CHAPTER I
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INTRODUCTION

This chapter states the problem along with the theoretical framework for evaluating the learning materials prepared by the district units for literacy programme in Orissa. It includes the concept of literacy, brief history of literacy movement, needs for literacy, present status of literacy, learning materials, Total Literacy Campaign (TLC) and the Improved Pace and Content of Learning (IPCL) approach, followed by the statement of the problem and objectives of the study.

1.1 CONCEPT OF LITERACY

All over the world literacy is considered as an index of development. However, the concept, nature and scope of literacy differs from person to person and place to place. According to the Oxford Advanced Learners Dictionary, literacy is the ability to read and write. The dictionary meaning of literacy does not exactly set a limit to the extent of the ability in reading and writing. Depending on the purpose and with reference to the needs of the concerned individual the nature and scope of literacy is defined. The concept of literacy is viewed differently by different nations and persons catering to their respective national or personal needs. An effort has been made in the following paragraphs to give a clear and comprehensive picture of the concept of literacy.

1.1.1 Literacy Vs Semi-literacy Vs Illiteracy

Generally we understand literacy as the ability to put one's signature on the register, document or application form, to read information in pamphlets, leaflets and personal letters, to do simple calculations in day-to-day life. Thus in this sense one's knowledge of the simple 3Rs may be called as literacy. In the olden days reading out lines from the Purans or Pothis
(scriptures) was considered to be literacy in India. Similarly, in Muslim Countries reading out Quoran, in Christian countries reciting from Bible might be considered as literacy. However, it is often seen that reading and writing are done by individuals just mechanically and they are neither able to understand what is communicated in the lines or paragraphs nor able to write more than exactly what they have learned. It cannot be termed as complete literacy. There are no dividing lines between literacy and semi-literacy and they are found to be overlapping with each other. These two categories, however, can be distinguished from illiteracy. The following concepts of literacy outlined by different authorities may be examined.

UNESCO (1951): "A person is considered literate who can both read with understanding and write a short statement on his everyday life".

UNESCO (1970): "An individual who possesses the ability to communicate by using the written language is regarded as a literate person and one who does not possesses the ability is illiterate".

Karel (1961): "Literacy may vary from slowly deciphering a line of print and laboriously writing one's name to quickly and efficiently scanning a page, rapidly grasping its content and fluently rendering a message in brief, clear writing".

Gray (1956): "Literacy is both a skill and an art. As a skill it implies the efficient handling of symbol 'codes', as an art it means adequate handling of messages through those symbols. As a skill literacy has a nature of its own in the techniques of reading and writing but as an art it forms art of wider fields".

The United Nations Population Commission (1948): "Literacy is the ability both to read and write a simple message in any age".
Gandhi: "Literacy is not the end of education nor even its beginning. It is one of the means whereby men and women can be educated".

Indian Education Commission (1966): "We do not equate literacy with the mere ability to read and write. Literacy, if it is to be worthwhile, must be functional. It should enable the literate not only to acquire sufficient mastery over the tools of literacy but also to acquire relevant knowledge, which will enable him to pursue his own interests and ends.

UNESCO (1965): "Rather than an end in itself literacy should be regarded as the way of preparing man for social, civic and economic role that goes far beyond the limits of rudimentary literacy, training, consisting merely in the teaching of reading and writing. Literacy programmes should inspire and enable the adult to use his knowledge of literacy for his further education and encourage him to profit by the scheme of continuing education."

Sullivan (1933): "Literacy designates the ability to communicate through the medium of the abstract symbol of the script".

Murphy (1977): "Literacy is the ability both to read and write at least a simple message".

UNESCO (1970): "...... a person who can recognise his name in written form or a simple word like 'yes' or 'no' must also be considered as literate, though in an extremely limited way".

Styler (1966): "...... Literacy is not an end in itself but it is a means to the end to which social education is directed."

Bormuth (1975): "A person may be regarded as literate or illiterate only with respect to a particular reading task".

Right to Read Advisory Council (1973): "A literate person is one who has acquired the essential knowledge and skills in reading,
writing, and computation required for effective functioning in society, and whose attainment in such skills makes it possible for him to develop new aptitudes and to participate actively in the life of his times".

**Muller (1997)** :\(^{15}\) "Literacy is an important tool of communication which makes a person independent of personal contact. Literacy as such, i.e. reading, writing, and arithmetic can be meaningful and functional in a context where literacy as such is needed."

**UNESCO (1996)** :\(^{16}\) "Literacy is only one phase in a process of 'learning throughout life'.

**David and Sara (1996)** :\(^{17}\) "Literacy is not an end in itself. It is a way of remembering, recording, representing reality and communicating across space and time".

**Jeffries (1967)** :\(^{18}\) Jeffries describes his own definition in terms of the barest minimum of tasks the illiterate person is unable to accomplish. The illiterate is a man or women, who is condemned to a status which, in the circumstances of today, is less than human. The illiterate is a man who, having scraped together ten shillings to meet the tax collector's demand, cheerfully walks away with a receipt showing that he has paid five shillings. The illiterate is a mother who has to trust someone else to read her letters from her absent son and send him her replies. The illiterate is a farmer who can not decipher the simple instructions, which could save his crop from disaster. The illiterate is a woman whose baby is dying of some malady which the poster on the wall tells how to prevent or cure. ........The illiterate is a man who can only count by his fingers.

The above definitions already speak that literacy can stretch from simple deciphering of letters and learning the 3Rs in the most simple forms to intelligent communications in the modern world to make one's livelihood
easier. Semi-literacy may be termed as a state of flux between literacy and illiteracy.

1.1.2 The Narrow and Broad Meaning of Literacy

The concept of literacy as the simple ability to read, write and calculate may be termed as a narrow concept of literacy. Literacy has to be understood from the point of view of the wide range of activities one is supposed to discharge through literacy. It is the gateway to further education. The broader objectives of literacy is to "help men and women to live fuller and richer lives in adjustment to the changing environment, to develop the best the elements in their culture, and to achieve social and economic progress, which will enable them to take their place in the modern world, and to live together in peace".19

Literacy in its broader meaning is not limited to simple reading and writing rather it is the ability to extract needed information and communicate to others in fulfilling the life needs. The communication may range from simple conversation to chatting through the website. It encompasses public awareness about one's own right and responsibilities to learn the skills to claim the rights. Even someone who does not know reading and writing but can make others listen to him may be called literate in the broader sense of the term literacy. Lalita Ramdas from the Indian Organisation 'Ankur' redefines "literacy as empowerment. She declares that those who can stand up for themselves in a hostile world and ensure that, the world listens to their voices, are in fact more literate in an essential sense than many other so-called educated people.20

Literacy, whether defined narrowly or broadly is a fundamental need in a literate society. Several studies have shown that literacy is related to health, education and productivity. Better health and nutrition awareness reduces child mortality and morbidity and ensures improved participation of children in primary education. Literacy is an important means of meeting an individual basic needs and acquiring knowledge related to changes and existing practices and skills.
1.1.3 Literacy Vs. Education

Education is quite different from literacy, whereas only literacy can not be considered as education nonetheless it is the gateway to education. In the words of Parulekar "No one, not even the greatest advocates of literacy will contend that the acquisition of literacy is identical with acquisition of education. But even the most zealous advocates of education must admit that acquisition of literacy is the first essential step in the acquisition of education....... They will certainly not deny that whatever be our ideas about education, the ability to read and write is its very root. Education in its modern sense is organically connected with the ability to read and write and no amount of the wordy warfare can dislodge literacy from its high pedestal in the acquisition of education. In fact, broadly speaking, literacy is foundation on which the structure of education is to be built. The advocates of literacy do not want to deny the right of a citizen to have more than what is implied in the term 'literacy', for they also believe that, literacy is an end but it is only a means for further education".21

1.1.4 Different Levels and Forms of Literacy

Miller (1973) divides literacy into three levels viz. basic literacy, comprehension and functional or practical literacy. Basic literacy means the ability to use correspondences of visual shapes to spoken sounds in order to decode written materials and to translate them into oral language. Comprehension means ability to understand the meaning of verbal materials. Functional or practical literacy means ability to read materials needed to perform everyday vocational tasks.22

Of these three levels functional literacy is the final target of any literacy programme.
1.1.4.1 Functional Literacy

The concept of functional literacy owed its origin to the Teheran conference, which has been emphasized by the Indian Education Commission. Functional literacy means all literacy operations oriented towards development, integrated in development and made a compound part of a development project. It is distinct from the more traditional literacy in that it is no longer an isolated and separate activity viewed as an end in itself. Functional literacy should be seen from the viewpoint of development, and should generally lead to technical and vocational training.\(^{23}\)

Obviously, no exact or universal definition of functional literacy is possible, but its meaning is clear through the functional dimension added to it. Basically there are two approaches to the definition of functional literacy. One approach considers the society in which the individual lives and the other deals with the individual. Therefore most definitions are either directed at the individual and/or at the society.\(^{24}\)

Functional literacy has been defined by Gray as follows: "A person is functionally literate when he has acquired the knowledge and skill in reading and writing which enable him to engage effectively in all those activities in which literacy is normally assumed in his culture or group."\(^{25}\)

Functional literacy implies maturity, independence and duration. Once a person has become an independent reader of all materials which are at the general level of comprehension and once he can express himself without guidance in writing in a way adequate to his needs, he is a functional literate and it is unlikely that in the case of a neo-literate,\(^*\) he will lose that ability within a few years, even without continual practice.\(^{26}\)

\(^*\) A neo-literate has been defined as "any adult or adolescent who has at some period acquired the basic technique of reading, but has not yet developed his skill to the point where he can read with speed, fluency and complete understanding."\(^{27}\)
UNESCO had launched an Experimental World Literacy Programme in the mid-1960's and interpreted the functional literacy as follows:

It is defined that "a person is literate when he has acquired the essential knowledge and skills which would enable him to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainment in reading and writing and arithmetic makes it possible for him to continue to use these skills towards his own and the development of the community".28

The term 'functional literacy', currently in use, was perhaps, coined to indicate that the literacy and functional education can not be divorced from each other. However, it was interpreted, with shifting emphasis on the degree of literacy and the content of education. The current emphasis on 'functional literacy' is on making the literacy course serve the purpose of a subject matter. This recognised the need for literacy to life and more particularly, to vocation, but it does not go to the heart of the problem. Further more, it is fraught with pedagogical pitfalls. If we are to make any real progress in this field, it will be necessary to think a little more deeply into the logical and therefore, practical relationship between literacy and functional education. Helen Butt stated without fear of much contradiction that functional literacy is our goal, and that literacy, if included at all, is a means to an end rather than an end in itself.29

According to N.R. Roy, the term 'functional literacy' has acquired widespread currency. The range between 'simple' and 'functional' literacy is a wide one indeed from bare ability to read a word and reproduce it in writing to ability to communicate with other persons by means of a written message or even to understand, appreciate and produce literature.30

Referring to functional literacy, Laubach and Mujahid in the Encyclopaedia of Education (Vol. 4, 1971) declare. "......... a person is able to read and write at a self-sustaining level in his daily life and work".31
Otto and Ford in the Encyclopaedia of Education (1967) state functional literacy as "............ the essential word recognizing skills in reading and the letter forms in writing", and is able to use these skills as tools for obtaining information and expressing his own thoughts.32

Gunnar Myrdal in Asian Drama states the definition of 'functional literacy' as the ability to read, write, and reckon intelligently for one's own practical needs accords with common sense but is not specific enough to be very useful.33

Referring to functional literacy Myrdal states a test study carried out in the Philippines in 1948. Functional literacy was defined as the ability (a) to read and interpret satisfactorily reading matter such as would appear in (i) ordinary letters, (ii) newspapers, (iii) notices and signs, (iv) advertisements, and (v) tax receipts, (b) to write an ordinary letter, (c) to make computations with the fundamental operations and solve problems of day-to-day living. (UNESCO, Manual of Educational Statistics, p.42)34

Paul Wangoola, the Ex-secretary General of the African Association for Literacy and Adult Education describes the functional illiteracy in the developed countries as separate from and in addition to "pure illiteracy". The functionally illiterate number millions, they are people who are unable to perform all the activities for which literacy is a prerequisite, for example, operating a washing machine. This may be the result of new literacy based activities, unfamiliar to the persons concerned, being added to general daily life, or it may be that the individuals in question never acquired a literacy level high enough to be able to perform such operations.35

T.G. Sticht defines functional literacy as the "possession of those literacy skills needed to successfully perform some reading task imposed by an external agent between the reader and a goal the reader wishes to obtain."36 In other words, one must be able to read something successfully in order to get a job to earn money to eat in order to survive. If a person has the
reading skills sufficient to perform a job, that person is considered functionally literate.

According to Sharon (1974), during World War II, the U.S. army coined the term "functional literacy" which meant the capability to understand written instructions necessary for conducting basic military functions and tasks. The U.S. army thought a service man reading at the fifth grade level then was considered functionally literate.37

Heribert Hinzen, in his article "Policy and Practice of Literacy: experiences and interpretations", states two standardized UNESCO definitions. Accordingly, a literate person is someone- "who can with understanding both read and write a short simple statement on his everyday life". A functionally literate person is someone - "who can engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling to continue to use reading, writing and calculation for his own and the community's development". These two definitions create the interesting situation that an individual can be literate, as for example, the following situation. In several West European countries there is a second generation of migrant workers from the Mediterranean or other Southern regions. A young Turkish couple may have migrated to the Federal Republic of Germany in the late 1960's, both being able to read and write in Turkish, but at the same time being functionally illiterate in German. Later they had children who attended a German school and were trained through apprenticeship schemes in different crafts. They were fluent in the use of German, orally and in writing, even speaking the local dialect. However, around the mid 1980's they were forced, or wanted to go back and live in Turkey. Suddenly they became functionally illiterate, as they had insufficient knowledge of their parents' mother tongue.38

Further Heribert Hinzen quotes the definitions of S.Wanger and states a relevant argument for looking levels of literacy and illiteracy in developing and industrialized countries : "Comparing illiteracy in the countries of
the North and the countries of the South brings out the important fact that illiteracy is an extremely relative concept. We have made a distinction between total illiteracy and functional illiteracy and advanced the ideal that a functional illiterate is a person with insufficient mastery of reading, writing and arithmetic, to be able to participate properly in community life. However, such a definition obviously depends on the level of development of the social community to which the illiterate in the North could be sufficiently knowledgeable to manage very well and even to prosper in the South.......

In the same vein, Resnick and Resnick (1977) state thus:

"............. to the extent societies change, persons who may be classified as literate at one time and in one society may not be so at another time or in another society. Thus, scores on the measures of functional competencies merely denote an individual’s level of functioning at a specified point in time his classification can be expected to change through the interaction of acquiring additional skills and the changing demands placed on him by society."

Referring to functional literacy, John Lowe said, "the education possessed by a person who has acquired, in the matter of reading and writing, the knowledge to enable him to take an active part in all the understandings for which the individuals, forming part of the same group, generally agree that education is necessary".

