact on disseminating knowledge on infectious diseases and the preventive measures.

12. Though the programme could give enough awareness on the need for nutritious food, it could not make much change in the food habits, due to poor financial condition.

On the whole it could be concluded that the literacy programme could make much impact on the Health and Hygiene aspect of life; yet,

the strategies of the programme should not only focus on improving awareness but also on changing the root causes.

c. Impact on Vocation

1. The programme could make the participants who were already employed rethink a change of their job for more earnings. It could also change their attitude towards work more positively and increase their interest in work.

Thus the programme has made a positive impact on vocation; it should also motivate the participants to learn skills that may help them for self-employment.

d. Impact on Economic Condition

1. The programme could influence the spending habits of the participants and made them spend more economically.

2. But the programme had failed to give awareness of renewable energy sources such as biogas and use of better utensils for energy conservation.

3. The programme has also failed to provide sufficient awareness on financial assistance from the Government, for various purposes.

The programme had an impact only on the spending habits and not on other important conditions, which could have helped them in leading a more economically conscious living.

e. Impact on Religion

1. The participants of the programme are still religious and their belief in religion has not decreased with increasing earnings.

2. Majority of the participants could not be influenced by the programme to keep away from their religious rituals.

The religious beliefs and other cultural practices are so deep-rooted that a change in the existing practices may take much time

II. Family background

1. The literacy programmes could convince the participants of the importance of giving education to children, which is an important step to eradicate illiteracy.

2. It could also influence the participants to treat their boys and girls equally without any discrimination.

3. The programme could make a high positive impact on the attitude towards higher education of girls.

4. It could develop an attitude of protest against premature marriage of girls.

5. The programme could make the participants aware of population explosion.

6. But the programme could not make any change in the habit of alcohol consumption.

7. Similarly the programme could not succeed in disseminating the need for small families.

8. It could not effectively spread the message of keeping sufficient time-gap between each pregnancy.

9. The programme could not disseminate the knowledge of use of external devices for family planning.

10. It could also not influence the participants' attitude towards equality of sexes or towards the upliftment of women in a more positive way.

On the whole, the programme shows mixed results on its impact on Family Background. Though it could make some important attitudinal changes, it could not give practical knowledge on methods of family planning and happy family living.

III. Social Background

1. The programme had not tried to motivate the participants to do social activities.

2. The programme had an added effect on the positive attitude of the participants to their neighbours.

3. It could generate awareness on the need to resist injustice.

4. The programme could add to their participation in celebrating days of national importance, thereby developing love for the nation.

The programme thus could enhance the already existing social network and practices.

IV. Cultural Background

1. The programme had made a high impact on making the participants to take part in social and cultural activities.

2. But it failed to motivate the participants to spend their leisure time fruitfully.

The impact of the programme on the Cultural Background is not complete

Thus the study reveals that the impact of total literacy programmes on neo-literate adults of Malappuram district only mediocre. While it showed rather high impact on Education, Health and Hygiene and vocation, it showed only a low impact on Social and Cultural background of the adult neo-literates.

SUMMARY OF FINDINGS, CONCLUSIONS AND SUGGESTIONS

This chapter provides an overview of the significant aspects of the study, the important findings and conclusions, educational implications and suggestion for further research in the area of adult education.

STUDY IN RETROSPECT

Literacy provides an entry point to the world of letters and through the world of letters to the world of communication and information. With the successful implementation of Total Literacy campaigns in all districts of Kerala, a situation is fast emerging whereby millions of illiterates are acquiring basic literacy skills and joining the class of neo-literates each year. Without a meaningful post-literacy programme, many of these persons may relapse into the old world of illiteracy. The major aim of the study was to analyse the impact of Total Literacy Programme on neo-literate adults. The study concentrated on Malappuram District in Kerala. A sample of 100 neo-literates was chosen from five Panchayaths between the age of 15 and above. The primary data were collected from neo-literates, important persons from community (50 persons). The trustworthiness of the data was assured using the method of Triangulation. The data were collected over a period of 16 months. The investigator did an in-depth formal open-ended interview. The data were analysed from the quantitative and qualitative perspective. A follow up- study was conducted on a limited number of the same sample.

Restatement of the problem

The problem of the present study is entitled as "THE IMPACT OF TOTAL LITERACY PROGRAMMES ON NEO-LITTERATE ADULTS OF MALAPPURAM DISTRICT IN KERALA".

Objective

The following is the objective of the present study

I. To analyse the impact of the total literacy programmes on neo-literate adults in their,

I. Personal background

a) Education
b) Health and hygiene
c) Vocation
d) Economic condition
e) Religion

II. Family background

III. Social background

IV. Cultural background

Methodology

The methodology of the study is given below in brief.

a. Design of the study

The present study came under the purview of descriptive method. Purposive sampling method was used for selecting the sample to ascertain the representation of all sections of the community. For making the study qualitative and in-depth, data were collected through multiple approaches.

b. Sample used for the study

The sample for the study was 100 neo-literates of Malappuram district. Due representation was given for Tribal people, Coastal fishermen and women in the selected sample. For ensuring the trustworthiness of the data, 50 persons from the community was also interviewed.

c. Tools and techniques used for the study

The following tools were used for collecting data for the study.

