1.0 Introduction:

The tradition of adult education in India is as old as our civilization itself. Through the medium of social and religious institution like Kathakars, Ramalila, Bhaagabat Tungi, Kritan, theatres and Village market the heritage of adult education in India has maintained its traditional value and knowledge (Pati,1889).The ancient world began with an oral world and the mode of transmission of knowledge was discussion.

During the medieval period temples and churches became dearer to people as social centre. They were the meeting places and centre of village ceremonies, religious and social discussions. Mughal rulers considered education to be only religious activities and hence state should encourage to education. Due to the egalitarian philosophy of Islam, access to education was open to all during the Mughal period. Aurangzeb was first Mughal Emperor who brings the concept of free and compulsory education for the masses (Aggrawal, 2008).

East India Company came to India in the year 1600 A.D. The main purpose of coming to India was business and after few years they become the rulers of the India. East India Company brought certain structural changes in Indian society which increased the literacy rate in India. The Charter act of 1698 recognised the role of missionaries in the promotion of education. Missionaries were first to learn the vernacular language and communicated directly with the local people. The missionaries were the first to establish primary and adult education in India. The charter Act granted freedom to the missionaries during 1813, set up educational institutions and decided to provide a sum of rupees one lakh for the development of education of British India. The Baptist missionaries, London missionary society, the church missionary society set up elementary and adult schools in Bengal, Madras and Bombay. In 1815 some of the leading residents of Bombay organized Bombay Education Society for promoting the education of the poor in Bombay. The Calcutta school book society was formed in 1817 by eminent Indians with the mission of creating literature and distributing free books at nominal costs. The first Bengali News paper the Samachar Darpan was published by Baptist missionaries in 1818. During 1854 Despatch suggested several measures for spreading mass education and also for preserving and encouraging indigenous education. The expansion of primary education as a strategy for curbing the growth of illiteracy in India the government prepared the policy of encouraging primary education to adult education since 1880. During 1920’s four important ways were suggested to spread adult education in India. They were (i)
Night school (ii) Awareness programme (iii) Libraries (iv) Community Development Projects (Pradhan, 2002).

After independence all the efforts’ of the central government were channelized through the five year plans. The emphasize during the Ninth plan was to restore the lost momentum of the adult education programme and making it more effective through administrative and financing role of the Centre, the State, Zilla Sakhyarata Samities (ZSS), Panchayata Raj Institutions, other Local Bodies and Non-government Organization (NGOs). The Proposed measures to do this were devolution of power from the National Literacy Mission Authority (NLMA) to the state Literacy Mission Authority (SLMA) for financial Sanction to projects under the Total Literacy Campaign and Post-Literacy Programme (Singh, 2008).

Total Literacy Campaign, Post-Literacy programme and Continuing Education Programme and Saakshar Bharat Mission, as a whole constitute the literacy programme. Total literacy Campaign was an intervention strategy to achieve the target of literacy fixed by National Literacy Mission (NLM). Realizing the successful experience of Ernakulum District of Kerala, Total Literacy Campaign was accepted nationwide as a fruitful means of achieving full literacy in all the states of India. As per the norms of the NLM, 80% to 85% of literacy was to be considered as fully or 100% literate. This campaign was area-specific, time bound and volunteer-based. Literacy (Reading, Writing and Arithmetic), Awareness and Functionality were considered as the central objective of Total Literacy Campaign (Mishra, 2008).

An analysis of the investment of time and money, labour and human resources for such activity shows that our achievement was far from our expectation and satisfaction. Literacy rate when analyzed on the basis of sex, locality and caste will be surely very disappointing. Our women mass always lag behind, scheduled caste and tribes are also show slow rate of literacy achievement than the general category. Thus they fail to contribute much for national reconstruction as they are not aware of their capabilities and performing such activities for national development.

1.1 Conceptual Framework:

Adult education programme allows adult learners who have employment, family, and/or other responsibilities to update the knowledge and skills related to their job by saving
travel costs and allowing a flexible schedule. Several theories have been proposed to explain about the dropout learners. Bean and Metzner (1985) developed a conceptual model for non-traditional students who are dropped out due to academic performance, intent to leave primarily influenced by academic background, psychological outcomes and environmental variables. Another model proposed by Kember (1989) is known as longitudinal for testing the model and found that the social and academic integration of students should be viewed with intervening variables between initial student characteristics/background and persistence that components change over time so that students have to make dropout decisions several times during lengthy courses. In particular, Tinto’s Student Integration Model (1993) and Bean and Metzner’s Student Attrition Model (1985) have guided dropout research studies in this context. Tinto (1993) claimed that attrition is the result of interactions between a learner and his/her educational environment during the student’s stay in a program. Kember, Lai, Murphy, Siaw, and Yuen (1992, 1994) have tested this model in different sets of institutions, courses, and emphasized the importance of social and academic integration to the progress of student in distance learning institutions.

The Persistence Model of dropout developed by Rovai (2003) and found that there are two factors such as external factors includes finances, hours of employment, outside encouragement and internal factors includes academic integration, social integration, self-esteem, interpersonal relationships, study habits, advising, absenteeism. His framework of research on dropout in adult education programme is established by Tinto’s (1993) on ‘student integration model’ and Bean and Metzner’s (1985) ‘Student Attrition Model’. Further, Park, (2007) viewed that there are two factors such as external factors, and internal factors. Internal factors such as age, gender, educational background, and employment status. External factors consist of family support and organizational support. Most adult learners have many responsibilities for their family as well as for their job and these two are key factors affecting adult learners’ decision to dropout of different courses.

Again, Adult learning theory developed by King (1993) argued that due to the shifts of power and control from the instructor to the student. The theory rests on constructivist assumptions that the adult learning programme and its learning process are uninteresting and irrelevant to their lives. Powell (1976) proposed ‘Descriptive Model’ which relates the dropout process to characteristics and circumstances. Characteristics, which are slow to change,
include such variables as educational back-ground, motivation, and personality. Circumstances, which change faster, include items such as health, finance, occupational changes, and family relationship. Woodley and Parlett (2004) developed ‘Persistence model’ and found that the Socio-economic variables influence the dropout of learners directly by sex, age, previous educational qualifications, occupation, region of residence, age, previous education, years of school experience, and even month of enrolment number of children, housing conditions, sex, sponsorship, region of residence, marriage, pregnancy, sickness, communities influence dropout rates by providing employment opportunities during school parental educational back ground Rumberger and Kember (2004); early marriages due to economic and social-cultural reasons. While some researchers have found that work can contribute to the dropping out student, others have showed that student employment begins to correlate with dropping out when the student regularly works over 14 hours per week, at 20 hours per week, with the likelihood of dropping out increasing with the number of hours worked.

Motivation is one of the most frequently studied variables in relation to dropout (Chyung, Winiecki, and Fenner, 1998; Doo & Kim, 2000; Chyung, 2001; Menager-Beeley, 2004; Jun, 2005; Levy, 2007). In particular, relevance and satisfaction are the sub-dimensions of motivation that have frequently been studied by (Chyung et al., 1998; Doo & Kim, 2000; Levy, Pickett, & Pelz, 2003; Shea; 2007 and are known to be highly correlated with various course-related issues such as instructional design, organization of the online courses, instructors’ facilitation, and interaction (Shea et al., 2003).

1.2 Primitive Tribal Group (PTG) in Odisha:

Odisha occupies a special Tribal position in India. The total number of Schedule Tribes in Odisha was 9590756 and they constitute nearly 22.85% of total population of Odisha. There are 62 tribal communities which have been designated as Scheduled Tribes out of which 13 have been recognized as Particularly Vulnerable Tribal Group (PVTGs). There are following Districts are largely dominated by Scheduled Tribes as Malkangiri (57.83%), Mayunbhanj (58.71%), Nabarangapur (55.79%), Rayagada (55.98%), Sundargarh (50.74%), Koraput (50.56%), Kandhamal (53.58%), Kendujhar (45.45%), Gajapti (54.29%), Jharusuguda (30.50%) and Bolangir (21.05%).
The total Primitive Tribal Group (PTG) population in Odisha was around 90,000. The communities are Birhor, Bonda, Didayi, Paraja, Chukitia, Bhunjia, Dongria Kandha, Hill Kharia, Juang, Kutia Kandha, Lanjia Saora, Lodha, Mankirdia, Paudi, Bhuyan and Saora (Ota and Mohanty 2009). According to the Government of India, Primitive Tribal Groups (PTG) are the poorest among the tribal communities and fixed certain criteria’s for the identification during the different plan periods. Bondo was declared as a PTG during the Fifth Plan period (1974-78), Juang, Lanjia Saora, Kutia Kandha, Dongria Kandha, Saora Paudi Bhuyan and Birhor PTGs were declared during 1978-80. Similarly four tribal communities such as the Didayi, Hill Kharia, Mankirdia and Lodha were declared as PTGs during the Seventh Five Year Plan Period (1985-90) and Chuktia Bhunjia during the 8th Five Plan period (1992-97) were identified and declared as Primitive Tribal Groups by Government of India.

Linguistically, Primitive Tribal Group (PTG) in Odisha is divided into three categories such as Austro-Asiatic/Munda, Indo-Aryan and Dravidian. Birhor, Bonda, Didayi, Juang, Saora, Lanjia Saora, Mankirdia, Hill Kharia belong to Austro-Asiatic/ Munda family whereas Chuktia Bhunjia, Dongria Kondh, Kutia Kondh belong to Dravidian family. Paudi Bhuyan and Lodha belong to Indo-Aryan family.

Table 1: Distribution of Schedule Tribe Population based on Sex in Bolangir District from 1991-2011

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Year</th>
<th>Total (ST) Population</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>1991</td>
<td>28.71%</td>
<td>49.86%</td>
<td>50.13%</td>
</tr>
<tr>
<td>5</td>
<td>2001</td>
<td>20.64%</td>
<td>49.82%</td>
<td>50.18%</td>
</tr>
<tr>
<td>6</td>
<td>2011</td>
<td>21.05%</td>
<td>50.31%</td>
<td>49.69%</td>
</tr>
</tbody>
</table>

*Source: Census of India data 1991-2011.*

Table 1 shows the Distribution of Schedule Tribe Population based on Sex in Bolangir District of Odisha from 1991-2011. The shows that the total ST population is decreasing to 8 percent from (28.71%) in 1991 to (20.64%) in 2001 in Bolangir District of Odisha, but it is increasing from 1 percent according to the Census data comparing from 2001 (20.64%) to in 2011 (21.05%). The table also shows that there is 1 percent increase as compared to female ST population.
Table 2: Distribution of Schedule Tribe Population based on Literacy in Bolangir District

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Year</th>
<th>Total Literacy rate</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1991</td>
<td>24.86</td>
<td>41.17</td>
<td>8.65</td>
</tr>
<tr>
<td>2</td>
<td>2001</td>
<td>43.64</td>
<td>61.96</td>
<td>25.52</td>
</tr>
<tr>
<td>3</td>
<td>2011</td>
<td>46.96</td>
<td>63.27</td>
<td>30.81</td>
</tr>
</tbody>
</table>

Source: Census of India data 1991-2011

Table 2 shows the literacy rate of Scheduled tribe based on sex in Bolangir District of Odisha. According to 1991 Census, the total ST literacy rate was 24.86 percent, 41.17 percent and female 8.65 percent where as in 2001 total ST population was 43.64 percent, 61.96 percent male and 25.52 percent female. The ST female literacy rate was showing an increasing trend from 1991 to 2011. Similarly, ST male literacy rate has increased 20 percent from 1991 to 2001 and 1.31 percent from 2001 to 2011 where as ST female literacy has increased to 16.87 percent in 1991 to 2001 and 5.92 percent in 2001 to 2011).

1.3 Profile of the Selected Tribal Groups:

Dongria Kandha (DK): The Dongria Kandha, members of the Kandha tribe of Kandhamal and Bolangir district of Odisha. They speak a language, called the “kuvi” which is of Dravidian linguistic group (Adivasi, 2010). They are expert horticulturists and grow jackfruit, mango, pineapple, banana and ginger. Besides horticulture, they earn their livelihood through shifting cultivation along hill slopes, collection of materials from forests, animal husbandry and wage-earning (Ota and Mohanty, 2008). The Dongria Kandhas family is nuclear, monogamous and patrilineal consisting of parents and their unmarried children. Marriage by negotiation appears to be more prestigious, other ways of acquiring marriage partners, such as the marriage by capture, exchange, or service (Report, 2009).

Lodha (LO): Lodha are concentrated in two areas, namely Mayurbhanj and Bolangir district. They are originally a Mundari Speaking tribe and speak a mixture of corrupt Odiya (Ota and Mohanty, 2009). Their economy depends upon the collection of minor forest produce, wage-earning and agricultural labour. The Lodha clan is a patrilinial unit. After marriage girls are initiated into their husband’s clan and most of the families are nuclear. Divorce and remarriage are socially permissible. In the socio-political domain, the Mukhia/Sardar play the role of headman. The Lodhas observe a number of rituals and festivals.
throughout the year to gain the favour of spirits and the blessings for their overall well-being (Ota and Sahoo, 2010).

**Didayi (DY):** The Didayi are found in malkangiri and Bolangir district of Odisha. They earn their livelihood through food-gathering, hunting, fishing, domestication of animals, cultivation and wage-earning (Mohanty and Ota, 2009). The principal food of the Didayi is rice and ragi. The village head was known as the Naik who was assisted by the Barik. They believe in a large number of gods and goddesses. The Didayis are patriarchal, marriage by mutual consent, marriage by capture, marriage by service. The bride price, although not uniform in all cases of marriages, is paid to the bride's parents. Divorce is socially permissible and remarriages of widow/widower, divorcee/separated are also allowed. (Mohanti, 2009)

**Lanjia Saora (LS):** The Lanjia Saora is one of the major tribes of Orissa and they speak a language, Sora, which can be classified under the Austro-Asiatic language family. They are found in almost all districts of the State (Mohanty, 2007). family is mostly nuclear and patrilineal, generally comprising parents and unmarried children. They do not have a clan system. Instead, they have another institution, called the Birinda. (Ota, 2011) Besides marriage by negotiation, marriage by ceremonial capture also occurs. Various life-cycle rituals are observed as per their customs and the Guar ceremony as a death ritual is significant among them. They practice shifting, settled cultivation, collect minor forest produce, pursue animal husbandry, horticulture, and wage earning. (Planning Report, 2010)

**1.4 Need and Significance of the Study:**

1. Low literacy among the PTG women impedes the process of their empowerment
2. Without the minimum level of literacy and awareness, PTG women are victims of ignorance, disease and squalor
3. Literacy for PTG women assume special significance as they are mostly marginalized, poverty stricken and suffer from inequality and oppression.
4. The barriers of literacy for these PTG Women need to be studied so as to enable these women to be part of the main stream life so that they enjoy a good quality of life.
5. It has also implication for the Saakshar Bharat Programme as these PTG women dropouts can be enabled to successfully complete the programme.
6. The study can be helpful for initiation of developmental programmes for the PTG in general and PTG women in particular.
1.5 Statement of the Problem:

In view of the above, the statement of the problem of the study can be stated as under “A Study of Primitive Tribal Women Dropouts from Literacy Campaigns in Bolangir District of Orissa”.