Furthermore, in initiating the Experimental World Literacy Programme, Unesco (1973) commented on the functional literacy thus:

"Functional literacy is by no means confined to instruction in the rudiments of reading, writing and arithmetic, it constitutes a comprehensive, dynamic form of training designed to develop the economic and social aptitudes of individuals and thereby, their personality as a whole".
One of the recent innovations of significance to developing countries is the concept of linking education to development. The concept of functional literacy assumes that:

(a) literacy is not an end in itself, but has meaning only as a component of a larger scheme, composed of physical as well as educational inputs;

(b) a programme of functional literacy has to help the farmer in his life and work individual behaviour and community action, and in understanding and using complex technologies;

(c) adults involved in improved farming practices would be interested in literacy if it comes to them as a part of knowledge necessary for their agricultural betterment and increased income; and

(d) functional literacy curriculum is a composite one including reading, writing, numeracy, socio-economic knowledge, agricultural know-how and practical experience.

Functional literacy therefore, conceived in the context of social and economic priorities, planned and implemented as an integral part of a development programme.43

In the context of India's National Literacy Mission (NLM), 'functional literacy' implies; "achieving self-reliance in literacy and numeracy, becoming aware of the causes of their deprivation and moving towards amelioration of their condition through organization, and participation in their process of development, acquiring skills to improve the economic status and general well-being, and imbibing the values of national integration, conservation of the environment, women's equity, observance of small family norms, etc.".44
1.1.4.2 Farmers' Functional Literacy

After the intensive method of agriculture was introduced in India in 1967, a number of illiterate farmers started learning new technology by other means than printed words. People started doubting at that time, that literacy had any value in farmers' training when quick results were expected by other means. They considered it futile to spend time, money and energy on trying to make poverty struck farmers literate, when they had neither need nor desire nor spare time for acquiring literacy. The failure of the mass literacy movement of the past was cited to support this contention. People wandered if mass literacy could be eliminated over a short period by short cut methods. But there were some educationists who were of the opinion that by combining literacy training with the programme of agriculture education, the results might become correspondingly greater. They were inspired by the success of the World Experimental Functional Literacy Projects and thought that Indian farmers, no doubt, would adopt new agricultural technology. In this connection, the printed words or the literatures were being produced for them by various agencies to give them the strength of self-confidence. By becoming literate, they could retain a much bigger mass of information for reference when ever necessary. These realities were expected to make the illiterate farmers seek literacy and this made the functional literacy education as an integral part of the farmers' training in India.

The Farmers' Functional Literacy Programme (FFLP) was so designed as to enable the farmers to perform the following functions:

1. (i) to read and prepare the own input cards

(ii) to complete simple application forms for loans,

(iii) to write simple letters,

(iv) to keep simple account of the operations,
to read and understand labels on fertilizer bags and pesticide packages and

(vi) to read and make use of simple extension bulletins, rural newspapers etc.

2. The reading materials and text books were prepared around the subject matters included in agricultural topics.

3. Teaching of alphabets was woven around the items included in the packages of improved practices for intensive cultivation of higher yielding varieties.

4. It had to be followed by post-literacy instruction, which helped them to retain their literacy and go along the path of self-confidence.

1.1.4.3 Census Literacy

The scope of literacy may extend over an unlimited field of achievement. For statistical purposes, especially in connection with census operations it is used. Census literacy is an important means of assessing the educational progress of a particular community or of the country as a whole, and is as such immensely valuable from the national point of view.\textsuperscript{45}

The United Nations Population Commission defined literacy as the ability both to read and to write a simple message in any language. This definition though suitable for census purposes fails to meet the needs of comprehensive educational surveys. The census enumerators schedule usually contains one or more questions: can you read and write? or up to what standard did you read? The criterion of census literacy is therefore, nothing but minimum, and can not be tested and verified by a detailed examination.\textsuperscript{46}
Karel Neijs states that, the various working definitions of literacy, mostly conceived for census purposes, are not precise about any level of attainments.\textsuperscript{47}

Gunnar Myrdal in his 'Asian Drama' states, in principle, South Asian censuses except the 1951 census of Pakistan seem to employ definitions to a more or less similar effect. These definitions are vague and enable persons with only a modicum of reading and writing ability to be classified as literates.\textsuperscript{48}

The definition that seems to come closest to UNESCO's was the one used in the 1961 census of India. "The test of literacy for the 1961 census was satisfied if a person above the age of four could with understanding both read and write".\textsuperscript{49}

The definitions most commonly used seem to have been the ability to write a simple letter and read the answer to it (used for example, in the censuses of India 1911-51, Burma 1911-31, Ceylon 1946, and Malaya 1957), and the ability both to read and write any language (used, for example, in the censuses of Burma 1953, Ceylon 1901-21, and the Philippines 1939-48).\textsuperscript{50}

These definitions or definitions closer to UNESCO's were probably used for the several censuses around 1960, although the international publications do not specify them. The censuses of Pakistan have employed markedly different definitions. The least rigorous of these --"the ability to read any language in clear print" without reference to understanding of the text was used in 1951 and yielded a literacy rate of 22 per cent (population 5 years and over); it was estimated that over a third of the literates were able only to read the Koran in Arabic without understanding. The 1961 census employed, for separate tabulations, three different definitions: (1) the ability to read and write a simple letter; (2) the ability to read with understanding; and (3) the ability to read the Koran without understanding.\textsuperscript{51}
UNESCO attempts to define literacy simply in terms of: "a person........ who can, with understanding, both read and write a short simple statement on his everyday life". In like manner, before 1940, the Bureau of Census in the United States of America narrowly defined 'illiteracy' in terms of people's response to the question whether they could read or write a simple message in English or some other language. In fact, they originally dealt only with the ability to write. This kind of measure is rudimentary as well as inadequate to cope with the concept of 'literacy' in time and place. Realizing the shortcomings of this measure, Unesco and the USA Bureau of the census proposed other measures.\(^5\)

1.1.4.4 Arithmetical Literacy

Gunnar Myrdal describes, "Arithmetical literacy" is a vital aspect of functional literacy, from the standpoint of economic development, and it is atleast as important as "verbal literacy". Obviously, the ability not only to read and write figures with understanding but also to add, subtract, multiply, and divide is of importance in all industrial work, in rationally managed agriculture, in commercial and credit transaction, and of course, in such specific development efforts as planning on the local level and building up a network of co-operatives.\(^5\)

1.1.4.5 Conclusion

The numbers or percentages involving in literacy depend upon a common reference point or base line. The measurement of the scope of the problem depends upon a stable or static definition. If that reference point is a moving average, then, accuracy in estimating literacy or illiteracy or semi-literacy will always be relative.\(^5\)

The implication is that the relative nature of the concept of literacy changes with time, place and culture. This makes an internationally accepted standard of 'literacy' hard to come by, as stated by Otto and Ford in the Encyclopaedia of Education (1967) :

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"A uniform level of literacy is however neither equally appropriate for nor applicable to all areas of the world".55

In the same vein Paul Wangoola states that there is no monolithic definition, criteria or measurement of literacy for all time and for all places. As such, therefore, literacy is time specific and country specific".56

Therefore, whatever yard stick is used, literacy should be related to the society in which skills are needed.57

1.2 BRIEF HISTORY OF LITERACY MOVEMENT

1.2.1 Literacy Movement at International Level

Often literacy is associated with the undeveloped and developing countries. Few people realise that literacy movement in the developed countries are as essential as that of the developing countries. Literacy movement in these countries have mostly been connected to the functional needs of people. A synoptic account of literacy movement in some of the developed countries follows:

1.2.1.1 History of literacy movement in Britain

Adult education in Britain owed its origin to the nineteenth century Industrial Revolution. The so-called Mechanics' Institutes were set up in the wake of the establishment of mills, mines, factories and workshops which employed workers in large numbers. The Mechanics' Institutes were intended to offer courses on the know-how of industries and machine operations etc. Such courses had, of course, to pay attention to eradicate the illiteracy of the working men' and the Workers' Educational Associations were also formed in the first decade of the twentieth century to make the working class people social and politically more conscious and effective. Tutorial classes were held with the clear and categorical objectives to train workers in essential skills and also in some
other subjects of real interest. The subjects generally taught and studied in the tutorial classes were related to the aspects of personal and social behaviour.\textsuperscript{58}

The University tutorial classes including Workers' Education were supposed to be the most remarkable contribution to adult education made by the British Universities. Very close co-operation between the Universities and the Workers' Educational Association resulted in what is known as the Rochdale class which started its session in 1908. Along with that Villages Colleges were established to serve as Community Cultural Centres providing cultural amenities to the village. The Village College at Impington in Cambridgeshire founded in 1939 was a well known institution of this kind.\textsuperscript{59}

Till the nineteen-seventies adult education in Britain was being organised on vocational lines mostly intended for retraining or refreshing the professional knowledge and skills. Now there is no distinction between vocational and non-vocational courses due to technological changes. In 1973, however, Sir Lionel Russel Committee recommended changes in the provision and administration of adult education in England and Wales.

On the other hand, in Britain an important part is played by the local education authorities in the provision of adult education. These authorities not only administer a large sector themselves, but also they extend their help to other bodies providing adult education.\textsuperscript{60}

University extension lectures is another important feature of the adult education programme in Great Britain. Some post-experience courses by the Open Universities are recent developments. There are short (generally six months) courses, designed for adults who have practical experience in a given field such as industry public service and who wish to develop their skills and understanding to a higher level.

Adult education is also promoted by a number of voluntary organizations which are not entirely supported by public funds but receive DES
(Department of Education and Science) grants towards administrative and teaching expenses. They are also supported by local education authorities. These latter bodies include the National Federation of Women’s Institutes and the National Union of Towns Women’s guilds.61

Another crucial factor which has influenced the history of literacy movement in Britain is the contribution of the British Broadcasting Corporation (BBC), which was targeted to overcome the problems of non-readers. In November, 1973 the British association of settlement organised a conference entitled “A Right to Read” under the chairmanship of Lady Plowden where a passionate appeal was made to all concerned to help the illiterate. After some months this committee was retitled as the National Committee for Adult Literacy. The BBC provided radio and television programmes alongwith support materials. The important objectives of the BBC contribution were to create motivation, reduce anxiety and stigma, enable adult illiterates to acquire basic skills of learning and train volunteer tutors.62

A multipronged strategy was planned to attack the problem of illiteracy along with the BBC programme. An organisation known as ‘Adult Literacy Resource Agency’ was set up to co-ordinate the activities and distribute funds to the local education authority and voluntary agencies involved in adult education.

The national newspapers were approached for their assistance, the TESCO, a biggest supermarket took the responsibility for distributing support material like posters and pamphlets with literacy symbol. W.H. Smith, the largest bookshop/news agent undertook to print special posters and display material for the special T.V. programmes “On the move” telecast for promoting adult literacy. Even help was sought from many big companies such as the Dunlop, British Steel and Little-woods for literacy campaign.

Another important aspect of literacy movement in Britain was the valuable contribution of the students. The final year students of ten art
colleges of the U.K. were invited to design a project based on the needs of the adult non-readers. They contacted local literacy groups and consulted clients about the design lay out and content of the "On the Move Students" book. They were also asked to design posters and to attract students and volunteer tutors.63

1.2.1.2 History of literacy movement in USA

The history of adult education in the United States dates back to the early part of the nineteenth century. It was an attempt at educating the neo-Americans numbering nearly twenty-five million immigrants coming from Europe. The Working Men’s Association and the American Lyceum were the first two organizations set up to promote the public school movement. This movement later on developed into an adult education programme for conducting Summer Camps, establishment of Night Classes, Mechanics' Institutes, Libraries and Lecture Courses etc.64

The States of New York, Massachusetts, California and Rhode were also to provide classes known as evening schools. However, these were found in the large cities. By 1900, 165 major U.S. cities had evening schools. The opportunity school of South California was first organised in 1921 under the direction of GREY. It provided basic education for adults who needed it.

The Moonlight Schools were established in 1930 by Cosa Wilson Stewart in the mountaineous areas of Kentucky Frank, Laubach and Marry Wallace. Between 1903 and 1914, the volume of immigrants increased to an average of almost one million a year. Most of whom could not speak read or write English language. In 1917, Congress passed a law restricting immigration and making literacy a requirement for neutralization. After World War I, the number of classes in adult education declined. In 1944, first attempt was made to produce reading materials for adults. Adult Basic Education has its fundamental purpose of eradication of illiteracy.65
One of the oldest forms of adult education in the U.S.A. has been variously designated as remedial, elementary fundamental and literacy education. The extent of adult illiteracy in the states became largely evident during the World War II, when recruitment to the armed forces was made on the basis of performance in reading and writing up to the fourth grade standard. In 1940 the U.S. Bureau of the Census, designated those with less than five years of completed schooling as functional illiterates.

There are many examples in the American history to show that the people have organised various voluntary cultural, social and political associations in order to fulfil the educational needs of the adults. Such provision existed since the beginning of the eighteenth century. In 1826, the first Lyceum was founded in Massachusetts. It was a voluntary association of farmers and mechanics “for the purpose of self culture, community instruction and mutual discussion of common public interests”. Hundreds of Lyceums were opened all over the country during nineteenth century. In 1885, the Chautaqua Institution was started in Western New York as a Summer School for two months. Most of these institutions became commercialised at a later stage.66

Lyceums and Chautaqua effected the University education too. In 1820, some universities started correspondence education system. By 1883, the Chautaqua University, later incorporated into the State University of New York, was granting liberal arts degree to its part-time students. Chautaqua grew out of a Summer School for Sunday school teacher. In 1891, Thomas J. Foster, proprietor and editor, directed the writing of a course of instructions, through correspondence for the safety of mining workers. This later on developed into “International Correspondence Schools of Scranton, Pennsylvania”. In 1892, the Chicago University tried to educate the adults by organising lectures.

Since the beginning of the 20th century several agencies, have taken to the programmes of Adult education. The main agencies in this
regard are the States and trade unions. States played an important role in 1933 under the New Deal Act. Later on this act gave birth to several programmes. Since then, almost 30 states of America have taken several programmes on adult education. These include debates, exhibitions and other recreational activities. In 1935, American Council of Education appointed an American Youth Commission. On the basis of the report submitted by this commission, different voluntary organizations were trying to guide education, protection, recreation and other health giving activities of the young boys and girls.67

There are certain agencies in the USA that make arrangement for the continuous process of adult education. These bodies are collective and co-operative bodies. They include citizen committees, labour unions and commercial business firms.68

The Radio and the Television are perhaps the potential forms of mass-communication media in the USA in the recent years. These are positive factors in adult education today. Educational television is daily extending its range of services. Through numerous television broadcasting stations set up all over the country day time and evening programmes for adult teaching are being broadcast to meet the needs of modern mass-education. The modern man must constantly keep abreast with new facts, new skills, new ideas and values in order to adjust himself with the non-stop flow of life.69

1.2.1.3 History of literacy movement in USSR

The progress of mass-literacy in the Soviet Russia is as astonishing as its achievements in the various fields of science and technology. The all-Russian Census of 1897 recorded a literacy percentage below 24. That among the non-stav minorities in the north and east, i.e., among the Tadjiks, Uzbeks, Turkomenians, Kirghiz and Yakuts, etc. was even less- in some cases as appaling low as 5 per cent. And many of these tribes had no written language or script at all.70
At the time of 1917 revolution, USSR was the most backward as compared to other European countries so far as the problem of illiteracy is concerned. Approximately 74 per cent of the population above 9 years of age was illiterate. The planners in USSR did not take much time to realise that, it was almost impossible to realise the goals of socialism unless and until the cancer of illiteracy was removed from vitals of the Soviet Society. In view of this gravity of the problem in 1917, Soviet Government issued a decree signed by Lenin on the elimination of illiteracy and thus invited all the Soviet citizens to join the fight against the evil.