1. A structured interview schedule for neo literates.
2. An interview schedule for the community
3. Participant observation.
4. Performance Test in Reading.
5. Performance Test in Writing.
6. Performance Test in Numeracy.

d. Statistical techniques used for the Study

The statistical technique used for analysing the data was Percentage analysis.

MAJOR FINDINGS OF THE STUDY

The study has explored the impact of the literacy programme on almost all aspect meant for the total upliftment and empowerment of the neo-literates in Malappuram district. The major findings of the study are given below.

I. Personal Background

a. Impact on Education

1. The programme has a positive impact on making the illiterates aware of the need for literacy. But the programme could not provide enough facility centres for continuing education.
2. The programme had an average impact on their performance in reading, writing and numeracy.
3. It could develop reading habit among participants.
4. It had an impact on increasing the political awareness.
5. But the programme has low impact on knowledge of India's relation with neighbouring countries and the internal problems of the country.
6. Similarly, the programme has only a low impact on making awareness on consumer rights.
7. The programme could not provide enough knowledge of different types of financial assistance instituted by the Government and could not help them in utilizing these financial aids.

b. Impact on Health and Hygiene

1. The programme had an impact on changing the preference of treatment from the traditional medicines to modern medicines.

2. The programme could educate some of the participants (11%) on the importance of health care.

3. It could increase the knowledge on the importance of prenatal and postnatal care to more persons among the participants (14%), though the others already had the knowledge.

4. Preferring a hospital for delivery is found to increase after the programme.

5. The programme could make the participants aware of environmental pollution and its different causes.

6. It could gain momentum to stop bad habits like smoking and consumption of alcohol (25 to 28% of those had the habits).

7. It could increase the number of participants following hygienic practices (16%).

8. It could increase the number of participants having a separate dwelling house for their pet animals (6% more while 87% already had it earlier).

9. Though the programme could increase the awareness of the need for having a latrine, only a few had constructed a latrine (4%). (This may be due to the poor financial condition of the participants. As pointed

out under ‘impact on Education’ the programme had failed to impart knowledge of different types of financial assistance provided by the Government).

10. The programme could make people aware of the importance of pure drinking water.

11. The programme had made a notable impact on disseminating knowledge on infectious diseases and the preventive measures.

12. Though the programme could give enough awareness on the need for nutritious food, it could not make much change in the food habits, due to poor financial condition.

c. Impact on Vocation

1. The programme could make the participants who were already employed rethink a change of their job for more earnings. It could also change their attitude towards work more positively and increase their interest in work.

d. Impact on Economic Condition

1. The programme could influence the spending habits of the participants and made them spend more economically.

2. But the programme had failed to give awareness of renewable energy sources such as biogas and use of better utensils for energy conservation.

3. The programme has also failed to provide sufficient awareness on financial assistance from the Government, for various purposes.

e. Impact on Religion

1. The participants of the programme are still religious and their belief in religion has not decreased with increasing earnings.

2. Majority of the participants could not be influenced by the programme to keep away from their religious rituals.

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1. The literacy programmes could convince the participants of the importance of giving education to children, which is an important step to eradicate illiteracy.

2. It could also influence the participants to treat their boys and girls equally without any discrimination.

3. The programme could make a high positive impact on the attitude towards higher education of girls.

4. It could develop an attitude of protest against premature marriage of girls.

5. The programme could make the participants aware of population explosion.

6. But the programme could not make any change in the habit of alcohol consumption.

7. Similarly the programme could not succeed in disseminating the need for small families.

8. It could not effectively spread the message of keeping sufficient time-gap between each pregnancy.

9. The programme could not disseminate the knowledge of use of external devices for family planning.

10. It could also not influence the participants' attitude towards equality of sexes or towards the upliftment of women in a more positive way.

III. Social Background

1. The programme had not tried to motivate the participants to do social activities.

2. The programme had an added effect on the positive attitude of the participants to their neighbours.

3. It could generate awareness on the need to resist injustice.

4. The programme could add to their participation in celebrating days of national importance, thereby developing love for the nation.

IV. Cultural Background

1. The programme had made a high impact on making the participants to take part in social and cultural activities.

2. But it failed to motivate the participants to spend their leisure time fruitfully.

CONCLUSIONS

The results obtained in the study can be concluded as follows

1. **The programme could not educate people on the important rights and provisions directly touching their life.**

2. **The programme could make much impact on the Health and Hygiene aspect of life; yet, the strategies of the programme should not only focus on improving awareness but also on changing the root causes.**

3. **Though the programme has made a positive impact on vocation; it should also motivate the participants to learn skills that may help them for self-employment.**

4. **The programme had an impact only on the spending habits and not on other important conditions, which could have helped them in leading a more economically conscious living.**

5. **The religious beliefs and other cultural practices are so deep-rooted that a change in the existing practices may take much time.**

6. **On the whole, the programme shows mixed results on its impact on Family Background. Though it could make some important attitudinal changes, it could not give practical knowledge on methods of family planning and happy family living.**

7. **The programme thus could enhance the already existing social network and practices.**

8. The impact of the programme on the Cultural Background is not complete.

EDUCATIONAL IMPLICATIONS OF THE STUDY

The study had revealed very relevant information on the scenario of learning provided through the literacy classes. Based on the findings of the study the following suggestions are proposed for improving the situation.