1.6 Operational Definition of the Key Terms Used:

**Literacy:** Literacy is the acquisition and use of reading, writing and numeracy skills, and thereby the development of active citizenship, improved health and livelihoods and gender equality.

**Literacy Programme:** Literacy programme refers to Total Literacy Campaign, Post Literacy Programme and Continuing Education Programme initiated by National Literacy Mission

**Primitive Tribal Group:** It refers to those tribal groups who are poorest of the poor having distinctive characteristics like primitive traits, geographical isolation and distinct culture, shyness of contact with other community economically backward, practicing pre-agricultural level of technology, diminishing or stagnant population and low level of literacy.

1.7 Objectives of the Study:

1. To study the socio-economic and cultural barriers for female literacy among the different Primitive Tribal Groups dropout from literacy programmes in Bolangir district of Odisha.
2. To analyze the institutional and geographical barriers of learning for PTG women dropouts.
3. To study the language barriers for the promotion of literacy among PTG women dropouts.
4. To study the work participation rate of PTG women dropouts acted as hindrance for their enrolment and retention in literacy programmes.
5. To study the curriculum and find out the gender biasness in the curriculum framed for literacy programme.
6. To assess the learning needs of PTG women dropouts.

1.8 Hypotheses:

For the purpose of the study the following hypotheses are framed.

1. There exist no significant differences in the socio-economic and cultural barriers for literacy among the different PTG women dropouts of Bolangir District of Orissa.
2. There exist no significant differences among different PTG women dropouts with regard to the institutional and geographical barriers of learning for women learners.
3. There exist no significant differences of opinion among the different PTG women dropout's learners with respect to language barriers for the promotion of literacy among tribal women.

4. There exist no significant differences in the work participation rate of PTG women dropouts which acted as hindrance for their enrolment and retention in literacy programmes

5. There exist no significant differences among different PTG women dropouts with respect to their learning needs.

1.9 Delimitation of the Study:

1. The study was delimited to eight blocks of Bolangir District of Odisha.

2. The study was delimited to the barriers of literacy for four primitive Tribal groups such as Dongria Kandha (DK), Lodha (LO), Lanjia Saora (LS) and Didayi (DY) in the Bolangir District of Odisha.

3. The study was delimited to only PTG women dropouts from the literacy programmes in Bolangir District of Odisha.

1.10 Review of Related Literature:

Literature Review on Socio-Economic and Cultural Barriers for Women Dropout:


Literature Review on Institutional and Geographical Barriers for Women Dropouts:


**Literature Review on Language Barriers for the Women Dropouts:**

According to Ray and Nandi (1980), Ravinder (1981), Sachachidananda et al. (1981), Rajyalakshmi (1981), Sdamme and Bastia (1981), Natarajan (1982), Acharji and Bisht (1983), Aikara and Ganguli (1984), Prasad (1985), Warudkar (1988), Pillai (1992), Rajan (1993), Chouhan (2001), Obulesu (2005) and Harinath et al. (2009) reported that the language is the most important reason for the dropout of adult learners from the literacy centre. Shah and Sivalakshmi (1988) studied the problems faced by instructors of ‘Each One Teach One’ Scheme in Padra Taluka of Baroda District in Gujarat. He reported that the majority of the females are facing the language as a problem. Farooq (1995) in his article “Teaching/Learning Material for Adult Education” found that language should be simple and natural. It must be avoided the difficult words and idioms but at same time the topic should be suited to the level of maturity of Adult learners. Mohanty (2002) in his book “Adult and Non-Formal Education” mentioned that (i) the Neo-literate material should be written in the Standard language of the state. However, material can be developed in the more widely used dialects (ii) The language of the text should be simple and the length of the sentence should be shorter in length (iii) A paragraph should not more than the 80 to 120 words. In the year 2013 Patnaik highlighted that student faced the language difficulties during the teaching in class room, Interaction with the student, Reading of the book and writing answer during examination

**Literature Review on Work Participation related to Women Dropouts:**

Literature Review on Curriculum:

Literature Review on Learning Needs on Women Dropouts:

1.11 Research Resign:
Keeping in view the nature of the present study the researcher adopted the survey method. This kind of investigation is concerned with condition and relationship that exist, practices that prevail, points of view or attitudes that are held and processes that were going on. The present study on “Primitive Tribal Women Dropouts from the Literacy Campaign of Bolangir District of Orissa” has been designed to find out the barriers to literacy of the primitive tribal women dropouts.

1.12 Universe:
Table 3: Universe of the Study

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Blocks</th>
<th>Villages</th>
<th>Total female illiterates</th>
<th>Total female enrolment</th>
<th>Total female dropout</th>
<th>Female (ST) dropout</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bolangir</td>
<td>14</td>
<td>1792</td>
<td>83,706</td>
<td>52,734</td>
<td>18,457</td>
<td>3,876</td>
</tr>
</tbody>
</table>

Source: District Statistical Hand Book, Bolangir, 2013
The universe of the study is depicted in table 3. As seen from the table, Bolangir has 14 Blocks Comprising of 1792 villages with a total female illiterates of 83706. Out of these 52734 female illiterate were enrolled for literacy Programmes. The total female dropouts from the Total Literacy Campaign, Post-Literacy Programme and Continuing Education Programme work out to be 18457.

1.13 Sample:

Table 4: Sample of the Study

<table>
<thead>
<tr>
<th>Name of Blocks</th>
<th>Villages</th>
<th>DK</th>
<th>LO</th>
<th>LS</th>
<th>DY</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agalpur Block</td>
<td>4</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Bolangir Block</td>
<td>4</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Bangomunda Block</td>
<td>4</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Deogaon Block</td>
<td>4</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Loisingha Block</td>
<td>4</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Puintala Block</td>
<td>4</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Santala Block</td>
<td>4</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Titilagarh Block</td>
<td>4</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td>32</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>800</td>
</tr>
</tbody>
</table>

DK: Dongria Kandha    LO: Lodha    LS: Lanjia Saora    DY: Didayi

For the present study 800 respondents were drawn from the universe by using multistage Sampling Procedure.

**Stage-1:** Out of 14 blocks in Bolangir District, 8 blocks were selected on the basis of Random Sampling procedure.

**Stage-2:** From each block, 4 villages were selected again on the basis of Simple Random Sampling procedure.

**Stage-3:** Out of each selected block, 4 villages and 25 PTG women dropout from different stage of literacy campaign belonging to four prominent tribal groups (DK, LO, DY, LS) were selected purposively using Convenient Sampling Procedure.

Thus the samples drawn from the universe for each of the selected tribal group works out to be 200. The total sample for the purpose of the study was 800.

1.14 Development of Tool:

As per the need and the objectives of the present study, the research developed an appropriate Primitive Tribal Women Dropout Scale (PTWDS). The detailed procedure adopted for the development of (PTWDS) Scale is explained:
1.15 Selection of Items for each Objective of Primitive Tribal Women Dropout Scale (PTWDS):

After going through literature survey according to the objectives of the Study, the researcher found number of items with special reference to content and meaning of each and every framed objectives for the purpose of research. In this process researcher spent a lot time for studying number of books, of journals, periodicals, Adult education research abstracts. Taking into account the principle of selecting items, the investigator first of all selected items fitting into the five objectives of the study for developing of Primitive Tribal Women Dropout Scale (PTWDS).

Table 5: Distribution of the items under each Dimension of Primitive Tribal Women Dropout Scale (PTWDS)

| Objective-1: To Study the Socio-Economic and Cultural barriers for female literacy among the different Primitive tribal groups dropouts from Literacy Campaign |
|-----------------|-----------------|-----------------|
| Sl. No. | Dimensions | Items Preliminary selected after literature Survey |
| 1 | Social related Barriers | 18 |
| 2 | Family related Barriers | 20 |
| 3 | Personal related Barriers | 21 |
| 4 | Economic related Barriers | 23 |
| 5 | Cultural related Barriers | 20 |
| Total | | 102 |

| Objective 2: To analyze the Institutional and Geographical barriers of Learning for PTG women Dropouts |
|-----------------|-----------------|-----------------|
| 1 | Physical related Barriers | 29 |
| 2 | Learning Environment Barriers | 20 |
| 3 | Volunteer Teacher related Barriers | 43 |
| 4 | Centre related Barriers | 19 |
| 5 | Administration related Barriers | 12 |
| 6 | Material related Barriers | 14 |
| 7 | Geographical Barriers | 15 |
| Total | | 152 |

| Objective 3: To Study the Language barriers for the Promotion of the literacy |
|-----------------|-----------------|-----------------|
| 1 | Language barriers | 17 |

| Objective 4: To Study the Work participation rate of PTG women dropouts which acted as hindrance for their enrolment and retention in literacy programs |
|-----------------|-----------------|-----------------|
| 1 | Work Participation | 18 |
Objective-6: To Study the Learning Needs of PTG Women Dropout

<table>
<thead>
<tr>
<th>No.</th>
<th>Dimensions</th>
<th>Edited items</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Individual Development Needs</td>
<td>17</td>
</tr>
<tr>
<td>2</td>
<td>Vocational and Oriented programme</td>
<td>11</td>
</tr>
<tr>
<td>3</td>
<td>Social Awareness Needs</td>
<td>10</td>
</tr>
<tr>
<td>4</td>
<td>Cultural Learning Needs</td>
<td>11</td>
</tr>
<tr>
<td>5</td>
<td>Literacy and Numeracy Learning Needs</td>
<td>12</td>
</tr>
<tr>
<td>6</td>
<td>Leisure time Learning Needs</td>
<td>10</td>
</tr>
<tr>
<td>7</td>
<td>Skill Development Needs</td>
<td>15</td>
</tr>
<tr>
<td>8</td>
<td>Animal Husbandry Needs</td>
<td>10</td>
</tr>
<tr>
<td>9</td>
<td>Allied Needs</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>107</strong></td>
</tr>
<tr>
<td></td>
<td>Aggregate of all the objectives</td>
<td><strong>396</strong></td>
</tr>
</tbody>
</table>

1.16 Editing of the Items:

The researcher initially selected 396 items covering all the variables for five objectives of the study. After selecting 396 items for the five objectives and formulating the Primitive Tribal Women Dropout Scale in the form of an interview schedule, it was given to the subject experts and departmental professor specializing in this field. The purpose and content of the interview schedule (Primitive Tribal Women Dropout Scale) was explained to them and the objectives and hypotheses were also provided to them. On the basis of their opinion and suggestions 77 items were rejected. The rejection was done on the basis of the language incoherence, technical errors, and defective contents not fitting according to the selected variables. Items were also double space modified by the experts. Thus after editing of the scale, a total number of 319 items were included in the Primitive Tribal Women Dropout Scale.

Table 6: Number of Items after editing of Primitive Tribal Women Dropout Scale (PTWDS)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Dimensions</th>
<th>Edited items after expert’s evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Social related Barriers</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Family related Barriers</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Personal related Barriers</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>Economic related Barriers</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Cultural related Barriers</td>
<td>16</td>
</tr>
<tr>
<td>Objective-2: To analyze the Institutional and Geographical barriers of learning for PTG women Dropouts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Physical related Barriers</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Learning Environment related Barrier</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Volunteer Teacher related Barriers</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>Centre related Barriers</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Administration related Barriers</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Material related Barriers</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Geographical related Barriers</td>
<td>14</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Objective-3: To Study the Language barriers for the Promotion of the Literacy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language related Barriers</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Objective-4: To Study the Work participation rate of PTG women dropouts which acted as hindrance for their Enrolment and retention in Literacy Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Work Participation</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Objective-6: To Study the Learning Needs of PTG Women Dropout</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual Development Learning Needs</td>
</tr>
<tr>
<td>Vocational Oriented Programme Needs</td>
</tr>
<tr>
<td>Social Awareness Needs</td>
</tr>
<tr>
<td>Cultural Learning Needs</td>
</tr>
<tr>
<td>Literacy and Numeracy Learning Needs</td>
</tr>
<tr>
<td>Leisure Time Learning Needs</td>
</tr>
<tr>
<td>Skill Development Learning Needs</td>
</tr>
<tr>
<td>Animal Husbandry Learning Needs</td>
</tr>
<tr>
<td>Allied Learning Needs</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

The Primitive Tribal Women Dropout scale was administrated by personal visit to the respondent’s household according to the convenience of the respondents. The information for the purpose was collected from across 8 blocks constituting a total of 32 villages from 200 respondents 50 each from Dongria Kandha, Lodha, Didayi and Lanjia Saura. For this the researcher had to establish professional relationship by staying in the village itself. The only essential condition for getting information from the respondents was by mutual cooperation. The time gap for administering the test to same respondents for preliminary try out and final try out was 15 days.

1.17 Considerations in the Administration of the Scale:

The Primitive Tribal Women Dropout Scale (PTWDS) was administered by way of personal visiting to the respondent’s house. The sample household of the PTG to collect the information the investigator should established good relationship with them. The only essential condition of the administration was mutual cooperation.
1.18 Scoring:

Scoring of the Primitive Tribal Women Dropout Scale (PTWDS) was scientific. The clue was obtained from various research studies conducted in the field of literacy in India and abroad. Thus the key for scoring of the items were as under. Before giving the final score, the researcher separated both the positive and negative items and scored them accordingly.