In pursuance of this goal, the All Russia Extraordinary Commission for combating illiteracy was established in July, 1920. Further a mass society named “Down with Illiteracy” was founded in 1923. The Society had the honour of the membership of V.I.Lenin. The campaign that was started, was reinforced, sustained and intensified so much so that within ten years, after 1920, i.e., 62 per cent of USSR population attained the permanent status of literacy in 1930. The literacy programmes as is well known were followed closely by improvement in the involvement and initiative of common soviet citizens in the productivity of the country. Industrialization of the country and transformation of masses from unskilled landless workers into the members of co-operative farming and rural industries created more demand for education. Universal seven years schooling was enforced and voluntarily accepted in (1930-40). The countrywide census of 1939 showed that the country had achieved 89 per cent of literacy.

The production of literature took important part in achieving literacy in USSR. In the first place the difficult Arabic and other tribal scripts were replaced by a uniform alphabet devised on the basis of the Latin letters. Discrepancies in the spelling of related languages were introduced. “The Down with Illiteracy Society” set itself to the specialised task of producing and publishing literature for mass consumption. Newspapers, books, journals, folders
and posters were printed in thousands, and distributed on a mass-scale amongst the intending readers.

The method adopted in teaching adults how to read and write was in the beginning that of the 'whole words'. It was later replaced by an analytical-synthetical method.\(^7^3\)

During their endeavour of achieving 100 per cent literacy the Soviet planners never lost sight of the fact that, literacy is not an end in itself, it is one of the essential means, so that aimed at attitudinal changes through education. They had to train personnel for the new society. In view of this objective, a new kind of institution evolved which is known as "rabfacks". Rabfacks were special type of secondary schools which were set up at the University level establishments on the initiative of the working people to prepare young men and women for entrance to the higher schools.

The maintenance of balance between working and learning in Russia is only too known to deserve any special mention. Since education was universalised at all levels, (education) was in no case allowed to initiate a process of division of Soviet Society into different classes within classes and thus alienation of groups of individuals from communes was guarded against at all costs.\(^7^4\)

1.2.1.4 History of literacy movement in China

In thousands of years of slave and feudal societies of China, the labouring people, who created the old civilization were almost deprived of rights and opportunities to receive education. Before the founding of People’s Republic, over 80 per cent of the workers and 95 per cent of the peasants were illiterate.

China’s Adult literacy system was developed during the Chinese Revolutionary Movement as a means of enlightening the broad masses
of workers and peasants and facilitating social change. Its history stretches back to early 1910s. The first workers school was set up in Anxuan Country Jiangxi Province in 1922. The early spare time peasant’s schools as they are often called, also date back to the 1920’s when there was an upsurge of peasant movement.⁷⁵

Credit of initiating mass literacy work in China goes to YMCA which started literacy classes for the Chinese workers in France during First World War. Later on the same working group in France worked in China and in 1923 a National Association of mass education was set up. In 1922, Mao-Ze-Tung himself set up a similar movement in Hunan. The approach "husband teach wife, son teach father......." was initiated by co-workers of Mao-ze-Tung.

A concerted effort of sighting illiteracy started after 1950 when it was by and large recognised that the spare time education was the most important means of raising the political education and technical levels of the masses of workers and staff members. All the programmes initially emphasised literacy classes and political education.

All the people’s institutions and agencies were engaged in literacy programmes to start with and later on “Sparetime School as a pivotal force to bring about socio-cultural evolution in China were conceived and established”.

All the formal agencies contributed their mite to the programme of workers’ education with the broad objectives of preparing a man suitable for the China of Mao’s dreams. The mining industry was one of the first such agencies to operate in this direction. According to available reports 98 per cent of the young workers in the industry were involved in classes in 1959 and the attendance record was 95 per cent.⁷⁶

So far as the Chinese strategy of attacking the problem of illiteracy was concerned, the Chinese people devoted a very circumspective
attention to the problems of peasants' books and other reading materials, teachers' working apparatus and physical equipment and above all the substance of motivation to attain literacy and further fight against the word blindness. Funds were no problem, as in Mao's scheme it was a man's dedication and selfless work which were more essential than anything else, included in financial resources, which was needed to transform China from an old lethargic, class ridden society to one which was modern in outlook, radiating with energy and forward looking and full of dignity at all levels.\textsuperscript{77}

To sum up in the words of R.F. Price, "Much has been done to abolish illiteracy, but the work of wiping out illiteracy must be energetically carried out with the participation of the masses. The problem today (1968) is probably not so much illiteracy as an inadequate standard of literacy and general education for the need of the country".\textsuperscript{78}

1.2.1.5 History of literacy movement in Denmark

The Danish expression "Fri folkesplysning" the nearest synonym for adult education really means people's voluntary enlightenment in life. Adult education in Denmark sprang spontaneously from the people themselves, and has always been closely wedded to their social and political life.\textsuperscript{79}

It may be mentioned that Danish Folk High Schools have one of the oldest educational traditions in the world. The prime objective of adult education in Denmark has been to educate people rather than to restrict their education either to literacy skills or to mechanical skills only.\textsuperscript{80}

Explaining the objectives of adult education programme in Denmark, Jorgen Bogh has reported:

"A folk high school is not so much as institution as an inspired meeting between people seeking knowledge for their personal
development. It will never qualify the student for a particular vocation, but it will qualify him for creative and active work whatever his occupation may be. It endeavours to introduce students to the human aspects of literature, art, social affairs and vocational problems.  

The Danish Folk Schools which are a century old now have been recognised as one of the potent forces which have influenced the Danish Parliamentary democracy, the agricultural co-operative movement, land reclamation, and trade union movement. The contribution of folk high school to Danish economy has been significantly brilliant and impressive. These folk schools have proved their beneficial existence as the duties of training in vocational skills, introduction of innovations, and dissemination of latest information regarding the development in agriculture and related industry.

Literacy now is no more a problem there. The adult education has been successful in Denmark mainly because the idea of folk schools originated from the folks themselves.

1.2.2 Brief History of Literacy Movement in India

1.2.2.1 Pre-independence period

The tradition of adult education of India is as old as the civilization itself. It has existed in India from very ancient days. On the one hand through the medium of social and religious institutions like the Daskathia, Jatra, Pala, Suango, Gotipuo Nachas, Kirtan, Ramlilas etc. and on the other hand through the village assembly, Bhagbat Tungi and the other folk festivals, the traditional values and knowledge were transmitted from generation to generation. Those institutions were dedicated to mass education and did their best for the general intellectual growth of the community. They did not flourish under the state patronage. With the emergence of a new pattern of education in the British Rule, adult education slowly become geared to economic activities and state policy. The history of pre-independent Indian Adult education
movement can be demarcated into three distinct periods. The first began from 1875 and ended in 1920, when the Non-co-operation Movement was started by the Indian National Congress. Adult education activities during that period were initiated by the various Social Reform Movements and that period was called the Era of Social Reforms. The second period which began in 1920 and ended in 1939 with the resignation of the Congress Ministries of the provinces of India was designated as Era of Mass Movements. The political propulsion to adult education was important in that period. The third period which began in 1939 and ended in 1947 was called the Era of Emergence of Adult Education.

Literacy Movement from 1875-1920:

Adult education activities were started during 1875 to 1920, as a part of social welfare activities. That took the form of conducting literacy classes and organising libraries and reading rooms. The Christian Missionaries were the first to organise social welfare activities including literacy work. The Brahmo Samaj (1828), the Prarthana Samaj (1864), the Arya Samaj (1875) and other social reform movements also resulted in the spread of social welfare activities, which included the education of depressed and oppressed classes. The Ramkrishna Mission (1897) which was founded by Swami Vivekananda started a number of welfare activities including educational uplift of the masses in different parts of the country. The activities usually carried on by those agencies were the organisation of Night Schools for illiterate adults. In the later years, the organisation of literacy classes was gradually recognised by the Indian ‘Social Reformers. The movement of ‘Home Rule’ further encouraged the people to take interest in adult education work. Inspired by that movement, a number of institutions were established in advanced provinces like Bombay, Bengal and Madras etc. The Servants of India Society (1905), the Depressed Class Mission Society of Bombay (1906) Madras (1909), the Seva Sadan, Bombay (1908), Mohila Samaj, Bombay (1910), Social Service League, Bombay (1911), all accepted adult education as one of their activities.
It was natural that the English Rulers had little concern for the education of adults in Indian soil. The emergence of Night Schools in England in the wake of Industrial Revolution, however, had an impact in India. When the Government of India was transferred from East India Company to the Crown, Night Schools for adults were started. In every British India Province some financial provision was made for giving grant to Night Schools. The most significance feature of the adult education programme during that period was the emergence of Jail Schools which was started by Dr. Walker in 1851 in Agra Jail. That programme spread fast to other provinces of India. In addition to that some of the most impressive adult education programmes were launched in the beginning of the century in the princely states of Mysore and Baroda.

Literacy Movement From 1920-1939:

Adult education activities were organised on a large scale in the wake of two political movements of India in 1920 and 1939. A Conference on Adult Education in India was held in London on 1st October, 1920. The Conference was arranged by the World Association for Adult Education. Sri Michael Sadler presided and a number of other Englishmen and Indians attended the Conference. It was decided in the conference that, "So long as a large proportion of India's 6,000,000 electors are illiterate, elementary adult education must, as it did in England, supplement the work of the schools in breaking down illiteracy".

In the said Conference in London, Sahibzada Aftab Ahmed Khan, a member of the Secretary of State's Council, sketched a very comprehensive scheme for the organization of adult education in each Indian Province: "A provisional Adult Education Committee under the Chairmanship of the Minister of Education and composed of elected and official numbers of council and representatives of varied educational interest, to plan a scheme for the whole province, arrange for translation of books into the leading vernacles, organization of evening schools, adult education committee for each
district to distribute books and provide evening classes and village halls as community centres." But all that time the education was imparted to the adults through the Constructive Programmes, Summer Schools, literacy classes and literacy campaigns, libraries and University extension lectures. On the other hand, Mahatma Gandhi and Rabindra Nath Tagore started adult education through constructive programmes. Gandhiji started his work at Sevagram near Wardha. Tagore's approach was educational. He established his institution at Sriniketan in the year 1922, which became part of the Viswa-Bharati University in later years. The Summer Schools for literate adults became popular in the Southern Provinces during 1930-38. The first school was started at Lahore (now in Pakistan) by Lala Lajpat Rai in 1920.

The adult education in literacy sense was given a prominent place after the suspension of the Non Co-operation Movement. The political leaders of that time realised the importance of literacy to read the daily paper and to exercise their vote for self-government. The Government of India Act, 1919, stimulated interest in adult literacy and the then Provincial Governments launched their programmes of adult education as a part of rural reconstruction. In every part of India groups of people were organised to conduct literacy classes for illiterate adults. Some provincial governments took active interest to start Night Schools and literacy classes. In the 1921 Census, 98 per cent people were illiterate. As early as 1927, there were 11,171 schools for adults with an enrolment of 2,86,932. But the urgency of eradicating the problem of illiteracy was realised by the Indian National Leaders when the British Government announced the literacy vote in 1934. So adult education received recognition and encouragement as a movement in India for the first time under the Congress Ministries in 1937-39. That campaign, which was conducted all over India between 1935 and 1940, was considered by Dr. F.C. Laubach, the World Literacy Expert, as one of the greatest in modern times. He visited India in 1937 and made a significant contribution to the expansion of adult education in the country. He prepared suitable charts in Hindi, Marathi, Tamil, Telugu and Gujrati Languages for adult neo-literates. Night Schools were run in Bengal
during 1939 on the system of 'Mustibhiksha', i.e. from the proceeds of the handful of rice collected from house to house. The rulers of Oudh as early as 1939 went on a Poda-Jatra to spread the message of literacy to the villagers. Chakravarthy C. Rajgopalchari, wrote text-books for adult illiterates. Dr. Sayed Mahmed, Minister of Education in Bihar went from place to place with a piece of chalk in his hand and a black-board beside him to teach the unlettered.91

The Central Advisory Board of Education (CABE) at its fourth meeting in December, 1938 appointed an Adult Education Committee under the Chairmanship of Bihar Education Minister, Dr. Syed Mahmed. The Committee recommended and suggested 26 main points on adult education. The main conclusions of the committee were: "Literacy is a means not an end in itself. Although the main emphasis in the beginning may be placed on the liquidation of illiteracy, adult education in the full sense must be provided for those already literate." 92

Then Indian Adult Education Association (IAE), came into existence on December, 2, 1939. About literacy the 1939 Adult Education Conference said: "It should satisfy the following minimum standard: reading and understanding of the meaning of a simple passage corresponding to the standard in the second reader, used in that area. Writing of a simple passage to dictation or a simple letter, filling in the common postal forms and manipulating the first four compound rules for small sums of money and the common measures of weight in use in the locality". About the Post Literacy Course, the Conference said: "It should lead the adults to a stage corresponding to the Fifth Standard and literacy should be considered to be effective only when this stage has been reached". 93

Thus literacy campaign took the form of a mass movement in most of the states during that period. Dr. F.C. Laubach helped the states in the preparation of literacy primers in many Indian languages. But that campaign however, dwindled and in many places came to a stop with the resignation of
Congress Ministries of India in 1939 for the preparation of the first phase of struggle for freedom which took the shape of the Quit India Movement in 1942.\textsuperscript{94}

**Literacy Movement from 1940-1947:**

With the outbreak of World War II and due to the resignation of Congress Ministries in the British India Provinces all such peripheral schemes of adult education receded to the shelves. The Post War Educational Development Plan, prepared in 1944 by Sir John Sargent, the then Educational Adviser, Government of India provided for adult education both vocational and non-vocational for 9 crores of people of the age group 10-40 years. The Sargent Committee recommended, "In order to make adult education interesting and effective, it is necessary to make fullest possible use of visual and mechanical aids such as pictures, illustrations, artistics and other objects i.e., the magic lanterns, the cinema, music both vocal and instrumental and dramas would be useful".\textsuperscript{95} But as the Indian had plunged headlong into the national struggle for freedom, all development plans were brushed under the rug. The recommendations of the Sargent report could not be implemented.