1. New motivational technique should be included in the training contents for the neo-literates.

2. Objectives of the continuing education should be to give counselling in alcoholism, drug addiction suicide and other antisocial and antihuman tendencies and make the literacy centre a community interactive one.

3. The study has shown that 10% of the participants are attending the classes out of their own interest. So creating and sustaining interest should be taken up as a challenge before the programme. For this, illiterates should be aware of the problems faced in the daily life due to illiteracy and of the benefits of being literate. So literacy programme should be more objective oriented by considering the factors such as motivation, interest, socioeconomic factors, our tradition and culture, etc. which can ensure the participation of people in literacy classes.

4. The programme could create an average impact on reading writing and numeracy. Everybody, literate and non literate alike, has literacy task they want or feel the need to do. Everyone engages in literacy activities

of some kind or other. They adopt different strategies to fulfill tasks. All these literacy tasks are different. So there is a need to find out appropriate literacy tasks and strategies that the persons adopt. The preparation of teaching learning methods and materials should be done accordingly.

5. People have different routs to literacy. Therefore there is a need to find out the routs of each and every learner and strengthen these routs through diversified literacy programmes.

6. Though the programme could develop reading habit while the classes were going on, it could not be sustained due to lack of facilities to read further in the centres. More continuing and post literacy centres should be opened to reduce relapse in to illiteracy. This is the only way the neo-literates can make use of their already acquired skills in their life.

7. Monthly medical camps can be organized for giving medical facility for the neo-literates and thereby to reduce the chance for giving preference to other systems of medicine, which are not suitable for the treatment of many diseases.

8. Marriage counselling can be arranged to disseminate the message of small family norms, preventive health care, message against early marriage and childbirth, etc. for the neo-literates.

9. Guidance service should be started in continuing education centres to give proper exposure to job opportunities.

10. The programme could develop an attitude for changing jobs to the better- earning types. So the classes should give training in skills for such jobs.

11. More emphasis should be given to the self-employment of neo-literates, renewable energy sources and their benefits along with literacy programmes.

12. Neo-literacy books should be published and effectively distributed to the neo-literates to develop and sustain reading habits through 'Janavidya kendrams ' and 'Akshara Sanghams'.

13. The participation in social activities should be made compulsory and every continuing education centre should celebrate the days of national importance.

14. It is necessary to include 'women empowerment' programmes as part of the literacy programmes to provide women the confidence and opportunities for collective action and leadership to fight against social evils such as alcoholism, drug addiction, dowry etc.

15. Through continuing education centres, the village panchayaths can organize many projects for 'Kudumbasree' and 'Ayalkootam' and thereby ensure the active participation of the people at grass-root level.

16. New teaching-learning methods like collaborative, co-operative, experiential learning etc. should be adopted as the technique of teaching in adult education centres.

17. Religious institutions like ‘Maths’, ‘Churches’ and ‘Madrasas’ can make very realistic contribution in spreading literacy and adult education. Special attention should be given by the authorities for the active involvement of religious institutions in literacy programmes.

18. Sharing of expert teachers to all centres is to be encouraged so that their influence can motivate adult learners in all centres.

19. Government can make use of the facilities of 'Anganawadies' and 'Balwadies' for literacy class and convert them in to permanent institutions for both neo-literates and kids.

20. Adult schools should be established as an alternative strategy for the organization of adult education programme.

SUGGESTIONS FOR FURTHER RESEARCH

Research in continuing education is one of the most neglected and weak area in Indian adult education. The future prospects of adult education research in a developing county like India will be dependent on the quality of its researches and the extent of facilities and funds available.

Based on the awareness received from the present study, the following studies are suggested for further research:

1. Studies may be taken up to analyse the awareness of community about literacy programmes.

2. A study can be undertaken to analyse impact of adult education programmes on primary education of tribal children.

3. Conduct in-depth research on the impact of literacy programmes on economic development, awareness, leisure time management, cultural development, reading interests and literacy routs of learners etc.

4. Reading and writing in Malayalam is not the only criterion for literacy in Malappuram district. Many of the males and females have accessibility to Arabic and Urdu. So the role of the Madrasas and Churches in the promotion of literacy can be thoroughly studied.

5. Primary, secondary and thirtiary impacts of total literacy campaign can be studied which will help the policy makers to plan and implement a new literacy paradigm in India which has diversified culture and ethnicity.

6. A comparative study of the impact of total literacy campaigns in different districts can be conducted.

7. Impact evaluation studies should be conducted after 1-2 years of the literacy campaign 'Kiran 07'.

8. In-depth studies of the causes of non-participation of male illiterates in adult education programmes need to be analysed.

APPENDIX I

INTERVIEW SCHEDULE FOR NEO-LITERATES

Bolck:……

Panchayath/ Municipality/ Corporation…….

Ward:…….

Name and address of the Centre:……..

Name:……

Male/ Female…….....