Table 7: Scoring Key of Objective One

<table>
<thead>
<tr>
<th>Social barrier /Scoring</th>
<th>Not at all a problem</th>
<th>Minor problem</th>
<th>Moderate problem</th>
<th>Serious problem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive items</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative items</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Family related barrier</td>
<td>Not at all a problem</td>
<td>Minor problem</td>
<td>Moderate problem</td>
<td>Serious problem</td>
</tr>
<tr>
<td>Scoring</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Personal barrier</td>
<td>Not a barriers</td>
<td>Somewhat of a barrier</td>
<td>Moderate barriers</td>
<td>Extreme barriers</td>
</tr>
<tr>
<td>Scoring positive item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Economic barrier</td>
<td>Not at all a problem</td>
<td>Minor problem</td>
<td>Moderate problem</td>
<td>Serious problem</td>
</tr>
<tr>
<td>Scoring</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Cultural barrier</td>
<td>More prominent problem</td>
<td>prominent</td>
<td>Less prominent</td>
<td></td>
</tr>
<tr>
<td>Scoring positive item</td>
<td>3</td>
<td>2</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Negative item</td>
<td>1</td>
<td>2</td>
<td></td>
<td>3</td>
</tr>
</tbody>
</table>
### Table 8: Scoring Key of Objective Two

**Objective 2: To analyze the Institutional and Geographical barriers of learning for PTG women Dropouts.**

<table>
<thead>
<tr>
<th>Physical related barrier</th>
<th>Not a barriers</th>
<th>Somewhat of a barrier</th>
<th>Moderate barriers</th>
<th>Extreme barriers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scoring positive item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Learning Environment related barrier</td>
<td>Not at all a problem</td>
<td>Minor problem</td>
<td>Moderate problem</td>
<td>Serious problem</td>
</tr>
<tr>
<td>Scoring positive items</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative items</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Volunteer teacher related barrier</td>
<td>Not at all a problem</td>
<td>Minor problem</td>
<td>Moderate problem</td>
<td>Serious problem</td>
</tr>
<tr>
<td>Scoring positive item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Centre related barrier</td>
<td>More prominent problem</td>
<td>prominent</td>
<td>Less prominent</td>
<td></td>
</tr>
<tr>
<td>Scoring positive item</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Negative item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Administration related barrier</td>
<td>Not a barriers</td>
<td>Somewhat of a barrier</td>
<td>Moderate barriers</td>
<td>Extreme barriers</td>
</tr>
<tr>
<td>Scoring positive item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Material related barriers</td>
<td>Not a barriers</td>
<td>Somewhat of a barrier</td>
<td>Moderate barrier</td>
<td>Extreme barriers</td>
</tr>
<tr>
<td>Scoring positive item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Geographical Barriers</td>
<td>Not a barriers</td>
<td>Somewhat of a barrier</td>
<td>Moderate barrier</td>
<td>Extreme barriers</td>
</tr>
<tr>
<td>Scoring positive item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

### Table 9: Scoring Key of Objective Three

**Objective 3: To Study the Language barriers for the Promotion of the Literacy.**

<table>
<thead>
<tr>
<th>Language related barriers</th>
<th>Never</th>
<th>Rarely</th>
<th>Some times</th>
<th>Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scoring(positive item)</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
Table 10: Scoring Key of Objective Four

**Objective 4**: To Study the Work Participation rate of PTG women dropouts which acted as hindrance for their enrolment and retention in literacy programs:

<table>
<thead>
<tr>
<th>Work related barriers</th>
<th>Not at all responsible for dropout</th>
<th>Somewhat responsible for Dropout</th>
<th>Most responsible for dropout</th>
<th>Completely responsible for dropout</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scoring positive item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Negative item</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 11: Scoring Key of Objective Six

**Objective 5**: To Study the Learning Needs of PTG women dropout

<table>
<thead>
<tr>
<th>Learning needs</th>
<th>Never</th>
<th>Rarely</th>
<th>Occasionally</th>
<th>Sometimes</th>
<th>Frequently</th>
<th>Usually</th>
<th>Every time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scoring(positive item</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Negative item</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

The above scoring was provided on the ground of the nature of the barriers and available literature and based on the Likert Scale.

**1.19 Item Analysis:**

Item analysis is one of the essential steps in the development of a scale. It reveals ambiguities, clues, ineffective technical defects that were missed during the preparation of the scale. Items analysis makes it possible to shorten a test and at the same time increase its validity and reliability. Through item analysis, the poorly functioning items were studied in an attempt to find out the reason for their being defective or weak, so that these weaknesses could be minimised in subsequent use.

For the present study, the item analysis was carried out with the help of the statistical technique of ‘t’ value. The total sample for the item analysis was 200 PTG dropout women who dropped out from different phases of the literacy campaign. For Objective 1 to 6 expect objective five the answer sheets were scored and these were arranged in order of ascending total score and the top and bottom 28 percent scripts were taken out. Then the Significance of the mean difference between the mean scores in top and the bottom was tested. The items which showed significant difference were retained.
1.20 Items Selected for Final Draft:

For selecting the items under each objective ‘t’ test was applied. All the items showing significant differences between the preliminary try out and final try out were selected for the development of the final scale. The items were found mostly of medium difficulty but there were some items high and low showing level of difficulty. The selected items were arranged according to their level of difficulty and serial numbers were assigned for the selection of items for final draft of the scale for the development.

Table 12: Number of Items Selected (After Tryout by Item Analysis)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Dimensions</th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Social related Barrier</td>
<td>15</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>Family related Barriers</td>
<td>18</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Personal related Barriers</td>
<td>19</td>
<td>11</td>
</tr>
<tr>
<td>4</td>
<td>Economic related Barriers</td>
<td>20</td>
<td>17</td>
</tr>
<tr>
<td>5</td>
<td>Cultural related Barriers</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>Physical related Barriers</td>
<td>28</td>
<td>22</td>
</tr>
<tr>
<td>7</td>
<td>Learning Environment</td>
<td>18</td>
<td>11</td>
</tr>
<tr>
<td>8</td>
<td>Volunteer teacher related</td>
<td>39</td>
<td>25</td>
</tr>
<tr>
<td>9</td>
<td>Centre related Barrier</td>
<td>16</td>
<td>13</td>
</tr>
<tr>
<td>10</td>
<td>Administration related Barriers</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>11</td>
<td>Material related Barriers</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>12</td>
<td>Geographical Barriers</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>13</td>
<td>Language related Barriers</td>
<td>15</td>
<td>11</td>
</tr>
<tr>
<td>14</td>
<td>Working participation</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>15</td>
<td>Individual Development Needs</td>
<td>16</td>
<td>12</td>
</tr>
<tr>
<td>16</td>
<td>Vocational and oriented programme</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>17</td>
<td>Social Awareness Needs</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>18</td>
<td>Cultural Learning Needs</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>19</td>
<td>Literacy and Numeracy Learning Needs</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>20</td>
<td>Leisure Time Learning Needs</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>21</td>
<td>Skill Development Needs</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>22</td>
<td>Animal Husbandry Learning Needs</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>23</td>
<td>Allied Learning Needs</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>319</td>
<td>297</td>
</tr>
</tbody>
</table>

1.21 Reliability and Validity of the Scale:

Reliability of a scale determines the degree of consistency of scores from one measurement to another measurement of the same group of subjects. It establishes the extent of the degree to which the test scores remains constant with that of the re-test scores on a
given number of subjects. Reliability of a scale increases the value in use of the same scale. There are various methods of determining the reliability of a test result. The investigator could find out the reliability of the full test with the help of split-half method.

\[ r_{11} = 2 \frac{r_{1/2 \text{II}}}{1 + r_{1/2 \text{II}}} \]

Where \( r_{11} \) is the coefficient of reliability for the whole test \( r_{1/2 \text{II}} \) is reliability of the half test.

**Objective 1:** \( r_{1/2 \text{II}} = 0.65 \)

**Objective 2:** \( r_{1/2 \text{II}} = 0.70 \)

**Objective 3:** \( r_{1/2 \text{II}} = 0.68 \)

**Objective 4:** \( r_{1/2 \text{II}} = 0.75 \)

**Objective 6:** \( r_{1/2 \text{II}} = 0.68 \)

\[ r_{\text{II}} = 2 \times 0.65/1+0.65 = 0.79 \]

\[ r_{1/2 \text{II}} = 2 \times 0.70/1+0.70 = 0.82 \]

\[ r_{1/2 \text{II}} = 2 \times 0.68/1+0.68 = 0.81 \]

\[ r_{1/2 \text{II}} = 2 \times 0.75/1+0.75 = 0.86 \]

\[ r_{1/2 \text{II}} = 2 \times 0.68/1+0.70 = 0.81 \]

The split half method of estimating reliability of a test was found out on a sample of 200 respondents belonging to different categories primitive tribal women with the help of Spearman Brown Prophecy (SBP) formula. The co-efficient of reliability of the present test was found to be 0.65, 0.70, 0.68, 0.75 and 0.68. Hence the coefficient of reliability was highly reasonable and determined the high degree of consistency of the results from objective 1 to 6 except from objective 5. Hence, the coefficient of reliability was highly reasonable and determined the high degree of consistency of the results.

The validity of a test refers to the extent to which the result of evaluation procedures serves the particular uses for which they are intended. It means if a test measures what it desires to measure, then we can say that the test is a valid one. It establishes the degree of truthfulness of the test. There are various methods of estimating the validity of a test. The methods of content and face validity of the test was found out and other methods of determining the validity were not taken into account for their unsuitability for the present study. The face and content validity of the
scale was found out on the basis of the high agreement of the opinions of the judges and experts (80 percent agreement) of the present test. Hence, the reliability and validity of the present study was found satisfactory and reasonable.

1.22 Statistical Technique Employed:

For the fulfillment of the objectives of the present study, the investigator had employed the following statistical techniques:
‘t’ test (to test the Mean difference between two Samples, Chi-Square test, Analysis of Variance (ANOVA), Multiple Regression Coefficients, Factorial loading of Eigen Value, Percentage

1.23 Method of Data Collection:

The data collection for the research work was based on the both primary and secondary data. Primary data was collected from the field by using tested interview schedule. The official documents concerning literacy were referred to supplement the data collected from the primary source. Also extensive observation technique was used for data collection. For collecting the data the researcher personally stayed in different villages and convinced the respondents with lot of difficulty about the purpose of the study.

1.24 Method of Data Analysis and Interpretation:

After the data collection the data required a number of closely related operations such as establishment of categories, the application of these categories to raw data through coding, tabulation, and then using statistical method. The data so collected was analyzed, interpreted and discussion of the result was carried out in conformity with objectives and research hypothesis of the study.

1.25 Main Findings of Objective-1:

The main findings of objective one based upon the hypothesis of the study i.e. “there exist no significant differences in the socio-economic and cultural barriers for literacy among the different PTG women dropouts of Bolangir District of Orissa”

Main Findings of Social Related Barrier:

It was found that the social related variable like unfriendly volunteer teachers, indiscipline behaviour of the learner, conservative outlook of the family, migration in search of work, unwillingness of the family member, never priority in literacy, shy to attend classes
due to age, volunteer teacher from other community member, marriage at young age, attainment of class were acting as a problem for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women from “minor problem” to “moderate problem”. However it was found that there exist significant differences in between the Dongria Kandha, Lodha, Lanjia Saora and Didayi response with regard to migration in search of work, unwillingness of the family member, marriage at young age and attainment of class whereas there exist no significant differences in between the Dongria Kandha, Lodha, Lanjia Saora and Didayi response with regard to undisciplined behavior of the learner in the centre.

Again it was also observed that there exist no significant differences in between the Dongria Kandha Vs Lodha with regard to the volunteer teachers are unfriendly towards the learner whereas there exist significant differences in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi with respect same item. However there exists no significant difference in between the Dongria Kandha Vs Lodha, Lanjia Saora Vs Didayi in their response with regard to too conservative in outlook of family whereas there exist significant difference were observed on the same item in between the Dongria Kandha Vs Didayi, Lodha Vs Lodha and Lodha Vs Didayi. Further it was also found that that there no exist significant difference in between the Dongria Kandha Vs Lodha response with regard to literacy was never a priority in our tradition where as there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi response on the same item.

Main Findings of Family Related Barrier:

It was found that family related variables like aged parents wanted my presence in the family, other family member did not pay attention to my child, no interest in my learning, look after the young children, illness of old family member, heavy work in family, anger of the family member, family function, large family size, lack of cooperation of the village leader, poor motivation for group learning, unable to cope up with the family member, no learning environment in the family, indifferent attitude of family member towards the adult education were acting as a problems from “minor” to “moderate problem” where as illiterate family member was acting as “moderate problem” to “serious problem” for attending the literacy classes.
However it was found that there exist significant differences in between the Dongria Kandha, Lodha, Lanjia Saora and Didayi response with regard to aged parents wanted my presence in the family, other family member did not pay attention to my child, look after the young children, illness of old family member, heavy work in family, anger of the family member, family function, poor motivation for group learning, indifferent attitude of family member towards the adult education were differ from the opinions of the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women.

**Main Findings of Personal Related Barrier:**

It was found that Personal related variable like get tired after my days hard work, ill health responsible for not attending the literacy classes, lack of proper companion led to dropout, self motivated to learn, age of study has passed, asking questions to the male volunteer teacher, difficulty in reading, difficulty in writing, difficulty in arithmetic, no time left for attending to the centres were acting as a problem for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women from “minor problem” to “moderate problem”. However there exist significant differences in between the Dongria Kandha, Lodha, Lanjia Saora and Didayi response with regard to get tired after my days hard work, lack of proper companion led to dropout, age of study has passed, shy of asking questions to the male volunteer teacher, difficulty in Reading, difficulty in Writing and difficulty in Arithmetic.

However there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi response with regard to ill heath was responsible for not attending the adult education classes whereas there exist no significant difference in between the Lodha Vs Didayi response with regard to the above item. Further it was found that there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi response with regard to lack of self-motivated to learn where as there exist no significant difference in between the Lodha Vs Didayi response with regard to the same item. Again it was found that there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi response with regard no time left for attending to the centres where as there exist no significant difference in between Lodha Vs Didayi response with regard to same item.
However there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi with regard to no self satisfaction from the centre where as there exist no significant difference in between Lodha Vs Didayi response with regard above item.

**Main Findings of Economic of Related Barrier:**

It was found that economic related variables like landlord did not permit to attend the classes after collecting fodder, coming in the evening, no classes for vocational learning of the learner, insufficient income of the family member, no specific working hours in my occupation, economic backwardness, no occupational training in my pursued occupation, poverty of the family, labour work out side of the village, no provision for productive learning, tired to attend the classes after my domestic chores, insufficient manpower in my family, unavailability of employment in my village, immediate concern to improve economic condition, busy in farm work, tangible outcome of literacy were acting as “minor problem” to “moderate problem” for attending the literacy classes. However there exist significant differences in between the Dongria Kandha, Lodha, Lanjia Saora and Didayi response with regard to landlord did not permit to attend the classes, collecting fodder coming back in the evening to the classes, no specific working hour in my occupation, no occupational training in my pursued occupation, labour work outside from the village, no provision for productive learning in the literacy classes, unavailability of employment in or near my village, too busy in my farm work for supporting my family, did not find any tangible outcome of literacy for increasing my family income were differ in their opinions with regard to the economical barriers.