1.2.2.2 Post-independence period

Adult education in India before 1947 was limited to literacy work and had no impact on the lives of the common people. Its concept gradually widened to include general education and to link it with the life of the people. Indian Adult Education Association (IAEA) took the leading role in this regard and in a resolution passed in its National Conference held in December 1947, appealed to all agencies engaged or interested in Adult Education to pay due regard, while formulating their policies and programmes, to the following points:

1. Adult Education is larger than literacy and literacy should not be regarded as the best or the inevitable starting point of Adult Education in prevailing circumstances of the county.
Adult Education must aim at enabling the common man to live a richer life in all its respects - social, economic, cultural and moral. Another step in this direction was taken by Central Advisory Board of Education (CABE), when it accepted in 1949 the report of the Sub-Committee on Adult Education, it had appointed earlier under the Chairmanship of Sri Mohanlal Saxena. The sub-committee in its report said that although both literacy and general education form a part of Adult Education, yet greater emphasis should be laid down on General Education to enable every Indian to participate effectively in the new social order. It further recommended that adult education should be promoted through clubs, discussion groups, people's colleges, University extension movement, summer schools, community centres and open-air theatres. It suggested that, priority should be given to the imparting social education to adults of the age group 12-45 alongwith the target of removing illiteracy.

This concept was further developed by the first Union Minister of Education Maulana Abul Kalam Azad in 1949, who called it "Social Education" with a five point programme covering (a) eradication of adult illiteracy, (b) betterment of health and sanitation, (c) education for democratic citizenship, (d) improvement of economic condition, and (e) productive use of leisure through cultural recreational and aesthetic activities. The first National Seminar in the field of 'Social Education' was organised by the Indian Adult Education Association (IAEA) in 1950 at Jabalpur in Madhya Pradesh following the UNESCO Seminar held in Mysore in 1949. The subject of the Seminar was "Organisation of Techniques for Liquidation of Illiteracy". The Seminar had suggested:

1. "To organise campaign like "Each one Teach One" and "Make your Home Literate."

2. To train illiterate adults to read in his own language with felicity and full comprehensive, at least the reader of the first primary standard
headlines in a newspaper, simple matter printed in bold type or written legibly.

3. "Complete eradication of illiteracy means leaving no person above the age group 14-45".  

As the aim of 'Social education' was community upliftment and community involvement, the programmes included literacy drives, establishment of village libraries, cultural and organisational programmes, organisation of exhibitions, *Mohila Samities*, Women welfare programmes etc. The literacy classes were run with the help of primary school teachers and other literate persons in village schools.

The first five-year plan witnessed an intensive growth in the field of adult education. The National Fundamental Education Centre was set up in 1956 with a view to train adult education personnel, to carry out research and evaluation, to conduct experiments in the production of better type of equipment and material and to act as a clearing house of ideas and information. The Ministry of Education, Government of India awarded prizes to authors in the technique of writing for neo-literates under the scheme of production of literate. Voluntary Organisations also got grant from the Government to work in the field of social education.

During the third plan period (1961-66) though 'social education' was emphasised, literacy was considered to be the most important concern. But unfortunately soon after the beginning of the third plan period, the country was engaged in the war against Chinese aggression. So without central grant, State Governments were unable to find resources for the programme of adult literacy. Due to these difficulties social education programmes received the lowest priority to that plan period. However in 1965 the Indian Adult Education Association and the University of Rajasthan jointly convened a conference of Adult Education and called upon the Universities of India to open adult education
Department in Universities. It was the beginning of another revolution of taking adult education to the fold of Universities.99

The Education Commission (1964-66) gave a clarion call for eradication of illiteracy in ten years. Highlighting the absurdity of the co-existence of illiteracy, scientific and technological progress the Commission observed:

"In normal conditions programmes of adult education presume Universal literacy. In the Indian context, 70 per cent of the people are unable to read and write and naturally liquidation of illiteracy becomes a matter of immediate natural concern".100

It further emphasised, "......... a faster growth of population has pushed the country further behind in its attempts to reach universal literacy. The moral is obvious, conventional methods of hastening literacy are of poor avail. If the trend is to be reversed, a massive unorthodox national effort is necessary.101

Therefore the fourth five year plan based on the Report of Education Commission (1964-66) and on the light of previous experience made a specific provision for:

(a) Farmer's Education and Functional Literacy
(b) Assistance to Voluntary Organisations
(c) Worker Social Education Institutes,
(d) National Board of Adult Education
(e) Directorate of Adult Education
(f) Production and Development of literature for Neo-literates and
(g) Grant-in-aid to Polyvalent Centres.102
Farmers' Functional Literacy Programme (FFLP):

The Farmers' Training and Functional Literacy Programme initiated by Government of India in 1967 was an effort to translate the concept of linking education to development, especially for increasing production. The FFLP project of India was a joint enterprise of three Ministries, i.e. the Ministries of Agriculture, Education and Information and Broadcasting with the assistance from International agencies such as UNDP, FAO and UNESCO in the form of experts, equipments and awarding of fellowships for the training of project staff. It was an integrated project with three components i.e. Farmers' Training, Functional literacy and Farm Broadcasting. The Ministry of Agriculture provided the farmers' training and field demonstration facilities, Ministry of Education provided functional literacy training and the Ministry of Information and Broadcasting related through the All India Radio for the benefit of participant farmers.103

The specific expectation from the functional literacy component were to enable the farmer:

(i) to read and prepare their own input cards,

(ii) to write simple letters,

(iii) to complete simple application forms for loans,

(iv) to keep simple accounts of firm operations,

(v) to read and understand labels on fertiliser bags and pesticides packages and

(vi) to read and make use simple extension bulletins, rural newspapers etc. 104
National Policy on Education (1968):

With the declaration of the Government of India's Resolution on the National Policy on Education (1968), the problem of adult education gained further momentum. The policy stated:

"The liquidation of mass illiteracy is necessary not only for promoting participation in the working of democratic institutions and for accelerating programmes of production, especially in agriculture but for quickening the tempo of national development in general. Employees in large commercial, industrial and other concerns should be made functionally literate as early as possible. A lead in this direction should come from the industrial undertaking in the public sector. Teachers and students should be actively involved in organising literacy campaigns specially as part of the Social and National Service Programme".105

Thus the policy further widened the concept by extending the scope of the beneficiaries of the adult education programme which covered not only the illiterate, unemployed, out of school population but the illiterate or semi-literate employed population as well. The students and teachers had also a role to play. Provisions were made for the first time in 1970-71, to establish the Directorate of Adult Education under the Ministry of Education and Youth Services.

The University Adult Education Association was established in 1966 (which came to be called Indian University Association for continuing Education in 1970). The association aimed at "(i) conducting and providing facilities for research experiments and pilot projects in the field of adult education, (ii) undertaking training programmes, and (iii) evaluating the work done by Universities giving a new impetus to Universities involvement in programmes of adult education".106
Non-Formal Adult Education:

The Central Advisory Board of Education (CABE) in November, 1974 recommended that-

"The exclusive emphasis on formal system of education should be given up and a large elements of non-formal education should be introduced with in the system. Multiple entry and programmes of part-time education have to be adopted in a big way. At the secondary and University stages, part-time and correspondence education should be developed and all encouragement would be given for programmes of self study. All State Plans should henceforth include programme of non-formal education as an integral part of educational provisions and suitable machinery be set up in each State to formulate, devise and improvement programmes of non-formal education including functional curriculum integrated and interlinked with the formal system."  

Government of India introduced Non-formal system of Adult Education during the fifth plan period. It was a part-time educational programme organised outside the established system of school and university-centred education and aimed at improving the personal and social lives of the young and adult learners as communicating specific ideas, skills, attitudes and practices to meet their immediate and specific needs. Non-formal education was flexible with no fixed curriculum, and with no fixed hours of instruction. Its timing was fixed to suit the convenience of the learners. Its curriculum was changeable and problem oriented but at the same time it was not completely unstructured. The programmes and activities of Non-formal Education helped the adult learner to increase his efficiency in a particular skill and subject but did not lead to any certificate, degree or diploma of the formal system of education. These programmes were of three type i.e. Literacy Education, Post Literacy and Follow-up Education and Continuing Education which provides non-formal instruction in liberal arts, scientific, vocational, technical or professional subjects.
National Adult Education Programme (NAEP):

In March 1977, the Government of India resolved to wage a clearly conceived, well planned and relentless struggle against illiteracy to enable the masses to play an active role in social and cultural change. With this resolution the massive programme of National Adult Education Programme (NAEP) was launched on 2\textsuperscript{nd} October, 1978.\textsuperscript{109}

The National Adult Education Programme was intended to make educational opportunities to young adults of the age group of 15-35 during the sixth five-year plans (1978-83). Never before in our history, as an independent nation, had there been such a clear recognition of the crucial connection between education of the adults and the country's development and a willingness to back this up with the commitment of resources. By any standard, the NAEP was a huge task unprecedented anywhere in the world. Dr.(Mrs.) Madhuri R. Shah, Chairman, University Grants Commission (UGC), delivered a lecture on "Role of Universities and Colleges in Adult and Continuing Education" said; "the NAEP has been visualised as an important strategy for achieving goals of redistributive justice and in taking the benefits of developing to the down trodden people by making them literate and by creating social awareness among them".\textsuperscript{110}

In the Ministry of Education, the old schemes of Non-Formal Education for 15-35 age groups and Farmers' Functional Literacy Projects were merged into the modified Rural Functional Literacy programme (RFLP). The scheme of Assistance to Voluntary Agencies and Shramik Vidya Peeths were reversed. The pattern of financial assistance to voluntary agencies was revised from 75 per cent to 100 per cent on programmes. Some 603 voluntary agencies were approved for financial assistance to run 27,956 centres during first year of NAEP. Similarly by May 1980, 68 Universities and over 700 Colleges participated in the programme of adult education and extension and engaged in organising adult education centres all over the country. The National Service Volunteer Scheme (NSVS) was also launched in 1977-78. It was decided to provide 26
National Service Volunteers for each Nehru Yuvak Kendras (NYK) to organise 15-20 Youth Centres (called Chetna Sanghs) through each National Service Volunteer for adult education. There were 7,129 adult education centres running on 30-6-79 through Nehru Yuvak Kendras. The National Service Schemes (NSS) volunteers of the Universities also took the responsibility of organising adult education centres.111

State Resource Centres (SRC) :

In addition to the above mentioned agencies it was considered necessary to have State Resource Centres (SRC) in every state to provide technical support to State Governments' programme. The functions of the SRCs have been detailed as follows :

(1) Curriculum development and preparation of teaching and learning materials for adult learners.

(2) Training of Project Officers and Supervisors as well as of resource persons which would assist District Resource Units (DRU) for adult education.

(3) Developing post literacy and follow-up materials.

(4) Evaluation, research and innovation.112

Directorate of Adult Education (DAE) :

At the apex of the resource structure is the Directorate of Adult Education (DAE), a wing of Education and Social Welfare, which serves as the national resource agency. It advises the Ministry as well as the State Governments in all technical matters and also oversees the work of the various State Resource Centres and other agencies involved in resource development at the national and state levels. Since the launching of the NAEP, emphasis has been on establishing of mutually supportive working arrangements with a large
number of international, national and state level institutions and organisations. The Directorate is expected to co-ordinate the work of all such organisations.

National Literacy Mission (NLM):

The National Literacy Mission was launched in 1988, to work for the achievement of the national target of eradicating illiteracy in the age group 15-35 during the period 1985-95 (Seventh and Eighth Plans) as laid down in the programme of Action in 1985. This target could be achieved, it was believed, if existing programmes of adult education were improved by the application of technology and scientific research. The main function of the NLM was to create a national consensus, mobilize social forces and create mechanism for active participation of the people in National Programme of Adult Education with the ultimate objective of promoting qualitative change in the living and working conditions of the deprived sections of our society.113

The innovative approach of imparting literacy applied under the NLM was the improved pace and content of learning (IPCL) approach (a detailed description of the same has been presented under section 1.5).

1.2.3 Brief History of Literacy Movement in Orissa

The literacy movement in Orissa has remained a part of the movement at the national level. It can be broadly divided in two phases i.e. Pre-Independence period and Post-Independence period.

Literacy Movement in Orissa during the Pre-independence Period:

The history of Adult Education in Orissa prior to 1936 was only a part that prevailed in the neighbouring provinces. During that period Adult Education was imparted mainly through night schools, whose origin can be traced back to 1883. Those schools were intended for day labourers, mechanics and artisans in Orissa. Most of those schools were conducted by the village
schools in 1884. Cuttack had 72 night schools and Puri had 14. Due attention was not paid to that type of schools. It led to a gradual decrease in the numbers of night schools. The numbers of such school came down to 58 by 1894 and 29 by 1900. During that period adult education was limited to learning alphabets only.\textsuperscript{114}

**Adult Education From 1936-1947:**

The present state of Orissa was first constituted as a separate province with effect from first April, 1936. The activities for the promotion of education among the adults in Orissa during 1936-47 was organised under the different form such as; (a) Adult Schools (in Ganjam district), (b) Night Schools, (c) Zenana Schools, (d) Literacy campaign, and (e) Literacy classes in jails.

As per the census of 1941 percentage of literacy in Orissa was only 9.7. Therefore to liquidate illiteracy 425 Adult Education centres were started in Orissa during 1940-41 through which 8,147 adults were made literate.\textsuperscript{115} The aim of adult literacy movement was not only to reduce illiteracy among adults but also to maintain literacy among those who had previously attended school. In view of the limited finance, it was not possible for the Government to give aid to the literacy centres. So a purely voluntary system of adult education had been adopted in the year 1942-43. On the other hand there was also provision for education of adults through special schools like Adult Schools, Night Schools, Zenana Schools and Schools for Convicts as described above.\textsuperscript{116}

Sir John Sargent, the then Education Advisor to Government of India prepared a memorandum on Post-War Education Development in India, commonly known as Sargent Report in 1944. The report suggested for adult literacy, both vocational and non-vocational for 9 crores of illiterate adults with in the age group of 10-40. \textsuperscript{117} According to these suggestion post-war planning in Orissa began in October, 1944, with the appointment of Mr. B.K. Gokhle, as
advisor to His Excellency, the Governor, in-charge of Planning and Reconstruction. The commission felt the need of adult literacy. But no substantial progress could be made in the adult literacy campaign reportedly owing to the lack of interest of illiterates. Night schools continued to function mainly for the education of the adult illiterates and the number of such schools remained at 10 during the year 1944-45 with a meagre enrolment of 213 only.\textsuperscript{118}

**Literacy Movement in Orissa during the Post-Independence Period:**

**Social and Adult Education Programme (1949):**

The scheme of social education was launched in October, 1949 in Orissa at the instance of the Union Government. The social education was comparatively a new concept in the field of our national development. Initially the programme was started as a mass campaign against illiteracy and was confined to the teaching of 3R's to the illiterate adults. During 1950-51 entire scheme of Adult (Social) education was carried into execution with financial help of State Government. There were 240 Government managed Adult Education centres and 120 Voluntary Adult Education centres in the State.\textsuperscript{119} In the year 1951-52 there was no financial aid from the Union government, so the entire scheme was carried into execution with the help State Government. As a result the adult education centres were reduced.\textsuperscript{120}

In 1952, three Rural-cum-Community Projects were started in Orissa under the Indo-U.S. Technical Co-operation Agreement. The purpose of each of the three projects was to improve the condition of the people through social education. Two voluntary organizations, viz. The Ford Foundation and the American Friends' Society joined hands to finance the projects.\textsuperscript{121}

**Farmers' Functional Literacy Programme (FFLP) in Orissa:**

The Farmers' functional Literacy Programme was implemented in the state in the year 1971 and initially it was confined to the
Sambalpur district only. During the year 1977-78 the scheme was operated in the districts of Keonjhar, Balasore, Kalahandi, Ganjam and Puri through full financial assistance from the Government of India. In these districts 120 Farmers' Functional Literacy Centres were opened with the provision of 30 learners per centre. The duration of the programme in these centres was 10 months and during that period the learners were exposed to literacy skill as well as rudimentary knowledge of modern farming to increase their productivity and economic standard. The learners were provided with free reading and writing materials. The Primer "Gyana Sakshyarata Yogana" was translated from Hindi to Oriya and distributed to the learners free of cost.  