Address:……

……

Age: 15-20/ 21-30 / 31-40/ 41-50/51-60 above 60

Marital status: married/ unmarried

Religion: Hindu/ Christian/ Muslim/ others

In which category do you belong? SC/ST/ Others

Job: Government/ Semi Governmental/ Private

Self-employed/ Agriculture/ Others specify

I PERSONAL BACK GROUND

(a) Educational:

1. The reasons for joining/ attending literacy
    (a) Because of interest
    (b) To spent time
    (c) Because of others force you to (pressure from others)
    (d) Any other reason, specify
2. Do you go to Janavidhya Kendras/ Akshra Sanghams: yes/ no
    If yes at what time do you go?
    Since when?
    If no give reasons
3. What did you expect to learn from literacy centres?
    (a) To learn to sign only.

(b) To learn to read and write.

(c) To read only (bus board/ sign board/ etc.)

(d) To calculate

(e) To earn more

(f) To write letters

(g) Any other specify.

4. Have you received your literacy certificate? Yes/ No.

   If no why?

5. Do you read any newspaper? Yes/ No

   If yes, from where do you get it?

   Subscribe/ from library/ from neighbours

6. When did you start reading the newspaper?

   After you started to going to the centre or before that

7. Have you ever felt like leaving the course half way through? Yes/ No

8. Do you know about District Council/ Panchayati raj? Yes/ No

   If yes did you know it earlier? Yes/ No

9. Are you aware of the events taking place in the world? Yes/ No

   If yes, through which media

   (a) T.V

   (b) Radio

   (c) News paper

   (d) From literacy class

   (e) Meeting and talks

   If yes, are you aware of :

   i) Political changes- The fall of Soviet Union/ election in Sri Lanka/ Change of Government in South Africa/ The death of Srilankan leader because of bomb blast etc.

   (ii) Sports - Which Nation won the world cup football tournament, who won the French open tennis championship, who has take the most number wickets in cricket etc.

(iii) Art and literature - have you heard of Basheer? Which actress got the Urvasi award? Which film? etc.

(iv) War - Hunger death in Somalia
- The LTTE wars
- Kuwait and Iraq war etc.

(v) Change in the economic condition

Do the world events hurt you?

10. eg: Hunger death in Somalia, Wars, natural calamities- Lathur, Usmanabad etc.
11. Do you know about consumer rights? Yes/ No
    If yes, How?
12. Do you know anything about widow pension, old age pension, pension for agriculture workers, etc.
13. Do you know anything about India's relation with her neighbors? Yes/ No
    e.g., relation with Srilanka, Nepal, China, Pakistan etc.
14. Do you know anything about India's internal problems
15. Do the problems created in the name of religion make you uneasy? Yes / No
    If yes, why? Since when?
    If no, why?

II HEALTH AND HYGIENE

16. Do you treat yourself when you are ill? Yes/ No
    If yes why?
    If no, who? which is your family doctor? hospital?
17. What kind of treatment do you prefer?
    1. Naturopathy - Why? Immediate cure/ takes time.
    2. Homeopathy - '' ''
    3. Allopathy - '' ''
    4. Ayurveda - '' ''
18. Do you keep a separate account for health care?
    Yes/ No
    If yes, from when?
    If no why?

19. Do you have an option that prenatal and postnatal care for the mother and child is must? Yes / No
    If yes, how do you have developed such opinion?
20. Have you, your wife received such care? Yes/ No
21. Was your child delivered at hospital?
    If yes, why not at hospital?
    If no why not at house?
22. Are you aware of the problem of environmental pollution? Yes/ No
    If yes, how?
23. Did you have the habit of spitting on the road and other public places? Yes/ No
    If yes why? If no why?
    Do you still have the habit?
24. Do you smoke/ use tobacco? Yes/ No
    Have you stopped that habit now?
25. Were you/ your husband have the habit of drinking? Yes/ No
    If yes, do you still have the habit? Yes/ No
    If yes, why? If no, why?
26. How often do you take bath?
    Twice in a day/ once in a day/ once in two days/ once in every three or more
27. Do you wash your hands with soap? Yes/ No
    If yes, when why?
28. Do you have pets at home?
    If yes, which animal?
    a) Hen b) Cow c) goat d) dog e) cat f) rabbit g) pig h) buffalo i) ox
29. Do your pets have separate place to live? Yes/ No
    If yes from when?
    If no, where do they live now? Why?
30. Does your home have a latrine? Yes/ No
    If yes, from when? Where?
    i) Attached to room ii) Near the house iii) common latrine
    If no, what do you use as latrine (pit latrine etc.)

31. Do you have your own well? Yes/ No
    If yes, does your well have a wall? Yes/ No
    Does dirty water sweep into it? Yes /No
    If no what other provision do you have for water?
    Pipe water/ neighbours well / common well/ river, pond etc.
32. Do you have drainage facilities? Yes/ No
    If yes , what are they
    For waste/ for dirty water/ for flowless water/ latrine outlet etc.
33. Have you heard of infectious diseases? Yes/ No
    If yes, how?
34. Have you taken any preventive measures against such diseases? Yes/ No
    If yes, what measures? Vaccination etc.
35. Have you accepted any measure to prevent food borne diseases? Yes/ No
    1. Do you destroy stale food?
    2. Do you drink only purified water?
    3. Do you cover all food?
    4. Do you take precaution against mosquitoes/ houseflies?