It was found that there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi with regard to no classes for vocational learning of the learners where as there exist no significant difference in between the Lanjia Saora Vs Didayi regard to above item. Further it was found that there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi response with regard to insufficient income by the adult members of my family where as there exist no significant difference in between the Dongria Kandha Vs Lodha response with regard to above item. However there exist significant
difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi with regard to due to my economic backwardness where as there exist no significant difference in between the Dongria Kandha Vs Lodha with regard to above item. Again it was found that there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi response with regard to poverty in my family compelled to dropout from adult education centre where as there exist no significant difference in between the Dongria Kandha Vs Lodha response with regard to same item. However there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi response with regard to felt tired to attend the classes after domestic chores where as there exist no significant difference in between the Lodha Vs Didayi response with regard to same item. However there exist significant difference in between the, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi response with regard to immediate concern to improve family economic condition where as there exists no significant difference in between the Dongria Kandha Vs Lodha response with regard to the same item.

**Main Findings of Cultural Related Barrier:**

It was found that cultural related variables like early marriage, no sitting arrangement, festival of different communities, learning not practiced through cultural programme, youth dormitory, no cultural awareness programme, male literacy more preferred, helping their husband in the agriculture, discrimination against women and restriction for women to go out in the evening were acting as “less prominent problem” to “prominent problem” for attending the literacy classes. Further it was found that there exist significant difference in between the Dongria Kandha Vs Lodha, and Lodha Vs Lanjia Saora, Lodha Vs Didayi response with regard to early marriage in prevalent our culture where as there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi response with regard to the above item. Again it was found that there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Lanjia Saora and Lodha Vs Didayi response with regard to no separate sitting arrangement where as there...
no exist significant difference in between the Dongria Kandha Vs Didayi, Lanjia Saora Vs Didayi with respect to above item. However there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi response with regard to festivals of different communities created irregular functioning of the centre whereas there exist no significant difference in between the Dongria Kandha Vs Lanjia Saora and Dongria Kandha Vs Didayi response with regard to the above item.

It was found that there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi response with regard to learning through cultural programme was not practiced in the adult education centre where as there exist no significant difference in between the Dongria Kandha Vs Lanjia Saora and Dongria Kandha Vs Didayi response with regard to same item. Further it was found that there exist significant difference in between the Dongria Kandha Vs Lodha, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi response with regard to youth dormitory of our culture was a hinderance for attending the literacy programme where as there exist no significant difference in between the Dongria Kandha Vs Lanjia Saora and Dongria Kandha Vs Didayi response with regard to the same item. However there exist significant difference in between the Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi response with regard to male literacy was more preferred than female literacy in our culture where as there exist no significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi and Lodha Vs Didayi response with regard to the same item. Again it was found that there exist significant difference in between the Dongria Kandha Vs Lodha, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi response with regard to male literacy was more preferred than female literacy in our culture where as there exist no significant difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi response with regard to the same item.

It was found that there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi response with regard helping their husband in agriculture where as there exist no significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Didayi response with regard to the same item. Further it was found that there exist significant difference in between the
Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora and Lodha Vs Didayi response with regard discrimination against women's literacy is deeply rooted in our tribal culture where as there exist no significant difference in between the Lodha Vs Didayi, Dongria Kandha Vs Lodha, Dongria Kandha Vs Didayi response with regard to the same item. However there exist significant difference in between the Dongria Kandha Vs Lodha, Lodha Vs Lanjia Saora and Lodha Vs Didayi response with regard to restriction for women to go out in the evening prevails in our culture where as there exist no significant difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lanjia Saora Vs Didayi response with regard to the same item.

1.26 Main Findings of Objective-2:

The main finding of the objective two was based upon the hypothesis of the study i.e. “there exist no significant differences among different PTG women dropouts with regard to the institutional and geographical barriers of learning for women learners”

Main Finding of Physical Facilities Related Barrier:

It was found that physical related barriers acting as “somewhat of a barriers” to “moderate barriers” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi in the literacy centre. However it was found that there exist significant differences in between Lodha Vs Didayi, Lanjia Saora Vs Didayi, Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora and Dongria Kandha Vs Didayi with regard to physical facilities related barrier whereas there exist no significant differences in between Lodha Vs Lanjia Saora response with regard to above mentioned item. The common variables like inadequacy of portable water facilities, inadequate supply of lanterns, irregular supply of news papers, inadequacy of sitting arrangement, lack of provision of electricity arrangement and no provision of issue of book which are acting as physical facility related barrier to their learning process for the four primitive tribal women i.e. Dongria Kandha, Lodha, Lanjia Saora, and Didayi on the basis of their age group. Further it was found that Physical barriers in the literacy centre had only 8 percent for Dongria Kandha, 10 percent for Lanjia Saora, 12 percent for Lodha and 14 percent for Didayi contribution to be constrained as barrier in different literacy centres. This means different age groups of the primitive women tribal no way affected by the Physical facilities available at literacy centres. It was also found that the coefficient of correlation (r) was found to be 0.28 for Dongria Kandha, 0.34 for Lodha, 0.31 for Lanjia Saora and 0.55 for Didayi
which indicated that there exist weak but positive correlations between the classified age groups.

**Main Findings of Learning Environment:**

It was found that learning environment of the literacy centre also acting as a “minor problem” to “moderate problem” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women in the literacy centre. However there exist no significant difference in between the Lanjia Saora Vs Didayi response with respect to learning environment as a problem in the literacy where as there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi on the same item. The common variables like rainy and summer season affected the learning, no encouragement from others associated with the learner are the learning environment related barriers faced by the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age group which acted as a barrier to their learning. Further it was found that learning environment barriers in the literacy centre had only 9 percent for Dongria Kandha, 7 percent for Didayi, 37 percent for Lanjia Saora and 8 percent for Lodha contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal no way affected by the learning environment available at literacy centres. It was found that the coefficient of correlation (r) was found to be 0.3 for Dongria Kandha, 0.34 for Lodha, 0.26 for Didayi which indicated that there exist weak but positive correlations between the classified age groups. Again it was a Lanjia Saora o found that the coefficient of correlation (r) was found to be 0.60 for Dongria Kandha which indicated that there exists strong and positive correlation between the classified age group.

**Main Findings of Volunteer Teacher Related Barrier:**

It was found that Dongria Kandha, Lodha, Lanjia Saora and Didayi perceive learning environment was “Minor problem” to “moderate problem” for attending the literacy class. However there exist no significant difference in between the Lanjia Saora Vs Didayi response with respect to learning environment as a problem in the literacy where as there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi on the same item. The common variables like irregular classes, improper dealing with female learners,
Behaved him/herself as a teachers, inadequately motivated, rigid towards the learners, did not pass the needed skills to teach arithmetic, did not correlate teaching to occupation are volunteer teacher related barriers faced by the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age group which acted as a barrier to their learning. Further it was found that volunteer teacher related barriers in the literacy centre had only 8 percent for Lodha, 10 percent for Didayi, 10 percent for Lanjia Saora and 12 percent for Didayi contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal no way affected by the volunteer teacher in the literacy centres. It was also found that the coefficient of correlation (r) was found to be 0.31 for Dongria Kandha, 0.28 for Lodha, 0.31 for Lanjia Saora and 0.34 for Didayi which indicated that there exist weak but positive correlations between the classified age groups.

**Main Findings of Centre Related Barrier:**

The analyses of the data reveal that volunteer teacher related problem was “minor problem” to “moderate problem” for attending the literacy programme. Further It was found that there exist no significant difference in between the Dongria Kandha Vs Lodha women response with respect to volunteer teacher related problem in the literacy centre where as there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi on the same item.

The common variables like inadequate maintenance of the centre, no community involvement in the management of the centre and inadequate management of the centre are centre related barriers related faced by the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age group which acted as a barrier to their learning. Further it was found that Centre related barriers in the literacy centre had only 45 percent for Dongria Kandha, 7 percent for Didayi, 8 percent for Lodha and 9 percent for Lanjia Saora contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal no way affected by the centre related barrier in the literacy centres. It was also found that the coefficient of correlation (r) was found to be 0.28 for Lodha, 0.3 for Lanjia Saora and 0.26 for Didayi which indicated that there exist weak but positive correlations between the classified age groups. However the
coefficient of correlation (r) was found to be 0.67 for Dongria Kandha which indicated that there exist strong and positive correlations between the classified age group.

**Main Findings of Administration Related Barrier:**

The analyses reveal Dongria Kandha, Lodha, Lanjia Saora and Didayi perceive that administration related barriers from “somewhat of a barrier” to “moderate barrier” in adult education centre. Further it was found that the data reveal it indicates that there exist no significant difference in between the Dongria Kandha Vs Lodha responses with respect to administration related barriers where as there exist significant difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi on the same item.

The common variables like lack of interest among the coordinators, lack of conveyance facility for the officials to coordinate the activities of the centre and inadequate fund to manage the day today affairs lack of involvement of village sarpanches in learning activities were administration related barriers faced by Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age groups which acted as a barrier to their learning. Further it was found that administration related barriers in the literacy centre had 15 percent for Lanjia Saora, 25 percent for Dongria Kandha, 28 percent for Lodha and 35 percent for Didayi contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal affected by the Administration related barrier in the literacy centres. It was also found that the coefficient of correlation (r) was found to be 0.5 for Dongria Kandha, 0.38 for Lanjia Saora which indicated that there exist weak but positive correlations between the classified age groups. However coefficient of correlation (r) was found to be 0.59 for Dongria Kandha and 0.52 for Didayi which indicated that there exists strong and positive correlation between the classified age group.

**Main Findings of Material Related Barrier:**

The analyses reveal that Dongria Kandha, Lodha, Lanjia Saora and Didayi perceive that material related barriers from “somewhat of a barrier” to “minor moderate barrier”. Further it was found that there exist no significant difference in between the Dongria Kandha Vs Lodha response with respect to material related barriers whereas there exist significant
difference in between the Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi on the same item.

The common variables like less scope for use of audio visual aids was the material related barriers faced by Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age groups which acted as a barrier to their learning. Further it was found that material related barriers in the literacy centre had 8 percent for Lodha, 13 percent for Dongria Kandha, 25 percent for Didayi and 42 percent for Lanjia Saora, contribution to be constrained as barrier in different literacy centres. This means that the different age group of the primitive women tribal affected by the material related barrier in the literacy centres. It was also found that the coefficient of correlation (r) was found to be 0.36 for Dongria Kandha, 0.28 for Lodha and 0.5 for Didayi which indicated that there exist weak but positive correlations between the classified age groups. However the coefficient of correlation (r) was found to be 0.64 for Lanjia Saora which indicated that there exist strong and positive correlations between the classified age groups.

**Main Findings of Geographical Barriers:**

The analysis reveal that Dongria Kandha, Lodha, Lanjia Saora and Didayi perceive that geographical barriers from “somewhat a barrier” to “minor moderate barrier”. Further it was found that there exist no significant difference in between the Lodha Vs Didayi women response with respect to geographical barrier whereas Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi on the same item.

The common variables like, the centre, outside the community inhabitation, lack of minimum amenities at the centre were the geographical related barriers faced by Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age groups which acted as a barrier to their learning. Further it was found that geographical related barriers in the literacy centre had only 22 percent for Lodha, 29 percent for Dongria Kandha, 25 percent for Lanjia Saora and 64 percent for Didayi contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal affected by the geographical related barrier in the literacy centres. It was also found that the coefficient of correlation (r) was found to be 0.46 for Lodha, 0.5 for Lanjia Saora and 0.8 for Didayi which indicated that there exist weak but positive correlations
between the classified age groups. Again it was also observed that the coefficient of correlation \( (r) \) was found to be 0.53 for Dongria Kandha which indicated that there exists strong and positive correlation between the classified age group.

**1.27 Main Findings of Objective-3:**

The main finding of the objective was based upon the hypothesis of the study i.e. “there exist no significant differences of opinion among the different PTG women dropout's learners with respect to language barriers for the promotion of literacy among tribal women”.

It was found from the item no 3.1 that there exist significant difference in the opinion of all the respondents from four primitive tribal women groups with respect to the content in the primers, handbook and other written material not written in colloquial language and this was a hindrance in their learning process. Further it was found that there exist significant difference in the opinion of Dongria Kandha, Lodha, Lanjia Saora and Didayi with regard to the content in the primers, handbook and other written materials were not presented in colloquial language to the learners.

It was found from the item no 3.2 that there exist significant difference on the opinion of the four primitive tribal groups with respect to mother tongue was not used in the primer. However, there exists significant difference in the opinion of the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi with regard to mother tongue was not used in the primers, so did not facilitate better learning for me where as there exist no significant difference in the opinion of the Dongria Kandha Vs Didayi on the same above mentioned item.

It was found from the item no 3.3 that there exists difference in the opinion of the four primitive tribal women group with respect to pace of learning was slow as the language used was odiya. However that there exist significant difference in the opinion of Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi on pace of learning slow as the language used was odiya” where as there exist no significant difference in the opinion of Dongria Kandha Vs Didayi on the same item.

It was found from the item no 3.4 that there exists no significant difference in the opinion of the four primitive tribal women group with respect to “language of the primer was different from local dialects”. However there exist significant difference in the opinion of
Dongria Kandha Vs Lodha and Lodha Vs Didayi the item “language of the primer was different from local dialects” where as there exist no significant difference in the opinion of Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi on the same item.

It was found from the item no 3.5 that there exists significant difference in the opinion of the four primitive tribal groups with respect to speaking and writing odia difficult for them. However there no exist significant difference in the opinion of Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Didayi on speaking and writing odia difficult for them where as there exist significant difference in the opinion of Dongria Kandha Vs Lodha, Lodha Vs Lanjia Saora, Lanjia Saora Vs Didayi on the mentioned item.

It was found from the item no 3.6 that there exist significant differences in the opinion of the four primitive tribal groups with respect to regional language used in the book not suitable for their learning. However there exist significant difference in the opinion of Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi on regional language used in the book unsuitable for their learning where as there exist no significant difference in the opinion of Dongria Kandha Vs Lodha on the above mentioned item.

It was found from the item no 3.7 that there exists difference in the opinion of the four primitive tribal women group with respect to vocational training was imparted in my own dialect. However there exist no significant difference in the opinion of Dongria Kandha Vs Lodha, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi on vocational training not imparted in my own dialect where as there exist significant difference in the opinion of Dongria Kandha Vs Lanjia Saora and Lanjia Saora Vs Didayi on the above mentioned item.