Non-Formal Education (NFE):  

The literacy drive under the Non-Formal Education Programme in Orissa was launched in the year 1976-77. Under this programme illiterate adults in the age group of 15-35 were covered. First this programme had been introduced in the districts of Puri and Balasore and then it was extended to 4 other districts viz., Sundargarh, Dhenkanal, Mayurbhanj and Kalahandi. In each district, 100 centres were opened with a provision of enrolment of 30 adults for a period of 8 months. In the NFE centres the felt social and personal needs of the learners were taken into consideration and 22 different learning materials were developed to cater to the needs of the learners.  

The voluntary organizations in the State also organised some adult literacy centres. The Utkal Mahila Samiti, the Parent Teachers Association, the Sarvodaya Samiti, the Orissa Secondary Teachers Association and the Jagannath Naisya Bidyalaya had opened 365 adult literacy centres where 10,950 adults had been enrolled to become literate. The Universities, Colleges, and Schools were involved in the literacy programme. The NSS volunteers of 4 Universities were engaged in spreading literacy by opening non-formal centres in the adopted villages. The mass-media also rendered necessary
National Adult Education Programme (NAEP):

At the instance of the Government of India, the National Adult Education Programme (NAEP) in the State was under operation purely on a functional basis since 1978-79. The centres started functioning from the 2nd October, 1978. In order to achieve national objectives of social and economic development, highest priority was accorded to adult literacy in the age group of 15-35, in the erstwhile 13 districts (now 30) of Orissa. Following the NAEP pattern of Government of India, the Government of Orissa prepared a "Draft Adult Education Plan" for the period 1978-83 with a view to eradicate illiteracy and allocating responsibility among the different operational agencies of the State. Alongwith the Government departments several voluntary agencies were involved and given financial assistance to work out the programme.

National Service Scheme (NSS), NCC etc.:

The Adult literacy programme had been included under the "New 20 point programme" of Government of India and emphasis was laid on the implementation of the programme through National Service Scheme (NSS), National Cadet Corps (NCC), of the Colleges under 5 Universities of the State viz., (1) Utkal University, (2) Sambalpur University, (3) Berhampur University, (4) Orissa University of Agriculture and Technology, and (5) Jagannath Sanskrit University. Out of these five Universities, 3 Universities (Utkal, Sambalpur and Berhampur) appointed project officers to organise Adult literacy programme in the Colleges through the assistance received from the University Grants Commission (UGC), New Delhi.
State Resource Centre (SRC):

Like other States a State Resource Centre was opened in Orissa to provide the much needed technical assistance to the national Adult Education Programme (NAEP). The overall responsibility for 'Resource Development' in the States rested in the SRCs. Besides attending to the specific needs of the particular State, the SRCs are expected to perform functions pertaining to curriculum development, preparation of teaching, learning materials, training of project officers and supervisors, post literacy and follow-up materials, evaluation, research and innovation, assistance in environment building through mass media etc.125

1.3 NEEDS FOR LITERACY

1.3.1 Literacy for Development

The General Conference of UNESCO at its twenty-third session in 1985 requested the Director General to prepare in co-ordination with Member States and interested International Organisations, a draft programme for an International Literacy Year. The General Conference of the United Nations at its forty-first session in December 1986 gave approval to the UNESCO General Conference to proclaim an International Literacy Year. Three important concerns led to this proclamation.

"The first is that, illiteracy is one of the major global problems of our era. The second is that, illiteracy is closely related to underdevelopment and poverty and the elimination of illiteracy represents an essential condition for the development and well-being of peoples and nations. The third is that illiteracy is not a fatality but a condition which, if combated with commitment, persistence and imagination can be – and is being – overcome."126

The national and international concerns with the problem of illiteracy culminated in the conveying of World Congress of Ministers of Education on the Education of Illiteracy by UNESCO in Tehran in 1965. As a
result of the various discussions and analyses of the problem of mass illiteracy adult educators, politicians, economists, and manpower planners have now taken for granted the casual relationship between illiteracy and underdevelopment is manifold and can be summarised as follows:

1. That in the modern world, an illiterate person is considerably circumscribed in playing his full potential role in the economic development of his country.

2. That he cannot participate fully and meaningfully in the social, civic, political and cultural activities of his community.

3. That he is forced to live a marginal and dehumanised existence.

4. That he is highly vulnerable to exploitation and oppression.

5. That he cannot achieve his individual liberation and realise self-actualization.\(^{127}\)

Literacy conceived broadly as the basic knowledge and skills needed by all in a rapidly changing world, is a fundamental human right. In every society, literacy is a necessary skill in itself and one of the foundations of other life skills. Literacy is also a catalyst for participation in social, cultural, political and economic activities and learning through out life. We therefore ourselves have to ensure opportunities for all to acquire and maintain literacy skills and to create a literate environment to support oral culture. According to the Hamburg Declaration (1997) "the provision of learning opportunities for all, including the unreached and the excluded, is the most urgent concern".\(^{128}\)

In the article "Why it is valuable to be literate?" – Heribert Hinzen, A.M.Bockarie, and Alieu Sesay state the following:

"1. Illiteracy is a social evil – a disease. When a man can read what he writes and also what is written, and understands what is said he has own a war with ignorance, poverty and disease."
2. Illiterates will never be able to fit into our society let alone make meaningful contributions to it.

3. Literacy makes man to have wisdom, knowledge and understanding.

4. Literacy also provides employment in countries where working in offices is the only means to earning a living.

5. Literate farmers can discuss and understand the information on new technologies to them by the extension workers.\textsuperscript{129}

Adult literacy helps the learner to improve his standard of living, through participation in various developmental programmes. Many such programmes have been specially designed to improve the lot of the poor and the deprived sections of the society. Most of the adult learners usually belong to these sections. Due to illiteracy born ignorance and lack of appropriate skills, they can not take advantages of these programmes. They should be convinced that, their active participation in the programme would help in increasing income, maintaining status and reducing exploitation. The fight against illiteracy must continue relentlessly till the end. In this connection Prof. J. Mohanty (1991), states, "Literacy would speed up the pace of progress and development. A literate person can be capable of achieving his own development and of contributing to national development."\textsuperscript{130}

Mass illiteracy is a great obstacle in the way of India's economic and social progress. The programmes of adult literacy and adult education, therefore, should be given a front place for its economic development. In the words of Prof. V. K. R. V. Rao, Member, Planning Commission – "without adult education and adult literacy, it is not possible to have that range and speed of economic and social development which we require, nor it is possible to have that content, or equality or tone to our economic and social development that makes it worthwhile in terms of values and welfare. A programme of adult
education and adult literacy; should therefore take a front place in any programme for economic and social development".131

The recommendations of the Education Commission (1964-66) were considered by the Government of India and a resolution on National Policy on Education was issued in 1968, the resolution said: "the liquidation of mass illiteracy is necessary not only for promoting participation in the working of democratic institutions and for accelerating programmes of production, specially in agriculture but for quickening the tempo of national development in general. Employees in large commercial, industrial and other concerns should be made functionally literate as early as possible".132

Elimination of illiteracy has been one of the major concerns of Government of India since Independence. The National Adult Education Programme (NAEP) (1978) is based on the following assumptions:

"(a) that illiteracy is a serious impediment to an individual’s growth and to country’s socio-economic progress,

(b) that education is not co-terminus with schooling but takes place in most work and life situations,

(c) the learning, working and living are inseparable and each acquires a meaning when correlated with others,

(d) that the means by which people are involved in the process of development and are at least as important as the ends; and

(e) that the illiterate and the poor can rise to their own liberation through literacy, dialogue and action".133

Literacy makes an individual know what he is and how to use the resources at his disposal. This enables him to conform through national thinking to the changes and modernization and have a national outlook which are essential for development. Myrdral (1968) suggests; "Illiterate people tend to
resist change and cling to traditional forms of life, while modernization of social life demand revolutionary changes in the accepted pattern. Illiteracy among the masses is inconsistent with the spirit of age in which scientific and technological progress determines the ways of life and standards of living.\textsuperscript{134}

Eradication of illiteracy is necessary for the social and national development. In this context Styler (1966) states, "the eradication of illiteracy is a vital necessity because illiteracy is one of the worst forms of human deprivation in contemporary society ... In my opinion the major task for India in the remaining part of the twentieth century is to create a new form of what the Late Prof. Sir Fred Clarke called 'an educative society'. By this he meant, in his own words, 'a society which is from first to last educative', accepting as its overmastering purpose the production of a given type of citizen. It seems to me that the type of citizen, in India, is trying to produce one who is 'educated' in the Western sense, that is 'literate', aware of the world in which he or she lives, and conscious of the significance of science as a force making for better condition of living.\textsuperscript{135}

Literacy is one of the first and indispensable steps to development, both of the individual and of his community. It can contribute to fulfil basic needs of individual well-being, economic betterment and civil competence, although of course, it can not solve these problems by itself. Karel Neijs (1961) states, "in individual and personal development the following points can be important:

(i) Literacy obviously helps a person to improve his or her economic condition. As an aid to various skills – vocational, domestic or artistic – it is invariably needed sooner or later.

(ii) Participation in the culture of one’s group means at least the ability to read as a technical basis for an understanding of literature and thought.
(iii) Literacy helps to create self-respect, a feeling of confidence and a desire for self-betterment and knowledge. Learning to read and write often makes a profound impression which has been compared to ‘a spiritual experience in someway related to the emergence and growth of personality’.

(iv) The ability to read and meditate upon the sacred written word means effective religious participation.\(^{136}\)

On the other hand, the practical advantages of literacy are obvious and manifold, effectively used in daily life it immediately fulfils needs of information and communication such as: reading receipts, labels, signboards, notices and regulations, personal letters, time-tables, newspapers, price lists etc. and writing of letters, drafting of notes and simple budgets, keeping of records and accounts, filling of the numerous forms which are part of modern life.

Literacy takes main role in human resource development. Owing to the large portion of illiterate people of our country, the rate of the growth of population and drop-out at the primary level are gradually increasing. Inaugurating the ‘International Literacy Day’ (1993), Dr. Shankar Dayal Sharma, the President of India said:

“Literacy is an indispensable component for human resource progress. The spread of literacy would open new vistas of knowledge, help in communication and bind the human race in harmony and brotherhood ....... The rate of growth of population and the drop-out rate at the primary level have been cited as being primarily responsible for the alarming level of illiteracy in our country”.\(^{137}\)

Illiteracy is a social evil and it checks the all round progress of the society. In this connection M.K.Gandhi, described, “Mass illiteracy’ as ‘India’s sin and shame’ and emphasised the need to provide universal basic
education for children and evolve programmes of adult literacy with a moral component for social and cultural regeneration.\textsuperscript{138}

Jawaharlal Nehru, India's first Prime Minister, emphasised, "the crucial role of education in national development. Literacy was visualized as the tool of development and eradication illiteracy was considered crucial to the conquest over poverty and the healthy functioning of government system."\textsuperscript{139}

1.3.2 Literacy for Democracy

The writer of the 'Progress of Education in India' rightly observes:

"An illiterate democracy is a danger not only to itself, but to the world, the higher the degree of literacy that is attend by the people, the greater the possibility of government by the people being conducted on foundations of rights, justice and truth. The essential force therefore, of educational efforts in India should be directed towards breaking down of illiteracy of the masses."\textsuperscript{140}

The Report of the Director of Public Instruction, Bombay (1922-27, p.24), contains similar observation on the need for literacy in India. It says: "the first essential for anything in the nature of democratic government in India is a literate electorate. The cultivators are the backbone of the country and it is right that, they should have a voice in the government, but they should at least be literate, if they are to take a political question."\textsuperscript{141}

Illiteracy is a curse. It is withholding the development of the individual, the society and the nation. According to Gupta (1971), "Democracy can function successfully when the citizens are socially conscious, politically enlightened and mentally well-informed. An illiterate can be none of these. It is because of his literacy that a man discriminates between right and wrong, between good and bad and between useful and harmful and protects his rights. It
is his knowledge that helps him to develop friendship with others, to co-operate with them in their need and to secure their co-operation in his need. 142

In India about 80 per cent of the population live in rural areas. A democracy is impossible in a country where millions of people are illiterate, under-fed, and disease-ridden. All pervasive poverty can undermine government of any kind and be the cause of persistent instability. If the voter is illiterate, he does not know for whom he votes and why, he ignores to avail the political rights from the government and does not know about the duties and responsibilities vested upon him as a citizen of the country. He also does not know the different types of facilities provided to the people.

Knowledge is developed through literacy and education. Knowledge of self, knowledge of society, knowledge of rights and responsibilities of the country and of the world, knowledge of good or bad, knowledge of skills and professionals and the knowledge of the progress of the country are all obtained through literacy and education.

1.3.3 Literacy for Productivity

Dr. P.L. Malhotra, Director of the NCERT of India, states: "Literacy is related to productivity, better health and nutrition awareness, reduced child-mortality and morbidity and improved participation of children in primary education." 143 Literacy is an important means of meeting an individual's basic needs in acquiring knowledge pertinent to changes in existing practices and skills, it helps to be able to use the services provided. It is also observed that literacy is a critical factor in enhancing the benefits derived from interventions designed to improve the quality of life of people. The lack of certain level of literacy inevitably leads to a deprivation of basic needs and a serious undermining of the potential for not only individual fulfilment but also national development. As the large portion of the country's population is illiterate, India is not only deprived of the resources constituted for national development by the creativity and productivity of its citizens, it is also impeded in its efforts to
implement programmes directed at alleviating poverty and providing its people with such basic services as health care, nutrition and sanitation all of which require certain levels of literacy among people.