    If yes from where did you get the knowledge?
36. What are your food habits
    Morning/ afternoon / evening/ night
37. Have you ever changed your food habit? Yes/ No
    If yes, since when?
    If no why?
38. Do you make sure that food you eat is nutritious? Yes/ No
    If yes, since when? If no, why?
39. Is fish an important part of your diet? Yes/ No
    If yes, how often you have it?
    1) Twice every day 2) once in every day 3) once in 2 days 4) once in a week 5) occasionally

40. Is meat an important part of your diet? Yes/ No
    If yes, how often you have it?
    1) Twice every day 2) once in every day 3) once in 2 days 4) once in a week 5) occasionally.
41. Do you think meat, fish, eggs, milk and fruits should be taken along with vegetable as a part of your diet? Yes/ No
    If yes, where did you get the knowledge?
    If no why?

III VOCATIONAL

42. Do you have a job now? Yes/ No
43. Did you have a job earlier? Yes/ No
44. Is there any change in your job Yes/ No
    If yes, why did the change occur?
    If no have you felt the need for a change? Yes/ No
    If yes why?
45. Have you had sufficient training for the job? Yes/ No
    If yes, how? When?
46. Did literacy helped for the improvement of your job? Yes/ No
    If yes how?
47. If you are an agriculturist, does your production increased? Yes/ No
    If yes why?
    1. Because of new knowledge about agriculture.
    2. Because of availability of new seeds.
    3. Because of irrigation facilities installed.
    4. Because of agricultural loans.

    Any other reasons, specify
    How did you get the above facilities?
48. Is there any change in the following
    i) Interest in work/job Yes/ No, Since when?
    ii) Attitude towards work Yes/ No, Since when?

IV ECONOMIC CONDITION

49. Expenditure in the family
    (a) For food:
    (b) For clothes:
    (c) For education:
    (d) Any other specify
50. Do you spent more than your income? Yes/ No
51. Does your earnings become surplus? Yes/ No
    If yes, what are you doing with the surplus?
52. How do you control your expenditure?
53. How do you spend your earnings?
    (a) For necessities- Food, clothes, house, health, education
    (b) For comforts- Good food, occasional entertainment, own news paper
    (c) For luxuries- Cosmetics, frequent entertainment, eating out, social visits, gift presentation, rich clothes, jewelry, TV/VCR/Fridge/ washing machine/ Grinder/ AC etc. big houses (to show vanity)
54. Has there been any change in your spending habits after you became literate? Yes/ No
55. Do you have your own house? Yes/ no
    If no, where do you stay
56. What kind of utensil do you use?
    a) Earthen pots b) Aluminum c) Copper d) Brass
    Any other, specify
57. What kind of utensil do you use frequently now?
58. What do you use to cook food?
    (a) Fire wood
    (b) Kerosene stove
    (c) Biogas/ petroleum gas
    (d) Electric stove
    (e) Solar heaters
    If answer is b, c, d, or e why?

59. Do you know anything about biogas plant? Yes/ No
    If yes, from where did you gain the knowledge?
    Is the knowledge being practiced by you? Yes/ No
    If no, why?
60. Do you plan your future? Yes/ No
    If yes, how? Since when?
61. Are you having the habit of saving?
    If yes, how did you learn the habit?
62. Have you received loans, grants, subsidies, that are entitled to? Yes/ No
    How did you gain knowledge of them?
63. Have you ever borrowed money from moneylenders? Yes/ No
    If yes for what?
    a) To build a house
    b) For son/ daughters marriage
    c) For agricultural needs
    d) For business needs
    e) Any other specify
    If no, why not?
    a) Because there was no need
    b) Because of high interest rate (Bothered about danger of such credit)
    c) Necessary loan facilities are available.
    If the answer is b/c how did you come to know about it?
64. Have you received any loans for the development of cattle farms?
65. Have you received housing loans? Yes/ No
    If yes how?
    If no why?
66. Do you know about availability of scholarships from The Government for minorities and other eligible communities? Yes/ No
    If yes, how?

V RELIGION

67. Are you a religious person? Yes/ No

    If yes, does your belief decrease with an increase in earning?

    Yes/ No, If no why?

68. Has religion, caste in any way influenced you / your children's studies?

    Yes/ No, If yes how?

69. Do you spend money for religious festivals? Yes/ no

    If yes, up to how much do you spent? Why?

70. Did you offer animal sacrifice as special offering to God? Yes/ No

    If yes, why?

71. Have you experienced any caste barriers for involving in festivals? Yes/ No

    If yes, why?

    If no, why?

72. Do you believe in any of the following: Yes/ No

    i) Ghost haunting ii) witch craft iii) animal sacrifice iv) Manthravadam

73. Do you make special offerings to cure diseases? Yes/ No.

    a) to God, b) to orphans c) to widows.

    If yes why?

    If no why?