It was found from the item no 3.8 that there exist significant differences in the opinion of the four primitive tribal women groups with respect to language used in primers for literacy programme not facilitate wider communication. However there exist significant difference in the opinion of Lodha Vs Lanjia Saora on language used in primers for Literacy programme not facilitate wider communication whereas there exist no significant difference in the opinion of Dongria Kandha Vs Lodha, Dongria Kandha Vs Didayi, Dongria Kandha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi on the abovementioned item.
It was found from the item no 3.9 that there exist no significant difference in the opinion of all the with respect to the instructor using different tribal language which was unfamiliar to them in the literacy centre. However it was found that there exist no significant difference in the opinion of Dongria Kandha, Lodha, Lanjia Saora and Didayi.

It was found from the item no 3.10 that that there exists difference in the opinion of the four primitive tribal groups with respect to medium of instruction in the literacy programme was not in our primitive tribal language. However there exist significant difference in the opinion of, Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi on medium of instruction in the literacy programme was not in our primitive tribal language whereas there exist no significant difference in the opinion of Dongria Kandha Vs Lodha, Dongria Kandha Vs Didayi and, Lodha Vs Didayi on the same item.

It was found from the item no 3.11 that that there exist significant difference in the opinion of the four primitive tribal women groups with respect to instructor taught in odia and did not local tribal language while teaching in the literacy centre. However there exist significant difference in the opinion of Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi with regard to instructor did not use local tribal language while teaching where as there was no significant difference in the opinion of Dongria Kandha Vs Lodha, Dongria Kandha Vs Didayi and Lodha Vs Didayi with regard to the above mentioned items.

**1.28 Main Findings of Objective-4**

**Main Findings of Work Participation:**

The main findings of this objective was based upon the hypothesis of the study i.e. “there exist no significant differences in the work participation rate of PTG women dropouts which acted as hindrance for their enrolment and retention in literacy programmes

It was found that the work participation related variable like over burdened in the agricultural work besides demotic work, collection of forest product during agricultural off season, accompany with my husband for work, most of the time in the year spending in agricultural work. additional burden of household work, look after my young children alone, additional burden of looking after the old family members, Feel tired in the evening after days of hard work in the farm, look after the children in the evening, poor attendance due to my
engagement in plantation and harvesting, attend the village market to sell the household products, do manual work outside the home as wage laborer were acting as factor of dropout from “not at all responsible for dropout” to “somewhat responsible for dropout” from the literacy centre. However it was found that there exist significant differences in between the Dongria Kandha, Lodha, Lanjia Saora and Didayi response with regard to most of the time in the year spending in agricultural work, additional burden of household work, look after my young children alone.

However there exists significant difference in between Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Dongria Kandha Vs Lodha, Lodha Vs Didayi, Lanjia Saora Vs Didayi with respect to over burdened in agricultural work besides domestic work where as there exists no significant differences in between Lodha Vs Lanjia Saora on the same item. Further it was found that there exists significant difference in between Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Dongria Kandha Vs Lodha, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi with respect to collection of forest product during agricultural off season, accompany with my husband for work, attend the village market to sell the household products, do manual work outside the home as wage laborer where as there exists no significant differences in between Lodha Vs Didayi on the above mentioned item.

Again it was found that there exists significant difference in between Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Didayi, Lodha Vs Lanjia Saora, Lanjia Saora Vs Didayi with respect to Feel tired in the evening after days of hard work in the farm, look after the children in the evening, poor attendance due to my engagement in plantation and harvesting where as there exists no significant differences in between Dongria Kandha Vs Lodha on the above mentioned item. However there exist significant difference in between the Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi and Lodha Vs Lanjia Saora with respect to additional burden of looking after old family member whereas there exist no significant difference in between the Lodha Vs Didayi and Lanjia Saora Vs Didayi with respect to additional burden of looking after old family member.

It was also found that there exist significant differences in opinion, between the different primitive tribal group and within the group with regard to over burdened in the agricultural work besides demotic work, collection of forest product during agricultural off
season, accompany with my husband for work, most of the time in the year spending in agricultural work. additional burden of household work, additional burden of looking after the old family members, Feel tired in the evening after days of hard work in the farm, look after the children in the evening and attend the village market to sell the household products where as there exist no significant difference in opinion, between the different primitive tribal group and within the group with regards to look after my young children alone, poor attendance due to my engagement in plantation and harvesting and do manual work outside the home as wage laborer.

It was found that 97 percent, 97 percent, 80 percent, 87 percent91 percent, 96 percent,94 percent, 91 percent, 31 percent,94 percent and 45 percent variation in the opinion between the different tribal group and within the group of the primitive tribal women dropout with regard to over burdened in the agricultural work besides demotic work, collection of forest product during agricultural off season, accompany with my husband for work, most of the time in the year spending in agricultural work. additional burden of household work, additional burden of looking after the old family members, Feel tired in the evening after days of hard work in the farm, look after the children in the evening and attend the village market to sell the household products where as there exist no significant difference in opinion, between the different primitive tribal group and within the group with regards to look after my young children alone, poor attendance due to my engagement in plantation and harvesting and do manual work outside the home as wage laborer respectively. Again it was found that that coefficient of correlation (r) was found there exist strong and positive correlation between the opinions of the four primitive tribal women groups (Dongria Kandha, Lodha, Lanjia Saora, Didayi on the above mentioned item.

1.29 Main Findings of Objective-5

The main finding in this section is based upon the primer analysis of the literacy programme i.e. total literacy campaign, post-literacy programme and continuing education programme. Six primers were analyzed. Three primer from the total-literacy programme, two primers from post-literacy programme and one book from the continuing education programme.

Total-literacy Campaign Primer One: Primer one covered nine prose units. It covered the following areas: Basic needs, Health and Environment, Social institution, Employment,
Subsidiary occupation, Society and development, Agriculture and modern techniques of Agriculture, Importance of literacy for the farmers, population education, environment education and national integration. Out of these nine units, six units were gender friendly and remaining three were gender biased. Out of this three, two supported the female gender and one supported the male gender. Primers one also covers counting from 1-50, Simple addition in two digits and subtractions. Synthetic, Analytic and Eclectic methods were used for teaching to the target group.

**Total Literacy Campaign Primer Two:** Primer two covered nine prose units. It covered the following areas related to, society and development, scientific temper, superstation, migration from rural to urban areas, Health and environment, Social institution, Importance of family, knowledge as power, society and its development. From these nine units, five units were gender friendly and only four units were gender biased. Out of the four genders based content one supported to the female and three units content supported the male. It also covered counting 51-1000, addition and subtraction and up to three digit (100), Rs. Ps addition and subtraction, Litre, ml and Cm. Analytic method and eclectic method were used for teaching and elicit.

**Total Literacy Campaign Primer Three:** Out of nine units, eight units were covered prose and only one units covered poems. It deals with power of literacy, Social problems, cooperative movement, Fundamental right and constitution, Civic Sense, Communication and geographical features of the State and District. Out of nine units six units were gender friendly and only four units were gender biased. Out of four genders biased units three units supported to female and only one supported to male. It also covered watch reading, multiplication table, Basic ideas of area and simple sums, Division. Analytic method and eclectic method were used for teaching and elicit.

**Post-Literacy Programme Primer One:** Bolangir District primer covered the following areas: National Integration, community harmony, cultural aspect of Odisha, religious festivals of the Odisha, conservation of environment, humanism, Puraskara (Prize), Tulasi, Dhaga Dhamali. Honesty, History of Ashok, farming, Health and Environment, importance of Women, Social institution, Employment, Subsidiary occupation, Society and its development, Agriculture and modern techniques of Agriculture, Importance of literacy and Importance of the farmer. Out of ten units, five units covered prose, two unit poems and two unit stories.
From this 9 unit 5 units were gender friendly and four units were gender biased. Out of the three units both two unit support to the male and one unit supported female. It also covered watch reading, multiplication table, Basic ideas of area and simple sums, Division. Analytic method and eclectic method were used for teaching and elicit.

**Post-Literacy Programme Primer Two:** Primer two covered the following areas: children’s care, Safe drinking water, Air pollution and its prevention, women and men are equal, unity in diversity, Cleanliness’, man and environment relationship .Nutrition deficiency problems, our heritage and spacing between two children. Out of nine units, eight units covered prose and only one poem, deals with power of literacy, social problems, cooperative movement, Fundamental right and constitution, civic sense, communication and geographical features of the State and District. From these nine units five units were gender friendly and four units were gender biased. Out of 4 units both three unit support to the female and only one unit supported to the male. It also covered watch reading, multiplication table, Basic ideas of area and simple sums, Division. Analytic method and eclectic method were used for teaching and elicit.

**Continuing Education Programme Book:** Continuing education book covered democracy, loan facilities, national issues, women’s role in decision making bad effects of deforestation, boy and girl are equal, mothers care-children’s care, superstitions, taboos and beliefs, legal right of women, effect of population growth on resources/development mothers and child care. Out of ten units, five units were covers prose and two unit poem and three unit cover story. From these ten units 5 units were gender friendly and five units were gender basis. Out of which four units support to the female and two unit support to the male. It also covered watch reading, multiplication table, Basic ideas of area and simple sums, division. Synthetic method, analytic method and eclectic method were used for teaching.

**1.30 Main Findings of Objective-6**

The main finding in this section is based upon the hypothesis of the study i.e. “there exist no significant differences among different PTG women dropouts with respect to their learning needs”.

**Main Findings of Individual Development Needs:**

It was found that individual development needs variable like learning needs for economic development, learning needs for use of waste material, for development of
entrepreneurship skills, for development of problems solving skills, for child care, for cultural development, for family welfare, for better home management skills learning needs for environmental awareness and for personal hygiene and health were needed sometime to frequently where as successful family life and better citizenship learning needs were frequently to usually needed for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women.

However there exist no significant differences in between the TLC dropout, PLP dropout and CEP dropout response with regard to learning needs for economic development, for use of waste material, for development of entrepreneurship skills, for development of problems solving skills, for child care, for cultural development, for family welfare, for better home management skills, for environmental awareness, for personal hygiene and health successful family life and better citizenship learning needs. Further it was found that there exist no significant difference in between the TLC dropout Vs PLP dropout and TLC dropout Vs CEP dropout on their learning needs for problem solving skill development where as there exist significant difference in between the TLC dropout Vs CEP dropout with regard to same item.

**Main Findings of Vocational and Job Oriented Needs:**

It was found that vocational and job oriented learning needs variable like learning needs for rope weaving, for knitting embroidery, for food preservation, for kitchen gardening, for carpentry work were needed frequently to usually where as learning needs for wood work were needed sometime to frequently for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. However there exist no significant differences in between the TLC dropout, PLP dropout and CEP dropout response with regard to learning needs for rope weaving, for knitting embroidery, for kitchen gardening, for crochet work.

Further it was found that there exist significant difference in between the TLC dropout Vs PLP dropout and PLP dropout Vs CEP dropout on their learning need for wood work where as there exist no significant differences in between the TLC Vs CEP dropout on same item. Again it was found that there exist no significant difference in between the TLC dropout Vs PLP dropout and TLC dropout Vs CEP dropout on their learning need for food preservation where as significant difference was found between PLP dropout VS CEP dropouts.
Main Findings of Social Needs:

It was found that Social awareness needs variable like population awareness perceived as a necessary requirement, knowledge of current problems in society as a learning needs, were needed “frequently” to “usually” where as environmental awareness as a learning needs and political awareness learning needs “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. However there exist no significant differences in between the TLC dropout, PLP dropout and CEP dropout response with regard to population awareness, knowledge of current problems in society, environmental awareness and political awareness learning needs.

Main Findings of Cultural Needs:

It was found that cultural needs shows that the variable like proper celebration of festivals as a learning needs and proper celebration of fairs as a learning needs were needed “frequently” to “usually” where as religious education “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. However there exist no significant differences in between the TLC dropout, PLP dropout and CEP dropout response with regard to proper celebration of festivals, proper celebration of fairs and religious education as learning needs.

Main Findings of Literacy and Numeracy Needs:

It was found that Literacy and Numeracy needs variable like writing skills, reading skills were needed “frequently” to “usually” where as learning need for development of basic arithmetic skill “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women.

However there exist no significant differences in between the TLC dropout, PLP dropout and CEP dropout response with regard to writing skills, reading skills and development of basic arithmetic.

Main Findings of Leisure Time Needs:

It was found that leisure time needs variable like travel to religious place and properly use of leisure time were needed “frequently” to “usually” where as travelling to tourist places and gardening “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. However there exist no significant differences in between the
TLC dropout, PLP dropout and CEP dropout response with regard to travel to religious place, properly use of leisure time, travelling to tourist places and gardening.

**Main Findings of Skill Development Needs:**

It was found that skill development needs variable like knowledge develop in horticulture and its Products needed “frequently” to “usually” in their life where as skill development in methods of irrigation, use of improved framing implements, methods of harvesting, use of Pesticides, use of compost, use of fertilizers, marketing of products, use and care of pump set and develop of floriculture needed from “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. However there exist no significant differences in between the TLC dropout, PLP dropout and CEP dropout response with regard to knowledge develop in horticulture and its Products needed, methods of irrigation, use of improved framing implements, methods of harvesting, use of Pesticides, use of compost, use of fertilizers, marketing of products, use and care of pump set and develop of floriculture learning needs.

**Main Findings of Animal Husbandry Needs:**

It was found that animal husbandry needs variable like learning needs on rearing of sheep needed “frequently” to “usually” in their life where as poultry farming, piggery rearing and guttery rearing from “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. However there exist no significant differences in between the TLC dropout, PLP dropout and CEP dropout response with regard to learning needs on rearing of sheep, poultry farming, piggery rearing and guttery rearing.

**Main Findings of Allied Needs:**

It was found that allied needs variable like learning needs on making of handicraft and learning need on fish farming needed from “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. However there exist no significant differences in between the TLC dropout, PLP dropout and CEP dropout response with regard to needs on making of handicraft and learning need on fish farming.

**1.31 Discussion of the Results:**

After analysis of the main findings in item in wise in framed objectives, the investigator discusses the results on the basis of main findings in objective wise.
Discussion of the Results on Objective One:

Discussion of the results in this section is based upon the null hypothesis of the study i.e. “there exist no significant differences in the socio-economic and cultural barriers for literacy among the different PTG women dropouts of Bolangir District of Orissa”.