According to Roy (1967), "adult literacy is an impelling need, a need so imperative and overpowering that all men and women must be helped to acquire the skill and knowledge that would enable them to properly fit in to the new pattern of community life into which they are fast moving. Adult literacy is an indispensable necessity for the people of the developing countries. On the other hand, literacy is a basic requirement for obtaining the knowledge and skills necessary for economic development". Evidence shows that a literate farmer or a literate worker is being equal, economically more productive than his illiterate brother. This applies to women too. Literacy is as good an investment on women as it is on men. We are rightly concerned over our population explosion, and without being alarmists, we can say that, from the point of view of our economic development, at least, our fertility is our despair. We do not give full credit to our intelligence if we believed that illiterate women can take to 'family planning' in such numbers as to make a significant reduction in our fertility rate.

Paul Wangoola (1988), states literacy as epoch-specific. Each epoch has its own forces. Literacy needs vary from time to time and from country to country. Today literacy is widespread in the First and Second Worlds. The implication for the Third World has been obvious. In order to develop, apply and manage the productive forces and thus escape the grinding poverty, the Third World has first to make her population literate. Since the task is massive and urgent, its accomplishment must be two-pronged. First through massive formal education provision and on the other, concurrent mass literacy campaign to cater for adults who will not have gone through school, or those who went through the formal school system but for various reasons have since lapsed into illiteracy. Otherwise as according to Abdum Noor – "by remaining victim of ignorance, an individual limits his contribution to the productive work and draws little benefit from the society to which he belongs".
1.3.4  Literacy for Awareness

Dr. M. P. Tjitendro, the Speaker of the National Assembly, Namibia, when opening the National Seminar on literacy in May 1991 spoke on the question, "Why literacy?" and said "Literate persons are better able to cope with the modern world. A person who cannot read sign, or a medicine bottle, or a fertilizer bag – let alone a text-book – is going to experience problems. The person who cannot read or write a letter or manage a bank account, faces many embarrassing situations. With technology advancing everyday those who cannot handle reading, writing and arithmetic – and they are usually the poorest in society – are going to find themselves increasingly at a disadvantage". The gap between the literate and illiterate in our society is likely to grow even wider, with all the social tensions implied by that, unless we take definite action to remedy the situation. Part of the solution to our economic problems will be to make people more productive. But if people are illiterate, it will be difficult, if not impossible, to train them for new jobs and more efficient procedures. It is a common experience that illiterate persons somehow feel that as they are uneducated they should keep quiet and leave the running of their country and even the community to others who apparently know better. The development of our democracy definitely requires the participation of each and everyone of our citizens. There are no talents which we can afford to leave buried in the ground. Through the acquisition of literacy we want our people to be self-confident, well informed and if necessary critical. On the other hand literate women are more likely to ensure that their children attend school. And since they are able to help their children at home, they will learn to read at an earlier age. It has also been found that the children of literate mothers enjoy better health on average, and this children greatly affects their prospects in life.

The people who have visited villages in our country know how the conditions of health are depressing. There is shortage of pure drinking water, there is no drainage system and waste water accumulates in streets. The cattle are lodged in a part of the same house alongwith the inmates.
Communicable diseases like small-pox, measles, diarrhoea, cholera, take heavy toll of life and people, in general, rely on propitiating local deities for their wrath. Thus, is the condition of appalling ignorance and superstition of rural people. It is only literacy that can dispel this ignorance and superstition, thus helping to raise the social standards and social awareness of our people.

An individual is not only an individual but he is also a parent, a head of family, a producer, a wage-earner, a tax payer, an agriculturist, an industrialist, a technician, or a craftsman, a worker or a master. In all or any of these capacities, he is a responsible citizen and an effective member of a society. He has to perform certain duties and enjoy certain rights. How can he understand these and fulfil his duties and claim his rights, if he is illiterate? Will he not have to drag on as the exploiters wish him to? And shall we leave him helpless? No, never – at least in the interest of national development.

Literacy comprises skills of reading, writing, understanding, communication and calculation. These skills help man to learn from the past, understand and work in the present and build the future and by providing to him:

(a) tools for knowledge,
(b) gateway to education,
(c) help for communication,
(d) means for self-education,
(e) skills to accelerate development,
(f) ability to help education of children,
(g) means for profitable utilisation of leisure,
(h) understanding to increase productivity,
(i) intelligence to increase professional competence,
facilities for adoption to social change,
safe guards against exploitation,
inspiration for participation in civic affairs, and
the means for strengthening democracy. 147

1.4 PRESENT STATUS OF LITERACY

1.4.1 Status of Literacy at the National Level

The literacy rate of a nation is the reflection of the educational status of the total population of that country. If the literacy rates of the different census reports are analysed a clear and comparative picture emerges, which describes the progress of India in the path of literacy. Keeping this point in view the literacy rates in India from 1901 to 1991 have been presented in the following table.

<table>
<thead>
<tr>
<th>Year</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>5.3</td>
<td>9.8</td>
<td>0.6</td>
</tr>
<tr>
<td>1911</td>
<td>5.9</td>
<td>10.6</td>
<td>1.1</td>
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<td>1921</td>
<td>7.2</td>
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</tr>
<tr>
<td>1931</td>
<td>9.5</td>
<td>15.6</td>
<td>2.9</td>
</tr>
<tr>
<td>1941</td>
<td>16.1</td>
<td>24.9</td>
<td>7.3</td>
</tr>
<tr>
<td>1951</td>
<td>16.7</td>
<td>25.0</td>
<td>7.9</td>
</tr>
<tr>
<td>1961</td>
<td>24.0</td>
<td>34.4</td>
<td>12.9</td>
</tr>
<tr>
<td>1971</td>
<td>29.5</td>
<td>39.5</td>
<td>18.7</td>
</tr>
<tr>
<td>1981</td>
<td>36.2</td>
<td>46.6</td>
<td>24.8</td>
</tr>
<tr>
<td>1991</td>
<td>43.2</td>
<td>52.9</td>
<td>32.6</td>
</tr>
</tbody>
</table>

(Literacy rate up to 1941 was for undivided India)

As indicated in Table 1.1, the literacy rates, starting from 1901 onwards show an increasing trend both for males and females. The literacy rate started with low level as 5.3 per cent (9.8% for males and 0.6% for females) in 1901 and it steadily increased and touched the figure of 43.2 per cent (52.9% for males and 32.6% for females) in 1991.

Although the rate of literacy has increased steadily, due to the geometrical increase in population the present state of literacy still remains far short of the desired level. A literacy rate at 43 per cent at the end of the twentieth is certainly a matter of concern.

1.4.2 Status of Literacy at the State Level

The status of literacy at State level is in no way different from that of the national level. The rates of literacy for different States and Union Territories of India, however, give us a picture of literacy in the State of Orissa. As per the 1991 census among all the States of the country, Orissa stands at the 9th position with a literacy rate of 49.9 per cent which is more than the national rate. The literacy rate for male stands at 63.09 per cent, whereas for female it is 34.68 per cent. An analysis of the rates of literacy of the years 1961 (21.7%), 1971(26.2%), 1981 (34.2%), and 1991 (49.9%) shows that, there has been a progressive increase in the rates of literacy from decade to decade in Orissa.

The present study analyses the reading materials of the five districts namely Bolangir, Kalahandi, Ganjam, Sundargarh and Dhenkanal. The rates of literacy in these districts and their position can be studied from Table 1.2.
TABLE 1.2

DISTRICT-WISE LITERACY RATES IN ORISSA STATE IN 1991 CENSUS

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>District</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Balasore</td>
<td>48.70</td>
<td>59.96</td>
<td>37.08</td>
<td>3</td>
</tr>
<tr>
<td>2.</td>
<td>Bolangir</td>
<td>33.09</td>
<td>47.71</td>
<td>18.19</td>
<td>9</td>
</tr>
<tr>
<td>3.</td>
<td>Cuttack</td>
<td>53.96</td>
<td>63.70</td>
<td>42.63</td>
<td>2</td>
</tr>
<tr>
<td>4.</td>
<td>Dhenkanal</td>
<td>44.58</td>
<td>57.32</td>
<td>31.18</td>
<td>4</td>
</tr>
<tr>
<td>5.</td>
<td>Ganjam</td>
<td>36.62</td>
<td>49.87</td>
<td>23.52</td>
<td>8</td>
</tr>
<tr>
<td>6.</td>
<td>Keonjhar</td>
<td>36.94</td>
<td>48.43</td>
<td>25.09</td>
<td>7</td>
</tr>
<tr>
<td>8.</td>
<td>Koraput</td>
<td>18.69</td>
<td>26.35</td>
<td>10.97</td>
<td>13</td>
</tr>
<tr>
<td>9.</td>
<td>Mayurbhanja</td>
<td>30.89</td>
<td>42.02</td>
<td>19.56</td>
<td>11</td>
</tr>
<tr>
<td>11.</td>
<td>Puri</td>
<td>54.35</td>
<td>65.21</td>
<td>42.79</td>
<td>1</td>
</tr>
<tr>
<td>12.</td>
<td>Sambalpur</td>
<td>41.52</td>
<td>54.38</td>
<td>28.21</td>
<td>6</td>
</tr>
<tr>
<td>13.</td>
<td>Sundargarh</td>
<td>44.39</td>
<td>54.90</td>
<td>33.19</td>
<td>5</td>
</tr>
</tbody>
</table>


As per the table the general rates of literacy in Bolangir, Kalahandi, Ganjam, Sundargarh and Dhenkanal are respectively 33.09 per cent, 25.32 per cent, 36.62 per cent, 44.39 per cent and 44.58 per cent. Among the erstwhile 13 districts of the State, Dhenkanal and Sundargarh occupy respectively the 4th and 5th positions, Ganjam stands at 8th, Bolangir at 9th and Kalahandi at the 12th position. Among these districts Ganjam, Bolangir and Kalahandi stand much below national rate.

1.5 LEARNING MATERIALS

1.5.1 Need for Learning Materials

Learning materials have a crucial role to play in the programme of literacy. Realizing the importance of learning materials N.R. Gupta aptly remarks: "By now we have seen that the problem of the spread of literacy among adults, although inescapably urgent and vitally important, is colossal and tedious. It is a problem of desires and attitudes, urges and aspiration interests and aptitudes, incentives and gains. Still it has to be tackled, as in this age of
According to Styler, "literacy without literature is a contradiction in terms". An ill-equipped literacy teacher is like a mason without his tools, and the most important tool for the purpose is the learning material that he would use to help the learners to develop the skills of reading, writing, understanding, expression and a little accounting. It is, therefore, desirable to give some thought to this question.

The content of the lesson of the primer should deal with the matters related to the daily life needs and experiences of the learners, covering different components of literacy like language (reading and writing), arithmetic and awareness including social study. The study of the learning material is essential, because to be able to lead a useful life in society, everybody must understand some minimum of arithmetic, history, geography, science, economics, civics, health, hygiene, sanitation and community organisation in addition to his duties in the household and in society, as a parent, as a wage earner and as a citizen. This knowledge has to be communicated through language lessons, as language is the means of reading, writing, understanding and expression. Such learning material while developing the knowledge of language in the learner and improving his skills of reading and writing, will help him understand his environment, his duties and responsibilities of life and his competency in his profession.

By reading books and other printed materials on various subjects, one can widen the horizon of his knowledge of the past and the present and can calculate the expectations of the future. Reading thus creates...
confidence in a man about his own ideas and enables him to see things in a broader perspective. This is why, a literate person is credited with a certain amount of social prestige which is denied to one who is unable to read and write, even though sometimes he may seem to be having a better understanding of social relationships in life. Thus learning materials occupy very important place in a literacy programme.

1.5.2 Learning Materials Developed for Different Phases of Literacy Programme in Orissa

During the year 1954-55, the First Reader 'Aloka Patha' was published. Stories and poems on the needs of and interests of the rural people had been carefully selected and included in the Reader. Two posters, one giving the exact picture of an ideal “School cum community Centre” and the other showing that “Mother India Does not Recognise Untouchability” were produced. Five thousand copies of each of these two posters were printed and distributed in the Development Blocks and National Extension Service (NES) Blocks for use in the community and recreation centres. The Social Education organisers were supplied with gramophones, songs, playlets, containing new ideas recorded by the Social Education Section and copies of those records were supplied to them free of cost for display in rural areas.

In the year 1956-57, the Community Development and the National Extension Service Blocks had together given impetus to adult (social) education. The aim of adult (social) education was not only to spread literacy among the illiterate masses but also to create in them a desire for better living. In order to achieve that ideal the following effective steps had been taken.

1. Production of simple literature
2. Preparation of attractive visual aids like posters
3. Production of audio-aids like gramophone records.
4. Organisations of audio-visual performances like dramas, playlets, palas, daskathias, and film shows.152

The revised edition of "Aloka Patha" Part-I was reprinted in the year 1956-57 and 15,000 copies of these books had been distributed to several National Extension Service Blocks along with the 11,000 copies of the book "Oriya Sikshya" to meet the demand of adult literacy centres of the state. Since production of literature for literacy and follow-up studies was a dire necessity, a Production Officer was appointed during the year 1956-57. He looked to the production of such literature like Primers, Readers, follow-up literature like dramas, palas, songs etc. An Audio-visual Education Board had been constituted to look to the production of audio-visual aids in the state.

During the year 1957-58, the Education Department printed the following books for distribution as follow-up literature for the neo-literates.153

1. 'AlokakPatha' Part-III'  13,000 copies
2. 'Nari Shree'  5,000 copies
3. 'Basiba Tharu kasiba Bhala'  5,000 copies
4. 'Utkalara Parba Parbam'  5,000 copies
5. 'Chasa Jara Jami Tara'  5,000 copies
6. 'Swara Sangita'  5,000 copies
7. 'Jagarana'  1,000 copies

Two new posters on "Sara" and "Kalasi" were produced and 12,000 copies of each were printed and distributed. Five documentary and 3 feature films were purchased from the film library. Two playlets, (i) 'Sara' and (ii)
'Dosa keunthi' were recorded and 200 copies of each were prepared and distributed.

In the year 1958-59, the Education Department produced the following books for distribution in the adult literacy centres for use as follow-up literature for the neo-literates.154

1. 'Aloka Patha' Part-IV 15,000 copies
2. 'Gandhijinka Ketoti Katha' 5,000 copies
3. 'A Jugara Jhia' 5,000 copies
4. 'Oriya Akshara Sikshya' 20,000 copies
5. 'Manu Bahaghara' 2,000 copies
6. 'Sankara Panchaka' 5,000 copies
7. 'Utkalara Gramyakala' 5,000 copies
8. 'Ama Swadhina Bharata' 5,000 copies

The following Visual Aids were produced for distribution to Community Development (CD) and National Extension Service (NES) Blocks:

1. Posters - 7000 copies of each of the three effective multi-coloured posters
   (a) Let the Dowry System go to hell
   (b) Hook Worm
   (c) "O Elite! Mind the villages".

2. Film Strips
   (a) Serious consequences of illiteracy
   (b) Use of right soil as a manure.
3. **Records** - One set of gramophone records on the removal of Dowry system was produced and 250 set of such records were distributed.