74. Has religion influenced your way of dressing in any way? Yes/ No

    If yes, is it against your interest? Yes/ No

    If yes, why?

75. Monthly income

76. Family members

Members of the family	Male	Female	Age	Edn.	Job/stu dying	Is there any income change	Relation to learner

77. Has your income increased? Yes/ No

78. Do you take interest in your children's studies? Yes// No

If yes, how?

1) By providing learning facilities at home

2) By arranging tuition classes.

3) By encouraging them to study

4) By taking active part in PTA

5) Any other specify

79. Did you have the same view of children education? Yes/ No

If yes why? If no why?

80. Do the boys in your family get the special consideration? Yes/ No

If yes why? If no why?

81. Do you discourage girls' education? Yes/ No

If yes why? If no why?

82. Are you opposing the higher education for girls? Yes/ No

If yes why? If no since when?

83. Is there mutual understanding between husband and wife? Yes/ No

If no why?

84. What is the husband's attitude towards children? Democratic/ Totalitarian

If democratic how?

(a) Discussing the problems at home with children also

(b) Giving each member separate responsibilities

(c) Respecting/considering the opinions of the child also

85. Do you quarrel with your husband/wife? Yes/No

If yes, publically? Yes/No

If No, why?

86. Are you aware of the girl's marriage age? Yes/No

If yes, how?

87. Have you ever felt the need to protest against the marriage of a girl who has not attained the age of marriage? Yes/No

If yes, Why?

If no, why?

88. Has your husband/wife ever been addicted to drugs/promiscuity/alcohol? Yes/No
    If yes, have you done anything against it? Yes/No
    If yes, what? Since when?
89. Do you recognize remarriage? Yes/No
    If yes, how did do you develop such an attitude?
    If no, why?
    If yes, when?
    (a) After the death of husband/wife
    (b) If the character of husband/wife is questionable (not good)
    (c) If husband has a kept women
    (d) If husband/wife has an incurable disease
    (e) Habitual public drunkenness
    (f) Disorderly family conduct
    Any other specify
90. Are you aware of the population explosion? Yes/No
    If yes, how?
91. Do you believe in the small family norm? Yes/No
    If yes, why? Since when?
92. Do you help in the propagation of this idea?
93. Are you of the opinion that there should be sufficient gap in age between children? Yes/No
    If yes, how did you form this opinion?
94. What is your attitude towards employing family planning through external devices? Positive/Negative/No knowledge

    Why? Give reasons
    1.
    2.
    3.
    If positive, how did you form this opinion?

95. Do you consider your children as a burden to your family? Yes/No
    If yes, why?
    If no, why?
96. Are there any young members in your family who work but do not spend money for the family? Yes/No
    If yes, why don't they do so?
    (a) Saving, (b) gambling, (c) gangesterism, (d) under employment, (e) playing cards, (f) unnecessary expenditure on films etc., (g) drinking habits ie. (using intoxicants), (h) spending for anti-social activities (prostitution etc.), (i) spending for self education, (j) Any other specify
97. Have you ever tried to change the negative activities mentioned above? Yes/No
    If yes, since when?
98. Are you of the opinion that there should be equality of sexes? Yes/No
    If yes, why? How did you form this opinion?
    If yes, in which spheres?
    If no, why?
99. Do you, what for?
    If yes, what for?
    1. To increase income
    2. Because the child is not interested in studies?
    3. In order to make child get over work shyness
    4. In order to keep the child from being lazy
    5. To prevent crime
    6. To prevent gambling
    7. To prevent gangesterism
    8. To prevent juvenile inactivity.

III SOCIAL BACKGROUND

100. Are you engaged in social work? Yes/No
    If no, why?
    If yes, since when?

101. Has social organisations helped your study centre in anyway? Yes/No
     If yes, how?
102. What is your response to this aid (help)?
103. Your relationship with neighbours?
     1. Very good – like one family
     2. Good
     3. Moderate
     4. Indifferent

     If the answer is (4) why?
104. Are there people who belong to different castes/ religion among your neighbours? Yes/No
105. Are you excessively conscious of your neighbours caste/ religion? Yes/No
106. Has your neighbours caste/religion affected your relationship with them? Yes/No
     If yes, why? how?
     1.
     2.
     3.
107. Do you help your neighbours? Yes/No
     If yes, why?
     How did you come to have this helpful mentality?
108. Do your neighbours help you? Yes/No
     If yes, how? If no, why?
109. As a neo-literate have you helped your neighbours in any way? Yes/No
     If yes, how?
     If no, why?
110. Have your neighbours encouraged you in your studies? Yes/No
     If yes, how?
     If no, why?
111. Are there any informal visits between neighbours? Yes/No
     If yes, since when?
     If no, why?

112. Do you participate in marriage/funeral ceremonies and offer necessary help and support? Yes/No

If yes, what help?

How did you start this habit?

113. Do you feel the need to react against injustice, crime etc.? Yes/No

If yes, do you react? Yes/No

If yes, how? Since when?

114. Do you participate in public function? Yes/No

If yes, why? Since when?

If yes, which of the following?