Discussion of the Results on Social Factors:

Results of the Social factor shows that the variable like unfriendly volunteer teachers, indiscipline behaviour of the learner, conservative outlook of the family, migration in search of work, unwillingness of the family member, never priority in literacy, shy to attend classes due to age, Volunteer teacher from other community member, marriage at young age, attainment of class were acting as a problem for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women from minor problem to moderate problem. It is clear from the study that the social factor acting as a barrier for attainment of the Adult Education centre for the primitive tribal women. It was evident from the data analysis that variables such as indiscipline behaviour of the learner, migration in search of work, unwillingness of the family member, volunteer teacher from other community member, marriage at young age, attainment of class were differ from the opinions of the of Dongria Kandha , Lodha, Lanjia Saora and Didayi primitive tribal women. On the other hand Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi for conservative outlook of the family, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi, Lanjia Saora Vs Didayi for never priority in literacy were differ in their opinions with regard to the social barriers.

Discussion of the Results on Personal Related Factors:

Results of the family related factor shows that the variable like get tired after my days hard work, ill health was responsible for not attending the literacy classes, lack of proper companion led to my dropout from literacy classes, self motivated to learn, age of study has passed, asking questions to the male volunteer teacher, difficulty in reading, difficulty in writing, difficulty in arithmetic, no time left for attending to the centres were acting as a problem for the Dongria Kandha , Lodha, Lanjia Saora and Didayi primitive tribal women from “minor problem” to “moderate problem”. It is clear from the study that the personal related factor acting as a barrier for attainment of the literacy centre for the primitive tribal women. It was evident from the data analysis that variables such as get tired after my days
hard work, lack of proper companion led to my dropout from literacy classes, age of study has passed, difficulty in writing, asking questions to the male volunteer teacher, no time left for attending to the centres were differ from the opinions of the of Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. On the other hand Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi for ill health was responsible for not attending the literacy classes, Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi for self motivated to learn , Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi for difficulty in reading, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi for difficulty in arithmetic were differ in their opinions with regard to the social barriers.

Discussion of the Result on Family Related Barrier:

Results of the family related barrier shows that the variables like aged parents wanted my presence in the family, other family member did not pay attention to my child, no interest in my learning, look after the young children, illness of old family member, heavy work in family, anger of the family member, family function, large family size, lack of cooperation of the village leader, poor motivation for group learning, unable to cope up with the family member, no learning environment in the family, indifferent attitude of family member towards the adult education were acting as a problems from “minor” to “moderate problem” where as illiterate family member was acting as “moderate problem” to “serious problem”. It is clear from the study that illiterate of the family member one of the most important problem of family related problem of Dongria Kandha primitive tribal group. It was evident from the data analysis that variables such as aged parents wanted my presence in the family, other family member did not pay attention to my child, look after the young children, illness of old family member, heavy work in family, anger of the family member, family function, poor motivation for group learning, indifferent attitude of family member towards the adult education were differ from the opinions of the Dongria Kandha , Lodha, Lanjia Saora and Didayi primitive tribal women. On the other hand Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs
Discussion of the Result on Economic Barriers:

Results of the economic related barrier shows that the variables like landlord did not permit to attend the classes after collecting fodder, coming in the evening, no classes for vocational learning of the learner, insufficient income of the family member, no specific working hours in my occupation, economic backwardness, no occupational training in my pursued occupation, poverty of the family, labour work out side of the village, no provision for productive learning, tired to attend the classes after my domestic chores, insufficient manpower in my family, unavailability of employment in my village, immediate concern to improve economic condition, busy in farm work, tangible outcome of literacy were acting as “minor problem” to “moderate problem”. It is clear from the study that economic barrier also acting as a barrier in the learning process of the primitive tribal women in the literacy centre. It was evident from the data analysis that landlord did not permit me to attend the classes, collecting fodder, coming back in the evening to the classes, no specific working hour in my occupation, did not offer me any occupational training in my pursued occupation were differ in their opinions with regard to the economical barriers.

Discussion of the Result on Cultural Barriers:

Results of the cultural related barrier shows that the variables like early marriage, no sitting arrangement, festival of different communities, learning not practiced through cultural programme, youth dormitory, no cultural awareness programme, male literacy more preferred, helping their husband in the agriculture, discrimination against women and restriction for women to go out in the evening were acting as “less prominent problem” to “prominent problem”. It is clear from the study cultural barrier also acting as a barrier in the learning process of the primitive tribal women in the literacy centre. It was evident from the data analysis that Dongria Kandha Vs Lodha, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and LS Vs Didayi for unable to cope up with the family member were differ in their opinions with regard to the social barriers.
Saora, Lodha Vs Didayi for early marriage, Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi for no separate sitting arrangement, Lodha Vs Lanjia Saora, Dongria Kandha Vs Lanjia Saora, Lodha Vs Didayi for festival of different community, Lodha Vs Lanjia Saora, Dongria Kandha Vs Lanjia Saora and Lanjia Saora Vs Didayi for learning not practiced through cultural programme, Dongria Kandha Vs Lodha, Lodha Vs Lanjia Saora, Lodha Vs Didayi, Lanjia Saora Vs Didayi for youth dormitory, Lodha Vs Lanjia Saora and Lanjia Saora Vs Didayi for no cultural awareness programme, Dongria Kandha Vs Lodha, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi for helping their husband in the agriculture, Dongria Kandha Vs Lodha, Lodha Vs Lanjia Saora and Lodha Vs Didayi for discrimination against women were differ in their opinions with regard to the cultural barriers.

**Discussion of results on Objective Two:**

Discussion of the results in this section is based upon the null hypothesis of the study i.e. there exist no significant differences among different PTG women dropouts with regard to the institutional and geographical barriers of learning for women learners.

**Discussion of the Result on Physical Facilities related Barrier:**

The results of the study shows that physical related barriers acting as “somewhat of a barriers to” to “moderate barriers” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi. It is clear from the study physical barrier also acting as a barrier in the learning process of the primitive tribal women in the literacy centre. The success of the literacy programme depends upon the physical facility. Due to insufficient of the physical facility the teaching-learning process of the primitive tribal women was suffering in the literacy centre. On the other hand data analysis reveals that Lodha Vs Didayi, Lanjia Saora Vs Didayi, Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora and Dongria Kandha Vs Didayi differ in their opinions with regard to the physical related barriers.

The common variables like inadequacy of portable water facilities, inadequate supply of lanterns, irregular supply of news papers, inadequacy of sitting arrangement, lack of provision of electricity arrangement and no provision of issue of book which are acting as physical facility related barrier to their learning process for the four primitive tribal women.
i.e. Dongria Kandha, Lodha, Lanjia Saora, and Didayi on the basis of their age group. Further it was observed that Physical barriers in the literacy centre had only 8% for Dongria Kandha, 10% for Lanjia Saora, 12% for Lodha and 14% for Didayi contribution to be constrained as barrier in different literacy centres. This means different age groups of the primitive women tribal no way affected by the Physical facilities available at literacy centres. It was also observed that the coefficient of correlation (r) was found to be 0.28 for Dongria Kandha, 0.34 for Lodha, 0.31 for Lanjia Saora and 0.55 for Didayi which indicated that there exist weak but positive correlations between the classified age groups.

**Discussion of the Result on Learning Environment related Barrier:**

The results of the study shows that learning environment of the literacy centre also acting as a “minor problem” to “moderate problem” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From the study it is clear that good learning environment plays a significant role for the better teaching-learning process. In this study researcher find out number of the learning environmental related problem On the other hand data analysis reveals that Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi differ in their opinions with regard to the learning environment related barriers.

The common variables like rainy and summer season affected the learning, no encouragement from others associated with the learner are the learning environment related barriers faced by the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age group which acted as a barrier to their learning. Further it was observed that learning environment barriers in the literacy centre had only 9% for Dongria Kandha, 7% for Didayi, 37% for Lanjia Saora and 8% for Lodha contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal no way affected by the learning environment available at literacy centres. It was also observed that the coefficient of correlation (r) was found to be 0.3 for Dongria Kandha, 0.34 for Lodha, 0.26 for Didayi which indicated that there exist weak but positive correlations between the classified age groups. Again it was also observed that the coefficient of correlation (r) was found to be 0.60 for Dongria Kandha which indicated that there exists strong and positive correlation between the classified age group.
Discussion of the Result on Volunteer Teacher related Barrier:

The results of the study shows that volunteer teacher related factor is also acting as a barrier from “prominent problem” to “more prominent problem” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From the study it is clear that number of volunteer teacher related barrier were responsible for the dropout from the literacy centre. On the other hand data analysis reveals that Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi differ in their opinions with regard to the volunteer teacher related barriers.

The common variables like irregular classes, improper dealing with female learners, Behaved him/herself as a teachers, inadequately motivated, rigid towards the learners, did not pass the needed skills to teach arithmetic, did not correlate teaching to occupation are volunteer teacher related barriers faced by the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age group which acted as a barrier to their learning. Further it was observed that volunteer teacher related barriers in the literacy centre had only 8% for Lodha, 10% for Didayi, 10% for Lanjia Saora and 12% for Didayi contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal no way affected by the volunteer teacher in the literacy centres. It was also observed that the coefficient of correlation (r) was found to be 0.31 for Dongria Kandha, 0.28 for Lodha, 0.31 for Lanjia Saora and 0.34 for Didayi which indicated that there exist weak but positive correlations between the classified age groups.

Discussion of the Result on Centre related Barrier:

The results of the study shows that centre related factor is also acting as a barrier from “prominent problem” to “more prominent problem” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From the study it is clear that number of centre related problem i.e. long duration of teaching in the centre, inadequate maintenance of the centre, lack of attractive programme in the centre, no community involvement in the management of the centre, no incentive like meal and tiffin, lack of entertainment programme in centre, no emphasis on teaching–learning, wrong timing of the centre, instructors house, inadequate management of the centre were responsible for the dropout from the literacy centre. On the other hand data analysis reveals that Dongria Kandha Vs Lanjia Saora, Dongria
Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Didayi differ in their opinions with regard to the centre related barriers.

The common variables like inadequate maintenance of the centre, no community involvement in the management of the centre and inadequate management of the centre are centre related barriers related faced by the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age group which acted as a barrier to their learning. Further it was observed that Centre related barriers in the literacy centre had only 45% for Dongria Kandha, 7% for Didayi, 8% for Lodha and 9% for Lanjia Saora contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal no way affected by the centre related barrier in the literacy centres. It was also observed that the coefficient of correlation (r) was found to be 0.28 for Lodha, 0.3 for Lanjia Saora and 0.26 for Didayi which indicated that there exist weak but positive correlations between the classified age groups. Again it was also observed that the coefficient of correlation (r) was found to be 0.67 for Dongria Kandha which indicated that there exists strong and positive correlation between the classified age group.

**Discussion of the Result on Administration related Barrier:**

The results of the study shows that administration related factor is also acting as a barrier from “some what of a barriers” to “moderate barriers” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From the study it is clear that number of administration related problem i.e. lack of involvement of village sarpanches in learning activities, lack of interest among the coordinator to the literacy programmers, dormant period during literacy programme, irregular payments to functionaries, irregularity of the instructor, lack of conveyance facility for the officials to coordinate, inadequate fund to manage and lack of cooperation from government. On the other hand data analysis reveals that Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi differ in their opinions with regard to the administration related barriers.

The common variables like lack of interest among the coordinators, lack of conveyance facility for the officials to coordinate the activities of the centre and inadequate fund to manage the day today affairs lack of involvement of village sarpanches in learning activities were administration related barriers faced by Dongria Kandha, Lodha, Lanjia Saora
and Didayi primitive tribal women irrespective of different age groups which acted as a barrier to their learning. Further it was observed that administration related barriers in the literacy centre had 15% for Lanjia Saora, 25% for Dongria Kandha, 28% for Lodha and 35% for Didayi contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal affected by the Administration related barrier in the literacy centres. It was also observed that the coefficient of correlation (r) was found to be 0.5 for Dongria Kandha, 0.38 for Lanjia Saora which indicated that there exist weak but positive correlations between the classified age groups. Again it was also observed that the coefficient of correlation (r) was found to be 0.59 for Dongria Kandha and 0.52 for Didayi which indicated that there exists strong and positive correlation between the classified age group.

Discussion of the Result on Material related Barrier:

The results of the study shows that material related factor is also acting as a barrier from “some what of a barrier” to “moderate barrier” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From the study it is clear that still the government of the India unable to produce the teaching-learning material in primitive tribal language to the literacy centre. In this study researcher find out number of the material related problem. On the other hand data analysis reveals that Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi differ in their opinions with regard to the learning environment related barriers.

The common variables like less scope for use of audio visual aids was the material related barriers faced by Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age groups which acted as a barrier to their learning. Further it was observed that material related barriers in the literacy centre had 8% for Lodha, 13% for Dongria Kandha, 25% for Didayi and 42% for Lanjia Saora, contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal affected by the material related barrier in the literacy centres. It was also observed that the coefficient of correlation (r) was found to be 0.36 for Dongria Kandha, 0.28 for Lodha and 0.5 for Didayi which indicated that there exist weak but positive correlations between the classified age groups. Again it was also observed that the coefficient of
correlation \( (r) \) was found to be 0.64 for Lanjia Saora which indicated that there exists strong and positive correlation between the classified age groups.

**Discussion of the Result on Geographical Barriers:**

Results of the Geographical related barrier shows that it acts as a barrier from “somewhat of a barrier” to “moderate barrier”. It is clear from the study geographical factor also acting as a barrier in the learning process of the primitive tribal women in the literacy centre. It was evident from the data analysis that Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lanjia Saora Vs Didayi were differ in their opinions with regard to the geographical barriers. The common variables like, the centre, outside the community inhabitation, lack of minimum amenities at the centre were the geographical related barriers faced by Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women irrespective of different age groups which acted as a barrier to their learning. Further it was observed that geographical related barriers in the literacy centre had only 22% for Lodha, 29% for Dongria Kandha, 25% for Lanjia Saora and 64% for Didayi contribution to be constrained as barrier in different literacy centres. This means that the different age groups of the primitive women tribal affected by the geographical related barrier in the literacy centres. It was also observed that the coefficient of correlation \( (r) \) was found to be 0.46 for Lodha, 0.5 for Lanjia Saora and 0.8 for Didayi which indicated that there exist weak but positive correlations between the classified age groups. Again it was also observed that the coefficient of correlation \( (r) \) was found to be 0.53 for Dongria Kandha which indicated that there exists strong and positive correlation between the classified age group.

**Discussion of Results on Objective Three:**

Discussion of the results in this section is based upon the null hypothesis of the study i.e. “there exist no significant differences of opinion among the different PTG women dropout's learners with respect to language barriers for the promotion of literacy among tribal women”.