4. **Social Drama** - The new social drama “A Jugara Jhia” was produced by the Production Unit of the Directorate.

   During 1960-61, the Department of Education produced 34 books, 23 sets of gramophones records, 3 full fledged dramas, 3 playlets, 4 film strips, 17 kinds of multi-coloured posters and 56 documentary and feature films on various socio-educational topics for displaying in the adult literacy centres.\(^{155}\)

   In the year 1976-77, the Adult Education Wing of the Directorate had produced the following books and charts etc. for distribution in literacy centres in the state for use as primers, Readers, and follow-up literature for the neo-literates.\(^{156}\)

   1. ‘Lipi Lekha’
   2. ‘Pathamala’
   3. ‘Varna Sikshya’
   4. ‘Gahama Chasa’
   5. ‘Dhana Chasasra Ketoi Diga’
   6. ‘Mandia Chasa’
   7. ‘Sankhya Chart’
   8. ‘Lipi Chart’.

   On the basis of the Writers’ workshop organised by the State Resource Centre (SRC), Angul, the following teaching learning materials had been produced up to 1982.\(^{157}\)
1. **Primer:**
   (i) 'Janile Jiniba'

2. **Supplementary Reader:**
   (i) 'Ama Gaon Ama Maa'
   (ii) 'Sadeira Sapana'

3. **Numeracy Book**
   (i) 'Hisab Kitab'

4. **Follow-up Books**
   (i) 'Lunara Guna'
   (ii) 'Thakuranka Akhire Sabu Samana'

5. **Charts**
   (i) 'Oriya Akshyara Lekhiba Kemiti'

6. **A Hand Book of Training of Adult Education Functionaries (Oriya)**

7. **Education and Development by Julias Nyerere (Translated from English to Oriya)**

8. **Knowledge Building Books and Training materials.**

9. **Bulletin and Periodicals:**
   (i) 'Chetna'-A monthly megazine on adult literacy
   (ii) 'Halchal'-A monthly bulletin for neo-literacy
   (iii) 'Tunda Baida'-A monthly wall newspapers for neo-literates.
Production Cell of Directorate of Elementary and Adult Education, Orissa:

Education Department felt an urgent need for preparation of reading and writing materials to be supplied to the literacy centres of the state. Therefore, a "Production Cell" was established in 1956 in the Directorate of Education. From the date of establishment of the 'Production Cell' progressive steps had been taken in different directions. It had followed the following guidelines for production of literacy literature and audio-visual aids.

(1) Production of separate primers for different class of people, i.e. for urban, rural, ladies and clients of different dialects.

(2) Production of Readers to supplement the work of the primers.

(3) Production of follow-up literature for the neo-literatures.

(4) Preparation of dramas, palas, playlets, film strips etc. to motivate the people and impart instruction.

(5) Preparation of charts, wall posters, flash cards, and other audio-visual aids.

(6) Collection of folk songs, popular songs of the state.

(7) Collection of core-words for tribal languages for preparation of books on that.

(8) Conduct writers' workshop to train the writers to write books for the rural readers.

(9) Preparation of films, documentary films on adult literacy to popularise the programme.

The 'Production Cell' of the Directorate published the following number of publications to meet the need of the adult learners.
The National Book Trust of India, New Delhi conducted a writers' workshop in 1981 and produced the following books for neo-literate of Orissa:

1. 'Janana O' Bhagabatasara'
2. 'Ama Jagannatha'
3. 'Konarka'
4. 'Mahabharataru Duiti'
5. 'Ganga Jamuna'
6. 'Jadumaninka Hasapedi'

1.5.3 Approaches and Methodology for Literacy

According to N.R. Gupta, "the teaching, reading and writing is not the first thing to begin. We may begin by a programme of work related to the daily life of the adult learners and discuss how literacy will help them in the performance of their jobs. We know adult learners make a heterogeneous group. They have different interests, different experiences and different aptitudes. We have first to know our adults to find out what they are most interested in. This interest has to be developed with care to achieve our end. We have also to know
the needs and aspirations with which the adults joined the literacy class. This may vary with age or sex or social position. They may be for gaining popularity or satisfying the need for achievement. "Feed the felt need", is a useful maxim to remember for success in literacy work. This is equally applicable in case of writing and transacting the reading materials. Among the learners we may find various talents. They may be singers, entertainers, story tellers, artists, musicians etc. We have to discover their talents, their interests and their experiences and meet the adults where they are - we have to group them to bring maximum homogeneity and use their own talents to inspire participation and develop interests.

The attitude of the illiterate adults towards learning is one of the mild defiance. They see no utility or significance in acquiring the knowledge of 3Rs unless and until they are convinced of the fact that his knowledge will help them in their economic betterment. Some of them may also feel different that they can not learn. This feeling has to be removed. The adults have to be inspired to feel that they can learn and also to see the utility of the knowledge, they would achieve through learning. They should feel convinced that learning to read and write is like learning to do something else.

Adults are critical. They look upon everything from their own point of view. They do not hesitate to object to the matter, manner and methods of teaching adopted by the teacher, if it is not joyful and inspiring. So we should have to plan our teaching well.

The knowledge of other subjects which are of use in daily life should be given to them through language lessons or through oral or visual means in an informal manner. So the main question is that of teaching language i.e. reading and writing, which is done through primers and books, the written words. Language consists of letters, words and sentences. Some educationists prefer to start with letters and come to words and sentences, others prefer starting from words as they are capable of being illustrated and thus the
association with familiar objects being easy, understanding becomes simple. Still others prefer to start straight off with sentences as the presents a meaningful idea and develops the interests of the adults for learning. There are thus different methods of teaching reading and writing. They are, however, all woven out of the different principles of analysis and synthesis.  

1.5.4 Approaches and Methodology adopted in Literacy Programme

A brief introduction to the various method and approaches followed in literacy programmes follows:

The Analytic Method:

The analytic method emphasises meaningful sentences denoting familiar experiences from the beginning and stresses upon recognition of words that make the sentence. Concurrently the learners' attention is also drawn to the structural details of words –syllables, letters, sounds– and thus the learners are expected to grasp the formation and recognition of letters, words and sentences. In this method, effort is made to teach words in association with familiar object pictures and learning is done by repetition. The learner is able to pronounce the words because he recognises the illustration given.

Another approach in the analytic method is to begin with a story, which makes a complete unit of thought. The story provides opportunity for discussion and thus develops opportunity for discussion and thus develops interest and understanding. After giving the whole chain of thought, attention can be drawn towards sentences, words and letters.

The Synthetic Method:

The synthetic method, however, starts with sounds, i.e. letters and proceeds to build up words and sentences. It begins with the recognition and drill of letters. The letter and sound coincide and can even be
illustrated that may create interest in the adult learners, but the words should be chosen and grouped on the basis of their popular use. They should make meaningful sentences and should be capable of being illustrated.

Eclectic Method (approach):

Both these methods (analytic and synthetic) have their merits and demerits. A new approach called the eclectic method (approach) combines the merits of both the analytic and synthetic methods. It may, however, be clearly understood that the best approach and the best method is one which gives the maximum satisfaction and ease to the learners.

The following are some of the methods that have been advocated so far by different organisations and individuals.¹⁶⁰

Naya Savera Method:

This method has been advocated by the Literacy House, Lucknow. In this method the teaching of primer is done through a series of 12 charts. The teaching starts with known words and sentences and words are very quickly analysed into letters. The adults learn to write each letter as soon as it is presented and also write a number of words using the new letters. The contents of sentences are related to the needs and interests of the adults. The sequence of introducing letters is not the same as in the traditional method. The course is divided into two parts. The primer and three graded readers. The primer is based on eclectic system. Words are introduced in meaningful setting and very quickly a known vocabulary is introduced. The syllabus of the Naya Savera teaching technique has been designed to make learning meaningful to the adult learners. In addition to the teaching of 3Rs the syllabus also includes elementary lessons on social studies, general science, rural economy, rural health, and moral values etc. It is divided into five stages for a period of ten months.
Integrated Hindi Literacy Method:

Dr. Helen Butt has advocated this method. Based on the eclectic approach, in this method the adult are explained the letters or principles of combining letters before they actually start learning. Letters are taught in the order of their usefulness and not in the order in which they appear in the alphabets. Useful sentences related to the interest and needs of the adult learners are introduced from the beginning writing process goes on simultaneously. The conjuncts consonants are introduced at a later stage. The teaching material consists of a primer (*Hamara Jeevan*) taught with the help of a series of charts and a copybook. The method claims to impart basic skills in reading and writing. The classes are held thrice a week for 6 months. Sufficient importance is attached to homework assignments given to adults. Adults are given opportunity to read lessons loudly in rotation before the class.

Ansari Method:

Shri Hayat Allah Ansari is the father of this method. This method proceeds from known to unknown. It is based on the assumption that if one syllable is taught, the other syllable is automatically known when the illustration of words is also given alongside. The teacher is instructed to tell all the words which he is going to use in the primer through picture association in the beginning. 'Reading and writing' goes on simultaneously from the first day. The teaching material consists of a charts, a primer and a writing book for calligraphy.

Awasthi Method:

Late Shri Bhagawan Das Awasthi introduced this method as an improvement over the traditional method of teaching. It incorporates the basic principles of phonetic word and sentence methods. It proceeds from simple to complex by synthesising the known letters and forming words from them. The learner writes and learns new letters through his own effort by making slight
alternations in his previously known letters and use the new letter in making new words and sentences. Words and sentences are learnt simultaneously from the first day. The reading and writing activity also starts from the first day.

The teaching is done through a series of 20 charts. There is a chart book, which explains the method and technique of study up to 14 lessons with the help of the 14 charts. The remaining charts teach conjuncts. The follow-up set comprises of six simple books of 24 pages each based on the teaching of old and new stories. It is claimed that the method develops vocabulary to the extent that literate adults can read simple literature with comprehension and use writing skills in day to day life after some practice.

The Universal Literacy Method:

Shri Venkat Rao Raisam presented a method primarily based on synthetic approach which includes acquainting the adults with few alphabets. Words are introduced very quickly with the combination of known letters. The reading and writing process goes on simultaneously in this method. It makes use of pictures in introducing letters to the adults. The letters having similar shape are taught together, so as to make learning more effective to the learners. Instruction to adults is imparted through demonstration. It proceeds from meaningful words and sentences pertaining to daily life of adults. The teaching material consists of a primer (Parhai Mahal) and two readers.

The Laubach Method:

The Laubach Method, a very popular method was advocated by Dr. France C. Laubach. It is an alphabetic picture-association method. The basic theory behind this is that the learners are able to recall to memory, the shape of an object whose name begins with the same letter. The primer is based on the principle of association. The primer contains thirteen lessons. All lessons in the primer are similar to the first lesson. The teacher is required to know how to teach the first lesson with skill. The organisation on lesson on each page
follow a particular pattern. The left page of each lesson has particular chart. There are four columns down the page. The first vertical column shows how the picture and the letter look alike, the second shows the alphabet with which the word begins. The third column has the picture of the object, the name of the object picture and just below it, the first letter of that words. The introduction of few words aims at lessening the strain on the learners. All new words, as they occur are used at least five times. Thus the principle repetition is followed at all stages. With the completion of the thirteen lessons of the primer, the learner learns all consonants with vowels, their signs and the conjunct consonants.

Pathik Method/Chorous Key Word Method:

It is a 'Chrous Key word Method prescribed by Salig Ram Pathik. Pathik's Chart Pothi (first lesson of the chart) opens with the following:

- We will write with the Pen.
  *(Kalam se Likhenge)*

- We will read with the pen.
  *(Kalam se parhenge)*

- We will live with the pen.
  *(Kalam se Jiyenge)*

- We will die with the Pen.
  *(Kalam se Marenge)*

In these lines KALAM (Pen) is the key word. The teacher in this method separates the word end analyses it into component parts. Drill is provided in the second chart. Next lesson introduces vowel signs. Drill is further provided with the help of the words through sentences opening with the same key word. The last chart contains all letters with a picture of an object, the name of which begins with the letter. This is claimed to be a self-teaching device. The
primer is followed by a number of small story books that make easy reading material for developing practice and speed.

The Anand Bapu Mande Method:

Shri Mande started literacy work in Uttar Pradesh during 1939. He tried to attract adults by reciting to them popular songs and couplets from the epics which the common man used to recite. The same couplet written in bold letters was put on charts and through recitation it was believed that the learners would develop recognition.

The Zero Method:¹⁶¹

This method devised by "Vigyan Bhikshu" was used by the Bengal Mass Education Society for Bengali. This method is unique in the sense that it begins teaching reading and writing from symbols used in arithmetic. According to the author, all the numerals emanate from "O" (Zero) and the letters from "O" or a numeral. The author also claims that this is a 'synthetic' method, since the figures and the letters are built-up step by step and the learners proceed from one lesson to another along the path of least resistance. The learner literally starts from nothing, i.e. "Zero". The drill for the recognition of letters is provided mostly through unconnected words and some sentences which are not related to each other. The conjuncts are introduced in the second primer.

The primers for both language and arithmetic are intended to be taught in 75 hours with two hours of teaching everyday. Out of two hours, one hour is to be devoted to actual teaching and another hour to general information. For the latter, the author has prepared a set of books on different topics to be read to the class by the teachers.

The Alphabetic Method:

This method was used by Mysore State Adult Education Council for Kannada language. Six letters having similar structure grouped on
each age of the primer. The grouping has been done on the presumption that it will be easier for the learner to learn to write the letters as a group. The drill of the letters is provided through unconnected words, phrases and sentences. There are a few pictures on each page to help recognise certain words.

The primer is intended to be completed in 12 hours. When finishing this primer, the learner is expected to recognise 30 characters of the alphabets. Reader II introduces the vowel signs and conjunct consonants. Drill is provided through words, sentences and running matter. The topics selected are close to the life of the adults and sentences are short and the language is simple and easy. This is intended to be finished in 63 hours at the end of which the learner is expected to know all the letters of the alphabet and read anything written in simple language.

Reader III contains stories, narratives, and dialogues on interesting topics and is intended to be completed in 75 hours, at the end which the adult learner is supposed to be in a position to read newspaper and understand what is read; to be well versed with arithmetical calculations used in his day to day transaction, to be able to write a letter or an application and possess general knowledge of history, geography and the socio-economic and political situation of his country.