(1) Festivals (2) Marriages (3) Funerals (4) Cultural programmes (5) Public meetings (6) Celebration of literacy festivals (7) Literacy week (8) Campaigns (9) Padayathra. Any other specify:……..

If no, why?

IV CULTURAL BACKGROUND

115. Do you participate in celebrating of days having national importance? Yes/No

If yes, specify –1,2,3,4,5,6,7,8,9,10

Since when?

If no, why?

116. Are you a member of any cultural organisation? Yes/No

If yes, specify

Since when?

117. Do you participate in any of the following? Yes/No

If yes, in which of these?

(a) Social activities, since when?

(b) Library activities, since when?

(c) Sastra Sahitya Parishath, Since when?

(d) Youth organisations, since when?

(e) Cultural, since when?

(f) Sports Club

118. Have you participated in the following programme? Yes/No

If yes, in which of the following:

1. Literacy processions, since when?
2. Street plays, since when?
3. Awarness camps, since when?
4. Padayatras, since when?
5. Any other specify
6. If no, why?

119. Do you watch any cultural programme? Yes/No

If yes, in which of these are you interestes?

Eg. Thayyam, Dramas, Thiruvathirakali, Oppana etc.

120. How often do you spend your time for cultural programmes?

Once in a month/Once in a week/Daily/Twice in a year

121. How do you spend your leisure time?

1.

2.

3.

Since when?

122. Do you have any hobbies? Yes/No

If yes, which are?

a) Poultry farming.
b) Reading
c) Vegetable cultivation
d) Apiculture
e) Mushroom culture
f) Flower cultivation
g) Tailoring
h) Pickle preparation
i) Any other ……specify.

APPENDIX II

INTERVIEW SCHEDULE FOR THE COMMUNITY

1. Block ……

   Panchayath/Municipality/Corporation…….

   Ward…….

   Name and address of the centre you know well.

   ……

   ……

1. Name ……..

   Male/Female …….

   Address ……..

2. Age – 15-20/31-40/41-50/50-60/Above 60

3. Religion – Hindu/Christian/Muslim/Others

4. Job……. Govt./ Semi-Govt./ Private/ Self-employed/ Agriculture/ Others specify

5. Educational Qualification ……..

6. Name a learner whom you know well …….

7. How many years did you know the learners well?

8. Is there any improvement in the life of the learner as a result of attending the literacy class: Yes/No

9. Is there any change in the family relations of that learner?

10. Is there any change in the educational level of the learner?

11. Is there any change in the health, hygiene and habit of the learner?

12. Do you find any change in the vocation and attitude towards vocation of the learner?

13. Did you see any change in the religious belief of the learner?

14. Do you know anything about the income, expenditure and saving of the learner?

15. Do you find any change in the social involvement of the learner?

16. Did you know anything about the learner's hobbies and participation in cultural programmes?

17. Your comments about the change took place due to the literacy programmes.

18. Comment about the effectiveness of the programme.

APPENDIX III

PERFORMANCE TEST IN READING

Maximum marks : 40

I. (a) What is the aim of joining the literacy classes?

[4]

(b) What is the symbol of this picture?

[2]

(c) The teacher asked you to buy one notebook for Science, three for Mathematics and one for Hindi.

Question: How many books you buy for Mathematics?

Ans: _____

[6]

II. Read the following passage carefully and answer the questions.

Read five numbers aloud. 2,8,9,10,18.

Rama joined duty on 18th August as a typist in the office. He came to his house after one month and met his family members. He did his work with a dedication.

1. What is the name of the typist?

[5]

2. When did he join duty?

[5]

3. When did he come back his home?

[5]

4. What is the quality of Rama as a typist? [5]

III. Read:

Every one of us having the chances and opportunities that will allow us to make the most of our lines and to use our talents to the full.

****

APPENDIX V

PERFORMANCE TEST IN NUMERACY

Maximum marks : 30

I. Fill in the missing numbers

14		16		18		20		22		24	

[3]

II. (a) Addition:

45+	56+	28Kg+	80Kg+	71Km+	20m+
36	64	46	20	42	20
==	==	==	==	==	==

[10]

(b) Subtraction:

31-	11-	22Kg-	75Km-	42m-
21	10	12	60	21
==	==	==	==	==

[10]

(c) Multiply:

25x	17x	22x
3	4	2
==	==	==

[3]

(d) Divide :

20 –	21 –	36 –	42 –
2	3	4	6
==	==	==	==

[4]

****

APPENDIX IV

PERFORMANCE TEST IN WRITING

Maximum marks : 30

I. Write:

Your Name: _____

Father's Name: _____

Name of the Village: _____

Your Teacher's Name _____

[5]

II. Write the name of the following pictures and then make sentences:-

1. (Apple)
2. (Flower)
3. (Cow)
4. (Bird)

[10]

III. Write a letter to your Father/ Brother/ Husband/ Sister (You may be asked to write about any topic you like).

_____

_____

_____

_____

_____

Write full address of the receiver.