**Discussion of the Result on Language Barriers:**

It was observed from the present study language barrier is the most important barrier for the primitive tribal women for attending the literacy classes. Results of the language related barrier shows that for the Dongria Kandha, Lodha, Lanjia Saora and Didayi perceive it
some time to always problem. It is clear that the primer of the literacy programme still not prepared in primitive language. The content of the primer did not include the primitive tribal women needs and interest. Further the analysis reveals that that Dongria Kandha Lanjia Saora, Lodha, Didayi was differing in their opinions with regard to language barriers. Furthermore observed from the data volunteer teachers is teaching in the Odia language which is not interested for them.

**Discussion of the Result Objective Four:**

Discussion of the results in this section is based upon the null hypothesis of the study i.e. “there exist no significant differences in the work participation rate of PTG women dropouts which acted as hindrance for their enrolment and retention in literacy programmes”.

**Discussion of the Result on Work Participation:**

It was observed that 97%, 97%, 80%, 87%, 91%, 96%, 94%, 91%, 31%, 94% and 45% variation in the opinion between the different tribal group and within the group of the primitive tribal women dropout with regard to over burdened in the agricultural work besides demotic work, collection of forest product during agricultural off season, accompany with my husband for work, most of the time in the year spending in agricultural work, additional burden of household work, additional burden of looking after the old family members, Feel tired in the evening after days of hard work in the farm, look after the children in the evening and attend the village market to sell the household products where as there exist no significant difference in opinion, between the different primitive tribal group and within the group with regards to look after my young children alone, poor attendance due to my engagement in plantation and harvesting and do manual work outside the home as wage laborer respectively.

Again it was observed that that coefficient of correlation (r) was found there exists strong and positive correlation between the opinions of the four primitive tribal women groups (Dongria Kandha, Lodha, Lanjia Saora, Didayi) on the above mentioned item

Results of the work participation related barrier shows that reason for drop out from “somewhat responsible for dropout” to “mostly responsible for dropout”. It is clear from the study work participation factor also responsible for dropout of the primitive tribal women from the literacy centre.

It was evident from the data analysis that variables such most of the time in the year spending in agricultural work, additional burden of household work, and look after the young
children alone were differ from the opinions of the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. On the other hand Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs DY, Dongria Kandha Vs Lodha and Lodha Vs Didayi for over burdened in the agricultural wok besides demotic work, Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs DY and Lodha Vs Lanjia Saora for collection of the forest product, Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs DY, Lodha Vs Lanjia Saora for accompany with my husband for work, Dongria Kandha Vs Lodha, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora for additional burden of looking after old family member, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lodha Vs Lanjia Saora for feel tired in the evening after days of hard work in the farm, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lodha Vs Lanjia Saora for look after the children in the evening, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lodha Vs Lanjia Saora for poor attendance due to my engagement in plantation and harvesting, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora, Lodha Vs Didayi and Lodha Vs Lanjia Saora for attainment of village market to sell the household product, Dongria Kandha Vs Lanjia Saora, Dongria Kandha Vs Didayi, Lodha Vs Lanjia Saora and Lodha Vs Lanjia Saora for manual work outside the home as wage labour were differ in their opinions with regard to the social barriers.

Discussion of Result Objective Five:

Discussion of the result in this section is based on contents analyses of the Primers of TLC, PLP and CEP book and find out gender biasness. From the analysis it was observed that out of nine units of total literacy primer one, six units were gender friendly and remaining three were gender biased. Out of this three, two supported the female gender and one supported the male gender on the other hand out of nine units of total literacy programme primer two five units were gender friendly and only four units were gender biased. Out of the four genders biased content one supported to the female and three units content supported to the male. However out of nine units of six units of primer three were gender friendly and only four units were gender biased. Out of four genders biased units three units supported to female and only one supported to male.
In case of post literacy primer one, out of 9 units, 5 units were gender friendly and four units were gender biased. Out of the three units both two unit support to the male and one unit supported female where as out of nine units of post-literacy primer two, five units were gender friendly and four units were gender biased. Out of 4 units both three unit support to the female and only one unit supported to the male. On the other hand out of ten units of continuing education book, five units were covers prose and two unit poem and three unit cover story. From these ten units 5 units were gender friendly and five units were gender biased. Out of which four units support to the female and two units support to the male. From the analysis it was observed that all most of the primers are not full filling the needs of the primitive tribal women. However most of the lessons are poem and female biased lesson. Furthermore observed that same content also repeat again and again, Content of the primer does not include the primitive tribal cultural life.

**Discussion of Results in Objective Six:**

Discussion of the results in this section is based upon the null hypothesis of the study i.e. “there exist no significant differences among different PTG women dropouts with respect to their learning needs”.

**Discussion of the Result on Individual Development:**

Results of the individual development needs shows that the variable like learning needs for economic development, learning needs for use of waste material, learning needs for development of entrepreneurship skills, learning need for development of problems solving skills, learning needs for child care, learning needs for cultural development, learning needs for family welfare, learning needs for better home management skills learning needs for environmental awareness and learning needs for personal hygiene and health were needed sometime to frequently where as successful family life and better citizenship learning needs were frequently to usually needed for the Dongria Kandha, LO, Lanjia Saora and Didayi primitive tribal women. It was evident from the data analysis that learning needs for development problems solving skill for TLC dropout and PLP dropout differ in their opinions.

**Discussion of the Result on Vocational and Job Oriented Programme:**

Results of vocational and job oriented learning needs shows that the variable like learning needs for rope weaving, learning needs for knitting embroidery, learning need for food preservation, learning needs for kitchen gardening, learning needs for carpentry work
Discussion of the Result on Social Awareness Needs:

Results of social awareness needs shows that the variable like population awareness perceived as a necessary requirement, knowledge of current problems in society as a learning needs, were needed “frequently” to “usually” where as environmental awareness as a learning needs and political awareness learning needs “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. Population awareness learning needs and knowledge of current problems in the society are important learning needs for primitive tribal women. It is clear that from the research social awareness learning needs necessary for the development of primitive tribal society.

Discussion of the Result on Cultural Needs:

Results of cultural needs shows that the variable like proper celebration of festivals as a learning needs, proper celebration of fairs as a learning needs, as a learning need were needed “frequently” to “usually” where as religious education “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. Population awareness learning needs and knowledge of current problems in the society are important learning needs for primitive tribal women. It is clear that from the research social awareness learning needs necessary for the development of primitive tribal society.

Discussion of the Result on Literacy and Numeracy:

Results of literacy and numeracy needs shows that the variable like learning need for development of writing skills, learning need for development of reading skills were needed “frequently” to “usually” where as learning need for development of basic arithmetic skill “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From this studies clear that reading, writing and arithmetic learning are the basic learning need for them. Without theses it is too difficult that to maintain the day to-day activities. As per national literacy mission reading, writing and arithmetic were the main component of the literacy programme.
Discussion of the Result on Leisure Time Needs:

Results of leisure time needs shows that the variable like travel to religious place and properly use of leisure time were needed “frequently” to “usually” where as travelling to tourist places and gardening “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From this studies clear than proper use of leisure time and travel to religious place were most important learning needs for the primitive tribal women.

Discussion of the Result on Skill Development Needs:

Results of skill development needs shows that the variable like knowledge develop in horticulture and its Products needed “frequently” to “usually” in their life where as skill development in methods of irrigation, use of improved framing implements, methods of harvesting, use of Pesticides, use of compost, use of fertilizers, marketing of products, use and care of pump set and develop of floriculture needed from “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From the above study it clearly shows that knowledge develops in horticulture and its products is important learning needs for the primitive tribal women.

Discussion of the Result on Animal Husbandry Needs:

Results of animal husbandry needs shows that the variable like learning needs on rearing of sheep needed “frequently” to “usually” in their life where as poultry farming, piggery rearing and guttery rearing from “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From this study clear knowledge develops animal husbandry is important learning needs for the primitive tribal women.

Discussion of the Result on Allied Needs:

Results of allied needs shows that the variable like learning needs on making of handicraft and learning need on fish farming needed from “sometime” to “frequently” for the Dongria Kandha, Lodha, Lanjia Saora and Didayi primitive tribal women. From this study it clear that allied learning needs for the primitive tribal women is necessary.
1.32 Suggestion of the Study:

Suggestions for Objective One

Suggestions for Social Related Barrier:

It is recognised fact that a culture of good behaviour, mutual respect between instructors and the learners and good partnerships with parents/ elders in the community supports the learning of literacy well. The literacy programmes target more women rather than both genders. Participation in literacy programmes does enable the PTG women to gain access to and challenge traditionally male domains. In the study it was found that, the PTG women don’t feel at ease and feel shy while sitting with their counterparts in the class rooms. So it is suggested that, it would be preferable to have separate class arrangements for both male and females. This would enable them to feel at ease and make the learning process interesting for the PTG women. The study also found that the women feel at ease when a female instructor teaches them. So, more focus should be on recruiting female instructors as far as possible and that too from their own tribal group. Further in PTG society, family which is more conservative in nature plays an important role in keeping women away from the learning centres. Therefore, it is utmost importance to educate the family members specially the head of the household during the environment building phase of literacy programme. Further in the studied PTG, it was found that early marriage system is prevalent and girls of young age devote lot of time in child rearing besides performing the household chores and other economic activities. So, time to time awareness programmes should to be conducted at the community level to highlight the reproductive health and its consequences for adolescent married girls. Further, the tribal’s do not give priority to the literacy programmes as they are economically poor and they are in search of work during the lean seasons. Some of them migrate to the nearby cities during the lean seasons. This was also a hindrance in their learning process. So food security needs is an important determinant of leaning as hunger and learning cannot go together. Some learners in the literacy program suffered from social isolation that left them with few or no other women they could trust. They lacked nearby friends and family who cared about them. So it is suggested that in order to overcome this barrier socialization programmes should become a part of the literacy program.

The study found that child care was the main barrier to women participation in literacy programmes. So it is suggested that during the time of the literacy classes, provision of child
care centres would give an impetus for the women to participate in literacy programmes. Further to motivate them to come to the class, a small training allowance for women learners should be provided. When the children or the aged parents are sick, the women learners need to find alternative care. If they cannot, or if they need to take their child/parents to see a doctor, they will lose class time. So, it is always a better preposition to have program on family learning and health which should include the component of child rearing/health care for the children and the aged in the curriculum for adult learners. Besides, this focus should be on strengthening the health sub-centres in cluster of villages, so that timely help is available for the sickness of the children and the aged. So as far as possible, it is pertinent to deliver an effective family literacy program for these low-income families facing significant literacy and health challenges. Dispositional barriers are related to the attitudes and perceptions that the women bring to the learning environment. They may include negative or limited experience in learning or placing a low priority on the program, sometimes described as “low motivation”. This presupposes a high level of commitment, a healthy work environment and strong relationships between the instructors and the learners. There should be a focus on parental support and early intervention by programmes to ensure that parents read with their children and have access to books.

Internal motivational as well as external motivational should be given to the Primitive tribal women for attending the literacy centre. They should be friendly with other learners and also participate in the recreational activities in the centre. The main task of the instructor is to develop positive attitude within them. They should not feel that too old age to learn for studies is over. They should not feel shy to attend the centre.

Primitive tribal women should not mind to sit with upper caste learners. They should understand that literacy is not only meant for wealthy persons and but also needed for most poor people to understand the conditions. During the conversion this people must not feel shy with other learners. Co-education system should be avoided by which they fill comfortable to attend the literacy centre. Home study habit is necessary for the development of the women learners. The instructor is irregular; they have to request him/her to be regular and friendly quality necessary. They did not take it to heart, if they were not able to answer the question put by the instructors.
**Suggestions for Economic Barrier:**

As the primitive women learners are very poor, Special provision of incentives may be made for them in terms of dress, food and medicine. The owners and the landlords may be convinced to permit the workers to attend the centre. Vocational subject should be included in the literacy programme for the economic development of them. Government should provide work within the locality. Income generating programme should be the part and parcel of the literacy programme. Literacy class should be organized according the primitive tribal women economical needs. Occupational training should be provided to them for their economical development. There should be provision for productive learning. Male should help to the female for the domestic work in the family.

**Suggestions for Cultural Barrier:**

Literacy programmes facilitates the transmission of certain values, attitudes and behaviours through critical reflections. However, any effect that literacy may have on the culture i.e. what people believe and how they do things for a group is a slow process. It is not easily and immediately accessible, and is difficult to identify as the outcome of literacy intervention. Literacy programmes also aim to promote values such as equity, inclusion, and respect for cultural diversity, peace and active democracy. However, such transformation typically is limited. Literacy programmes can help preserve cultural diversity. In particular, programmes that make use of minority languages have the potential to improve people's ability to participate in their own culture. The human rights elements of literacy preserving cultural diversity through its four pillars of learning with regard to indigenous peoples: learning to be (the right to self-definition and self-identification), learning to know (the right to self-knowledge), learning to do (the right to self-development), and learning to live together (the right to self-determination. Therefore it is suggested that the literacy centres should organizing different cultural activity, story-telling session and other group activities. Separate arrangements for the cultural activities should be made in the community. Learning of primitive tribal groups can be enhanced through the cultural activities. Village leaders should be cooperative in this regard.
Suggestions for Objective Two:

Suggestions for Institutional Related Facilities:

One of the main problems faced by the primitive tribal women was lack of physical facility in the literacy centre. Improper lighting and sitting arrangement, night classes could not be held regularly in adult education centre, due to frequent absence of kerosene oil or candles and patromax, no Latin, no audio visual aids. This created great difficulties for the current PTG women learners. In such a condition adequate supply of kerosene oil or candle should be provided to the centre and better quality of patromax or lantern should be provided by concerned authority to each literacy centre. Again, attempt should be made to provide proper accommodation to the current learners so that they can sit comfortably and do their work. If possible wooden benches or chairs and tables should be provided to the adult education.

The lighting arrangement in the learning centre must be improved. Some financial assistance is necessary for this. Special Latin and space for setting in the literacy centre is needed for the proper functioning of the literacy centre. During teaching-learning process, the volunteer teacher should use the audio-visual aid by which teaching learning process become more interest. The Programme officer should look after the following facilities such as availability of blackboard, providing timely kerosene, spaces for setting separately for men and women, providing timely teaching-learning material, ventilation in the class room, regular opening of the library. The government should provide special package for establishing separate latrine for both male and female learners in the literacy centre. The village leader should take the responsibility for making available light in the literacy centre. The instructor should look after regular supply of news paper coming to the literacy centre and arrangement of drinking water facility for the learners. The library of the centre should be opened 24 hours.