The Tomar Method:

This is one of the ‘analytic’ methods and it starts with small sentences which go to make up a short story. Beginning with a sentence, the method breaks into analysis of the key-words of the story into ‘sub-words’ and finally the ‘sub-words’ are analysed into alphabets. After the mastery of the alphabets, these alphabets are used in synthesising new words and thus building up a new vocabulary by the adults. A similar method known as "Nutan Shabda Paddhati" is used in Marathi by the Bombay City Social Education Committee.
1.6 TOTAL LITERACY CAMPAIGN (TLC) AND THE IPCL APPROACH

1.6.1 Background of the Total Literacy Campaign

Attempt was made by the National Literacy Mission (NLM) to understand the reasons why the National Adult Education Programme (NAEP), started in 1977-78, did not make a significant difference in the rate of literacy among the adults. The Mission found that NAEP mainly relied upon what has come to be known as the 'Centre Approach'. A centre was organised with one paid instructor and attended to about 30 adult learners, primarily in the age group of 15-35. Learning materials like slates and pencils were provided free of cost to each learner, besides other support materials, including a lantern. The general experience was not hopeful. The attendance of the enrolled learners was irregular and drop-out rates fairly high. A centre, after a few weeks or months, either had only a handful of learners left or most of the learners attending were children below 15 years. There were reports of a large percentage of centres closing down due to low response. Others could never get off the ground. Taking this experience into account, the NLM adopted a modified strategy which differed distinctly from that of the NAEP. Since early 1989, the Department of Education introduced the Mass Campaign strategy that is from the time total literacy effort was taken up successfully in Ernakulam district of Kerala, a southern State of India.

Under this strategy, the entire community's support is mobilised in a given area through mobilisation programmes such as Jathas, street plays, etc. Volunteers from imparting adult education as well as those who are to be given adult education are identified. The identified instructors themselves secure the avenues where adult literacy classes would be imparted. The services of the voluntary adult education instructors are secured free of cost. Voluntary agencies are involved significantly in this strategy. This strategy also helps in the total discontinuance of the centre based approach to adult education and thus it meant to be less expensive. The campaign method is followed by the
district units of the different states of our country. This movement is known as the Total Literacy Campaign.\textsuperscript{162}

\subsection*{1.6.2 Approaches Used in TLC}

The Total Literacy Campaign (TLC) has the following characteristics:

(a) Massive participation.

(b) Complexity of operational networks, such as; management structure and programme setting.

(c) Heterogeneity of pedagogical issue vis-à-vis common approach for organising teaching/learning activities.

(d) Flexibility in procedure of learners evaluation.

There was a consensus among those associated with this campaign that declaration of an area reaching total literacy must be made. This argument was made due to the fresh approaches of TLC as different from the National Adult Education Programme (NAEP). A brief discussion on the approaches of TLC follows:

(i) Social Accountability

The TLC strategy has been mobilising the social forces on a big scale and massive investments are being made on it. The planners, the administrators and the financiers would therefore be genuinely interested in knowing the net outcome of such a campaign. The return against the investment has to be intimated to them and therefore, as part of social accountability it is necessary to explain to the people the efforts made, time, energy and resources invested and number of persons, who reach the desired levels of literacy and numeracy.
(ii) Feedback to Organisers

Thousands of volunteers, programme co-ordinators and organisers participate in the campaign. High expectations are generally raised in areas covered by TLC and among people who participate in it. They need to get continuous feedback for further progress.

(iii) Political Support

No programme can be successful without political support. Whenever the programme is concluded, the political leadership has to be informed of the gains of the TLC and they in turn are likely to help in dissemination of this achievement which otherwise may not receive adequate public attention. The demonstration effect is possible through large publicity and involvement of political leaders and this becomes a very important step in carrying the message to other areas still out of TLC net.

(iv) General Awareness towards Education

The target age group in TLC districts is 9 to 45 years of age. The TLC is expected to stimulate a desire among the parents to send their children to schools. During the campaign period, therefore, there is likely to be an improvement in rate of participation, retention and even achievement. This information will boost universalisation of primary education.

(v) Evaluation Procedure

The declaration of total literacy is based on systematic and sound evaluation of learning outcomes. It can be presented in terms of percentages/ranges as follows:
Below 50% ... ... ‘X’% Enrolled
50-59% ... ... ‘Y’% Enrolled
60-69% ... ... ‘Z’% Enrolled
70-79% ... ... ‘A’% Enrolled
80% & above ... ... ‘B’% Enrolled

It the cut-off point of the scores in literacy is fixed at above 70 per cent, all in ‘A’ and ‘B’ would get grouped under “literates as per NLM Norms”. Others too have learnt during the campaign, but would require to be helped further to reach NLM norms. This procedure of evaluation is uniformly followed for all learners irrespective of their sex, region, community or caste.163

(vi) **Development Effects of TLC**

The Total Literacy Campaigns, besides setting a particular target for itself, should promote other developmental tasks such as:

(a) Universal Primary Education (UPE).

(b) Retention of children in schools.

(c) Better performance of children in schools.

(d) Activation of Non-formal Education (NFE).

(e) Participation of learners in Health care programme of children (Immunization, Diarrhoea control).

(f) Utilisation of services under different developmental tasks.

(g) Quality of life of learners enabling them to imbibe, assimilate and internalise the message of small family norm.
1.6.3 The IPCL Primers

IPCL stands for Improved Pace and Content of Learning. This strategy of learning has been deliberately selected for the Total Literacy Campaign (TLC) basing it on the useful elements of the previously used methodologies under the Social Education Scheme of 1951, Farmer's Functional Literacy of 1967, Non-formal Education of 1975, and the National Adult Education Programme of 1978.

The IPCL approach is characterised by:

(i) high personal motivation of learners as well as instructors,
(ii) systematic teaching and learning,
(iii) high quality of programme content,
(iv) visibility of success in learning,
(v) optimum programme duration (200 hours or 5½ to 6 months is the norm for total literacy set by the NLM).\(^{164}\)

However it was observed that due to short-lived motivation of learners, smaller duration courses form literacy with intensive learning have better prospects of success. In other words higher quality inputs should compensate for what is lost in terms of life.

IPCL Concept:

IPCL is a pedagogical concept which attempts to provide an answer to the problems of slow and poor learning. According to it, learning would be qualitatively better and faster, if the following conditions are fulfilled:

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• there should be heightened motivation and voluntarism among the instructors,
• the short-lived motivation of learners should be fully exploited for learning,
• learners' motivation should be sustained through improved materials,
• learning should be joyful, robust, lively and confidence building activity.

It is to be noted that psychological satisfaction is essential in sustaining the motivation of an adult in the learning process. The adult derives this satisfaction and gets further motivated if he/she perceives learning as easy and rewarding.

It is expected that, the above steps will improve the pace of learning. With improved pace of learning, it is hoped, learners would be able to acquire the expected levels of literacy, i.e., NLM norms, in about 200 hours.

IPCL Approach:

Generation of motivation, its sustenance and confidence-building activities form the corner-stone of the IPCL approach. It should influence not only the learners but the whole of society. The following points signify the new approach:

(i) creation of proper environment for launching the programme,
(ii) identification of learners and planning their coverage, duration of the programme and resources,
(iii) training of instructors for voluntary service,
(iv) development of integrated and graded material for learners and volunteers,
(v) making the learning process a joyful and rewarding activity,
(vi) completion of each learning session in 200 hours spread over 6 months,

(vii) conducting formative and summative evaluation unobtrusively and in a festive atmosphere,

(viii) assured provision for re-entry and further learning.

The net result of this approach is visualised as credible and comparable high quality of learning outcomes in a shorter period.¹⁶⁵

**IPCL Primers Development:**

Key aspects of the approach to development of IPCL primers are:

- generation of interest, motivation and confidence among the learners and volunteers,

- inclusion of core contents, which are sacrosanct, indispensable and irreducible,

- manageability of material development, production, distribution and utilisation,

- cross-country comparison of learning outcomes.

In order to strengthen these aspects of the approach of the learning materials i.e., the primers, should have the following characteristics.

- The learning continuum leading to NLM norms should be divided into three levels, and for each level there should be a primer.

- The entire content should be divided into small manageable units and graded from simple to difficult.
• Literacy and numeracy, drills and exercises tests and evaluation and certification must be integrated.

• Besides the nationally important core content, locally relevant content should be provided.

• Learning materials all over the country should be standardised in terms of learning outcomes and format.

There will be three books corresponding to three divisions of NLM norms. These will be Primer Part I, Part II and Part III as shown below:

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<th>Level I</th>
<th>Level II</th>
<th>Level III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primer Part I</td>
<td>Primer Part II</td>
<td>Primer Part III</td>
</tr>
</tbody>
</table>

Method of integration of various elements to be taught and evaluated is shown in the following format. The integration is shown in respect of Part I. The other parts shall have the same format.

<table>
<thead>
<tr>
<th>Lesson - 1</th>
<th>Lesson - 2</th>
<th>Lesson - 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literacy</td>
<td>Num-Ex/D</td>
<td>Literacy</td>
</tr>
<tr>
<td></td>
<td>Drill</td>
<td>Drill</td>
</tr>
</tbody>
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<thead>
<tr>
<th>Lesson - 4</th>
<th>Lesson - 5</th>
<th>Lesson - 6</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Num-Ex/D</td>
<td>Literacy</td>
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<td></td>
<td>Drill</td>
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</tbody>
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<tr>
<th>Lesson - 7</th>
<th>Lesson - 8</th>
<th>Lesson - 9</th>
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<tbody>
<tr>
<td>Literacy</td>
<td>Num-Ex/D</td>
<td>Literacy</td>
</tr>
<tr>
<td></td>
<td>Drill</td>
<td>Drill</td>
</tr>
</tbody>
</table>
Flexibility of the IPCL Content:

To accommodate local needs in terms of language, content and themes of the primer, flexibility is allowed for the district units to plan their own primer. This is done in order to achieve massive public support and maximum output within the set time frame.

1.6.4 Background Data on TLC in Orissa

In accordance with the NLM norms the following five districts of Orissa have developed their own IPCL primers and started their TLC work with the approval of National Literacy Mission Authority (NLMA).

Ganjam is one of the southern district of Orissa adjacent to Andhra Pradesh. It has a population of (according to 1991 census) 31,43,000 (males 15,62,000 and females 15,81,000) with a literacy rate of 36.2 per cent (male 49.87 and female 23.52%). The literacy campaign was approved by NLMA in March, 1991. The Zilla Sakshyarata Samiti (ZSS) has developed its own IPCL primers titled 'Ama Patha' Part I, II and III along with two Telugu primers for the Telugu speaking people of the district.

Sundargarh district is situated in the north of Orissa on the boundaries of Bihar and Madhya Pradesh. It covers a total population of 15, 68, 442 (males 80,93,37 and females 75, 91, 05) according to 1991 census. The literacy rate for this district is 44.39 per cent (males 54.90 and female 33.19). The literacy campaign for this district was approved by NLMA in March 1991 to be implemented by Zilla Sakshyarata Samiti. The district unit has not developed its own IPCL primers but the unit followed the primers developed by State Resource Centre (SRC), Orissa titled 'Ama Kitha' part I, II and III.

Dhenkanal district is situated in the central part of the State with a total population of 19,00,675 (males 97,41,43 and females 92,65,32). It is an advanced district with literacy rate of 44.58 per cent (males 57.32 and females 31.18). The literacy campaign for the district was approved by NLMA in
April 1992, with the IPCL primers named 'Pahili Patha' part I, II and III for adult learners.

Bolangir district is situated in the western part of the State with a total population of 17,03,755 (males 86,02,54 and females 84,35,01) according to 1991 census. Literacy rate in the district is 33.09 per cent in the total of which male literacy is 47.71 and female literacy is 18.19. The Zilla Sakshyarata Samita started its TLC work from April 1992 with the approval of NLMA. The district unit has developed its own IPCL primers titled 'Sahaja Patha' part I, II and III.

On the other hand the Kalahandi district is situated in the same part of the State adjacent to Bolangir district with a total population of 15,91,984 (males 79,59,39 and females 79,60,45) with a literacy rate of 25.32 per cent including males 38.24 and females 12.39 per cent. The TLC work of the district was approved by the NLMA in September, 1992 and the Zilla Sakshyarata Samiti started its work in due time. The district unit has developed its own IPCL primers i.e., 'Ama Bahi' part I, II and III for the adult learners of the district.
1.7 STATEMENT OF THE PROBLEM

During the year 1993-94 the programme of Total Literacy Campaign (TLC), enunciated by National Literacy Mission (NLM) was in operation in five districts of Orissa, viz., Ganjam, Sundargarh, Dhenkanal, Bolangir and Kalahandi as described earlier. Each district unit should have prepared its own learning materials (primers) based on the IPCL guidelines to achieve the target of NLM. But due to scarcity of evaluative study the efficacy of the developed materials is sometimes in question. Questions such as: Are the primers developed by district unit based on the norms prescribed by NLM? Have the primers been planned in such a way so as to deliver the goods in the stipulated time frame? Are the primers effective in communicating what they intend to communicate? can be answered only with an evaluative study on the learning materials. Hence the present study entitled, "A Critical Study of the Learning Materials for Literacy Programme in Orissa".

1.8 OBJECTIVES OF THE STUDY

The objectives of the study were:

(1) To critically examine the primary learning materials for literacy programme in Orissa in the light of the norms prescribed by the National Literacy Mission (NLM).

(2) To study the opinions of the literacy officials, volunteer instructors and participants on the existing learning materials.

(3) To know the efficacy of the learning materials in the actual field situation.

(4) To examine the quality of teacher training in transacting the learning materials.

(5) To formulate baseline recommendations for developing a model primer for literacy programme.
1.9 SCOPE AND DELIMITATION OF THE STUDY

The total literacy programme was in operation in many districts all over India. In Orissa the district units have developed their own learning materials (primers) or have taken the help of the materials (primers) developed by State Resource Centre. The present study examined the primers developed by 5 districts. As there was language barrier the study did not examine the learning materials (two Telugu primers) developed by Ganjam district of Orissa for their Telugu learners. The study of course examined the learning materials (primers) prepared by the State Resource Centre, Orissa viz, 'Ama Katha' part I, II and III followed by Sundargarh district. In addition to that it also examined the primers namely, 'Sahaja Patha' (Part I, II and III), 'Ama Bahi' (Part I, II and III), 'Ama Patha' (Part I, II and III), and 'Pahili Patha' (Part I, II and III) prepared respectively by the other four districts namely Bolangir, Kalahandi, Ganjam and Dhenkanal.

1.10 SIGNIFICANCE OF THE STUDY

The Total Literacy Campaign (TLC) has been started in India with a set of national objectives to be achieved in a time frame. This scheme of TLC emphasises both internal and external evaluation. However, rarely any attempt has been made to evaluate the learning materials used in the programmes of adult literacy. The present study is a modest attempt in the direction of evaluating learning materials on the backdrop of the guidelines provided by the National Literacy Mission (NLM) and the opinions of the active participants. Although, the common guidelines of NLM have been followed by different district units, there is a marked difference in the content and output of the materials produced. Even some of the national guidelines may not be agreeable to the learners and the instructors. The present study thus wants to bring into light the quality of the primers as compared against the guidelines of the NLM and the expectations of the learners and the instructors. The present study not only highlights the materials but also highlights the methods of
transacting the materials. In addition to that testing the efficacy of the primers in terms of learners' achievement has been attempted in the study. It is thus expected to provide feedback on the status of the learning materials and the gaps in them. The same findings may act as a reference point for further development of adult learning materials and planning literacy programme.

CHAPTER REFERENCES


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66. *ibid.*, pp.138-139.


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87. *ibid.*, p.78.


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