[15]

****

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THE IMPACT OF TOTAL LITERACY PROGRAMMES ON NEO-LITERATE ADULTS OF MALAPPURAM DISTRICT IN KERALA

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SYNOPSIS

NEED AND SIGNIFICANCE OF THE STUDY

Adult Education Programmes concentrated on reaching the target in quantity: but ignored the qualitative aspects. Previous studies on adult education repeatedly pointed out that the programmes did not create qualitative impact in the learners, especially in the areas of social awareness and functionality. The quality and effectiveness of any programme depends to a large extent on the research and investigation by which it is backed. For the effectiveness and continuation of the literacy programmes it is very essential to study the impact of these programmes. It is in this context, the investigator initiated and conducted a study on the impact of Literacy Programmes in Kerala, by focusing on the most educationally backward district, i.e., Malappuram.

TITLE OF THE STUDY

The problem for the present study is entitled as "THE IMPACT OF TOTAL LITERACY PROGRAMMES ON NEO-LITERATE ADULTS OF MALAPPURAM DISTRICT IN KERALA".

OBJECTIVES

To analyse the impact of the Total Literacy Programmes on neo-literate adults in their:

I. Personal background
   a) Education
   b) Health and Hygiene
   c) Vocation
   d) Economic condition
   e) Religion
II. Family background
III. Social background
IV. Cultural background

SAMPLE FOR THE STUDY

The sample for the study was 100 neo-literates of Malappuram district. Due representation was given for Tribal people, Coastal fishermen and Women in the selected sample.

TOOLS AND TECHNIQUES USED IN THE STUDY

The following tools and techniques were used for collecting data for the study.

1. A structured interview schedule for neo-literates.
2. An interview schedule for the community
3. Participant observation.
4. Performance Test in Reading.
5. Performance Test in Writing.
6. Performance Test in Numeracy.

STATISTICAL TECHNIQUES USED FOR THE STUDY

The statistical technique used for analysing the data was percentage analysis.

MAJOR FINDINGS OF THE STUDY

1. The programme has a positive impact on making the illiterates aware of the need for literacy. But the programme could not provide enough facility centres for continuing education.
2. The programme had an average impact on their performance in reading, writing and numeracy.
3. It could develop reading habit among participants.
4. It had an impact on increasing the political awareness.
5. But the programme has low impact on knowledge of India's relation with neighbouring countries and the internal problems of the country.
6. Similarly, the programme has only a low impact on making awareness on consumer rights.
7. The programme could not provide enough knowledge of different types of financial assistance instituted by the Government and could not help them in utilizing these financial aids.

8. The programme had an impact on changing the preference of treatment from the traditional medicines to modern medicines.
9. The programme could educate some of the participants (11%) on the importance of health care.
10. It could increase the knowledge on the importance of prenatal and postnatal care to more persons among the participants (14%), though the others already had the knowledge.
11. Preferring a hospital for delivery is found to increase after the programme.
12. The programme could make the participants aware of environmental pollution and its different causes.
13. It could gain momentum to stop bad habits like smoking and consumption of alcohol (25 to 28% of those had the habits).
14. It could increase the number of participants following hygienic practices (16%).
15. It could increase the number of participants having a separate dwelling house for their pet animals (6% more while 87% already had it earlier).
16. Though the programme could increase the awareness of the need for having a latrine, only a few had constructed a latrine (4%). (This may be due to the poor financial condition of the participants. As pointed out under 'impact on Education' the programme had failed to impart knowledge of different types of financial assistance provided by the Government).
17. The programme could make people aware of the importance of pure drinking water.
18. The programme had made a notable impact on disseminating knowledge on infectious diseases and its preventive measures.
19. Though the programme could give enough awareness on the need for nutritious food, it could not make much change in the food habits, due to poor financial condition.
20. The programme could make the participants who were already employed rethink on a change of their job for more earnings. It could also change their attitude towards work more positively and increase their interest in work.

21. The programme could influence the spending habits of the participants and it made them spend more economically.

22. But the programme had failed to give awareness of renewable energy sources such as biogas and the use of better utensils for energy conservation.

23. The participants of the programme are still religious and their belief in religion has not decreased with increasing earnings.

24. Majority of the participants could not be influenced by the programme to keep away from their religious rituals.

25. The literacy programmes could convince the participants of the importance of giving education to children, which is an important step to eradicate illiteracy.

26. It could also influence the participants to treat their boys and girls equally without any discrimination.

27. The programme could make a high positive impact on the attitude towards higher education of girls.

28. It could develop an attitude of protest against premature marriage of girls.

29. The programme could make the participants aware of population explosion.

30. But the programme could not make any change in the habit of alcohol consumption.

31. Similarly, the programme could not succeed in disseminating the need for small families.

32. It could not effectively spread the message of keeping sufficient time-gap between each pregnancy.

33. The programme could not disseminate the knowledge of use of external devices for family planning.

34. It could also not influence the participants' attitude towards equality of sexes or towards the upliftment of women in a more positive way.

35. The programme had not tried to motivate the participants to do social activities.

36. The programme had an added effect on the positive attitude of the participants to their neighbours.

37. It could generate awareness on the need to resist injustice.

38. The programme could add to their participation in celebrating days of national importance, thereby developing love for the nation.

39. The programme had made a high impact on making the participants to take part in cultural activities.

40. But it failed to motivate the participants to spend their leisure time fruitfully.

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