The volunteer teacher should follow appropriate method of teaching while teaching to the learners. The programme organizer should give emphasize on continuous environment building in the literacy centre. Since it was found that the problems of the adult learners are influenced by the local government, it was suggested that the problems faced by the adult learners should be handled considering the environmental influence. External motivation should be provided to them. Family member should develop the better learning environment for the women in the home. Pathagara should be established in the middle of the village so
that every learner can access. The village leader, programme organizer and other administer officer should have positive attitude towards the learning environment.

The volunteer teacher should change their behaviour towards Primitive tribal women and treat them with love, affection, care and sympathy. As many of them are not academically sound they need adequate training on effective use of the primers and supply of adequate supplementary reading materials. The programme officer should appoint women volunteer teacher to centres and also select the instructors with pleasing voice, good conversation skills, from the same place within the same tribe. He should be punctual to the centre and also necessary to use latest teaching method. Upgrade of their knowledge is necessary for the development of the literacy programme. He should be faithful towards her duties and accept criticism and comments with open hearts. Providing too much information in short time is not good for the learner. Volunteer teacher should keep the centre clean and green and avoids long class hours.

The centre should identify the local talents for organizing cultural and recreational programmes regularly for the betterment of the community. Creating a friendly and joyful atmosphere at the Centre is the main task of both the adult learners and volunteer teacher. The village level Committee should be established to look after the overall management of the centres. For the better result of the centre the volunteer teacher should encourage group discussion in literacy centre. Teaching-learning process should be made more innovative in the centre. The government should provide medical facility for the learners in the centre. After every two periods there should be provision of recreational facilities for the learners. Long duration teaching should be avoided in the centre. For the maintenance of the literacy centre, the special financial help should seek from the National Literacy Mission. Time table of the centre should be according to the learners. Special infrastructure for literacy centre should be arranged by the village people and politicians should not interfere in the management of the centre.

As far as possible, there should be made for the project officer or local competent authority to appoint local supervisor on fixed pay. Officials and resource persons may visit for inquiring about the centres. Vehicle should be provided for effective supervision of the literacy programme in the tribal areas. Duration of programmes should not be increased to two years. The supervisor of the programme should be given frequent guidance to the
Aid the programme officer should find out the problems of learners and instructors and solve them as quick as possible.

Primer should be bi-lingual and should be content area-specific materials. The supply of material and release of funds should be made in time. Adequate reading-writing materials should be provided to both learner and centre. Content of the primers should reflect the needs, interests and problems of the learners. Large print letters, illustrations should find a place in the primers. Context and formats of the books should be attractive and enjoyable in nature. The primers should have smaller units so that the learners may go home every day with the feeling of some achievement. The primers should include practice exercise to help slow learners to progress at their own speed and phase. Adequate and appropriate teaching – learning materials like pencils, exercise books, help books, booklets, periodicals, posters, charts, models, chalks, blackboards, audio-visuals aid and primers should be supplied to the literacy centre in time, which will help to run the programme in a better manner.

Suggestions for Geographical Barrier:

The programme officer should select a centrally located place for the establishment of centre. Proper ventilation and lighting facilities for the centre should be given due weightage. The centre should have a good communication facility. Frequent change of the location should be avoided. Community cooperation is very much essential for effective adult education programmes because it helps them to foresee and also to enable them to have more interest in their studies and to apply what they have learned to actual life situations. Therefore, serious efforts should be made for creating a better teaching-learning atmosphere in community living for the improvement in adult education.

It was observed that non–availability of proper transport facility (like pool vehicular mobile van) has greatly affected the functioning of the adult education programme to a great extent. The functionaries like supervisors, project officers are unable to visit and supervise due to lack of communication facilities. As a result the distribution works of teaching-learning and other materials like kerosene oil or candles, lantern or patromax are not available. Hence, necessary transport facilities should be provided to the above functionaries, so that they will be able to visit the literacy centres to supervise the work and distribute the needed material in time.
Suggestions for Objective Three:

Suggestion for Language Related Barrier:

The ability to communicate clearly is a key factor for all the people. Being able to communicate effectively in an individual’s first or home language connects a person to their ethnic group and also helps to shape the identity of the individual. The indigenous PTG identify strongly with a traditional language identity. Cultural heritage and knowledge is passed on throughout each generation through language. Language is integral in affirming and maintaining the wellbeing, self esteem and a strong sense of identity among the tribal group. Languages contain complex understandings of a person’s culture and their connection with their land. There is a wealth of evidence that supports the positive associations of health, literacy and employment outcomes as well as general wellbeing with language and culture. Indigenous languages keep people connected to culture and this strengthens a feeling of pride and self worth. Cultural knowledge, kinship, song and stories are reliant on language in order that these important cultural elements can be passed on from generation to generation. Language is an essential part that is intrinsically linked to indigenous PTGs’ ways of life, culture and identities. Languages embodies many PTG values and concepts and also contain indigenous peoples’ histories and development. They are fundamental markers of indigenous people’s distinctiveness and cohesiveness of the peoples. Not only that they speak the language linked with the tribal identity but generations upon generations of their families have also spoken it. The language they speak identifies them who they are. Sacred language does have its own language. They claim their languages through their grandparents. They should know their language first before they learn other languages-to know it, to understand it and also to relate to it. Therefore it is suggested that in order to remove the language barrier, the primers of the literacy programme should be bi-lingual in nature. Content of the primer should be written in the primitive tribal mother tongue as they do not have any written script. It is also important that the instructors should be well conversant with primitive tribal language i.e. the mother tongue. Thus, the primitive tribal language should be the medium of the instruction during the teaching learning process of the literacy centre.
Suggestions for Objective Four:
Suggestion for Work Participation

In the family, husbands should help their wives not only in the agricultural activities but also in the domestic work so that women can attend the literacy centre regularly. The Government should arrange work for them within the community. Scientific and advanced mechanism should used in the agricultural activities to increase productivity. Family burden should be minimized from women. Child-care centre should be opened in the primitive tribal community so that they can attend the literacy centre regularly. The Government should also establish recreational centres in the community. Water facility should be made available within the house. The volunteer teacher should make them aware of about the utility of the forest produce as well as the market value of the forest products.

Suggestions for Objective Five:
Suggestion for Curriculum Construction in Adult Education:

The curricula of the primers used for the teaching adults must not constitute standard material by the government. They should be constructed by the social workers in the locality who are well aware of the socio-economic and cultural position of a particular community to whom the literacy programme is intended. While constructing the curricula, sociological, economic or cultural studies, if any should be realized upon. Need-based material may thus be prepared where the learners themselves can contribute. This approach, where learner are taken into consideration in the matter of what is to be taught to them, is already.

The primers should not be treated as a means for publicity and propaganda of development programmes launched by the government. Instead of giving information and messages as pre-packaged truths the primers should initiate discussion among learners by which they learn to ask questions and challenge the existing notions regarding the role and position of women in the society. Instead of portraying women in traditional role models, new models with proper illustrations should be presented to enable them to conceive of a new society with a better position for women. Primers should be prepared in such a way that they act as effective vehicles for archiving attitudinal changes in both men and women in how they see themselves. At least half the committee for preparation of primers should consist of women members who are either activists or academicians with feminist perspectives, and who
are also aware of the issues and challenges before the learners to whom the programme is meant

SRC for adult education should take concrete steps in controlling the quality of primers all over the state. The proof of the primer should be verified by the expert committee and during such verification attention should be given on the quality of paper size of letter, picture, clarity of picture, open space, layout of page, illustration, proper writing of captions etc. primer frame worker should change the old format of the primer and in future production the size of primers should be as per the guideline. Steps should be taken to give colour pictures in the inner pages of both types of primers. Uniformity in use of words, vowels and conjunct letters maintained while primers are presented, management and information system should be strengthened and utilized to activate the process of primer development.

Suggestions for Objective Six:

Suggestions for Learning Need:

For individual development, the primers should include economic development activity of the primitive tribal. For their economic development literacy centres should provide income generating courses like tailoring, embroidery, knitting, waving, readymade garment, carpet weaving, khadi spinning, fibre making, hand printing, biddi making, mat making, bamboo basket making, pickle making, food processing, bakery, vegetable growing, fish net making, goat rearing, poultry, dairy, bee keeping, piggery, fishery, brush making, book binding, hand-made paper making, match boxes making, stone cutting, pottery, leaf plate making, chalk making, paper bag making, envelop making, basket making, soap making, fruit and vegetable work, motor winding, pump set repairing, maintenance of agricultural tools, radio repairing and footwear making.

The government should arrange special awareness programme for the primitive tribal women to enhance problem solving skill. Special programmes to build up a better citizen should be provided at the literacy centres on the basis of the following topics like fundamental rights, duties of citizen, adult franchise, citizenship, centre state relations, functions of parliament, function of state assembly, political history, policies and aims of different political parties, election of president and prime minister, function of local government, national integration, international understanding. Woodwork training should be developed at the centre for the primitive tribal women to help them become self employed.
The following vocational and job oriented courses like computer training, stenography, typing, motor mechanics, cutting, cooking, sewing, pump repair, seed identification and preservation, fertilizer use, poultry development, tailoring, embroidery, carpentry, crochet work, food processing and prevention, animal husbandry and fishery should be given to tribal women by the government should be made to offer these courses through the literacy programme. Craft item should be an integral part in the curriculum of the Adult education programme. The instructor should provide practical classes to for developing craft making skill with the primitive tribal women. Provision of vocational training should be made along with literacy work and vocational guidance bureau should be set up in each Adult Education Centre.

In the literacy centre the volunteer teacher should let the adults learn from their own culture. The volunteer teacher should arrange the learning programmes by means of cultural activities. He should also emphasize on the different cultural programme in the centre. The curriculum of the adult education must give emphasis on the cultural programmes of the primitive tribal women.

The literacy and numeracy should be presented from simple to complex nature to the primitive tribal women. The volunteer teacher should help them for the development of their Reading habit, writing habit and also helping them on the basic mathematical functioning in the literacy centre. It was observed that absence of recreational and entertainment activities in adult education programme hamper in creating proper interest among the primitive tribal women learner in attending the programme, Therefore provision for recreation and entertainment programmes for the learner in the literacy centre should be made available so that they can spend their leisure time wisely.

The literacy centres should organize different skill development programme for the primitive tribal women like awareness programme on agricultural activities, use of organic manure, use of pesticides, and use of improved farming implements. The volunteer teachers should also make tribal women aware of about the different financial support scheme for horticulture and floriculture. Special awareness programme should be organised for poultry farming, sheep farming Piggery farming and guttery farming to enable adult learners to improve their economic standards.
**1.33 Suggestion for the Further Study:**

Based upon the findings of the present study and in the light of the experience gained during the conduct of the present appraisal, some suggestions have also been given for carrying out further research in the same field. These suggestions are given below:

1. The present Study has been carried out only in Bolangir district of Odisha. It will be better if some more studies on dropouts are carried on the same sample of other districts.
2. It could be possible to carry out such more studies on the same sample of other states and union territories so that clear picture of these variables could be worked out on different situation.
3. It could be possible to carry out such studies on Sakkara Bharat Programme.
4. The study can be undertaken on other tribal and primitive tribal group of Bolangir, Odisha and India.
5. The study can be undertaken in other tribal group of Bolangir, Odisha and India.
6. The study can be undertaken on girls Education
7. The study can be undertaken on the persistence adult learner
8. The study can be undertaken on Scheduled Caste women
9. The study can be undertaken on left out Adult learner from the literacy programme.

**1.34 Limitations of the Study:**

1. The study doesn’t cover the psychological barrier of PTG women dropout from the literacy campaigns.
2. The study does not cover the general women dropout from the literacy campaign.
3. The study doesn’t cover male literacy barrier of primitive tribal group.
4. The study doesn’t cover Sakkara Bharat Programme.
5. The study doesn’t cover the Scheduled Caste and General category women.
6. The study does not cover the political barriers of Primitive tribal women dropout for the literacy campaigns.

**1.35 Conclusion:**

The overall picture of the study reveals that economic problem is the part of the primitive tribal society; their first priority is to earn. After the day’s hard work they are tired in household activities and keep them busy throughout the day. Economic barrier is the main barrier for the primitive tribal women for this reason they dropped out from the literacy
centre. From the study it is clear that social factor and cultural factor of the primitive tribal society hinders the development of literacy in the primitive tribal society. It is observed from the study that their cultural activity hinders the process of teaching-learning in the literacy centre.

It is also observed by the researcher that adult learners do not get adequate physical facilities, adequate learning environment, trained and qualified volunteer teacher, lack of proper administration. The primitive tribal women do not get adequate reading materials. The reading materials are unsystematic and unattractive to them. The content does not meet the required local needs. Most of the centre does not have any audio-visual aid to stimulate the primitive tribal women learners. Audio-visual aids are available in only a few centres while the majority does not have to meet the need interest of the adult learners. It was also conclude that the primitive tribal women found difficulty to attend classes regularly because the centre is too far from their home. It further concludes that there was no proper accommodation available in the centre. Almost all the centre did not have a building of their own it mostly belonged to the village people. There was no proper seating arrangement for the adults lighting facilities are inadequate in most of the centre.

It is observed from the present research study that language is most important problem for achieving success in the literacy programme of primitive tribal society. Still, the government of India is not provided the primers to the primitive tribal adult learner in their local language. For this reason most of the primitive tribal women discontinue to the literacy programme. It was also observed from the study the volunteer-teacher are not well expert in teaching tribal language in the literacy centre. Speaking Odia, writing Odia and understanding Odia is too difficult for them.

From the main findings of the study it is observed that work participation of the primitive tribal women also responsible for the dropout from the literacy campaign. They spending time in child caring, care of family members, shopping, playing with children, feeding, leisure time, fetching water, fuel collection, animal rearing, for this reason they are irregular in the literacy centre. They engaged themselves day and night as they did not attain the literacy class regularly.

It was observed by the researcher that PTGs adult learner do not get adequate respect to physical facilities, learning environment, trained and qualified volunteer teachers, proper
administration, distance of the literacy centre. They do not get adequate reading materials. The reading materials are systematic and unattractive to them. The course content does not meet the required needs.

It is also observed from the present study, the curriculum of adult education is not suitable for the primitive tribal women learner. Almost fifty percent of the content is gender biased in nature. The content of the primer also did not include the tribal aspects of their society. For this reason they do not have any interest to attain the literacy classes. Content of the curriculum is written in Odia language which is difficult to understand to them.

It is also observed that with regard to learning needs of animal husbandry and the individual learning needs are two most important learning needs of the primitive tribal women. There was poor arrangement for providing vocational education to the adult learners. Very few arrangement was made to provide vocational training, through women taught a bit of embroidery, kitting, tailoring, carpentry etc. due to the lack of materials and equipment supplied to them it was not running properly.