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1.00 Introduction

The present study is ‘An enquiry into the problems of dropouts in Total Literacy Campaign of Kurnool District’. For providing better understanding of the study, related issues presented in this chapter include i) Importance of Education; ii) Concept and meaning of adult education; iii) Need for adult education, iv) Adult Education in India-pre-British period, British period and independent India; v) Adult education in Andhra Pradesh-pre-independence, post-independence, concept of Total literacy Campaign, Total Literacy Campaign in Kurnool District and profile of Kurnool District.

1.01 Importance Education

The present study is ‘An enquiry into the problems of dropouts in Total Literacy Campaign of Kurnool District’. For providing better understanding of the study, related issues presented in this chapter include i) Importance of Education; ii) Concept and meaning of adult education; iii) Need for adult education in Adult Education in India-pre-British period, British period and independent India; v) Adult education in Andhra Pradesh-pre-independence, post-independence concept of Total Literacy Campaign, Total Literacy Campaign in and profile of Kurnool District.

"An educated citizenry are greater to a democratic country than a vague standing army" - Bruke.
Since the beginning of human civilization education has occupied vital place in the life of an individual. Education has helped man to acquire supremacy over environment. In the present world one can not live a complete life without education.

Education is a perennial phenomenon. It continues from the cradle to the grave. The growth of its citizens is the quality of education provided to its citizens. No investment is likely in human resource of which the most important component is education. Education is all the more greater, in a society where democracy is a way of life. Democratic institutions cannot be built, nurtured and sustained with a large number of illiterate population. An educated man will develop his personality to the fullest extent possible and contributes to the progress and the prosperity of the community and the country as well as.

The role of education in national development is to impart knowledge, understanding, attitudes and skills to human resources and make these resources qualified to utilise the physical resources fully and effectively.

Education provides the individual the ability to reshape his shapeless shape, explore his ideas with logical collaboration, it facilitates steady but proper attitude, sharpness, shrewdness, strategy, craftsmanship, creativity, understanding ability and proper vision. Education plays predominant role to transform the social structure as well as to establish modernity. There is an urgent need for education to change the socio and economics foundation as the country is witnessing the rapid growth in the
field of Science and Technology. There is a greater but wider responsibility from the work side in tackling the perennial problems like illiteracy, exploitation etc., by transforming the illiterate masses virtually literate and economically productive.

Education is a major means for social change and modernization. In the growing scientific and technological knowledge, the pathetic situation of illiterate masses suffering from poverty, disease and ignorance in the social political and economic changes calls for an urgent need for education. There is greater responsibility on the Government of India in tackling the problem, namely making the vast majority (48%) of illiterate masses functionally literate and economically productive. Education is now recognised as the birth right of every citizen, whatever his/her age may be. Education is not confined to childhood only but is a continuous and lifelong process.

1.02 Concept and Meaning of Adult Education

There is a considerable diversity in the use of 'Adult Education' (AE) or an equivalent term in several countries. It is used in a comprehensive manner and also with restricted meaning such as providing basic education for adults. Down through the ages the concept of 'Adult Education' has undergone radical changes. The literal meaning of adult education implies educational facilities to the adults who were not able to undergo a regular course of formal education during their school age. The term non-formal education has recently been adopted by several countries, used and their
meanings attached to them are changing in several countries, reflecting the change in actual policy, priorities and programmes. In India the terms Adult Education and Non-Formal Education are quite familiar. Moreover adult education is understood as a part of the non-formal education.

Phillip H. Coombs and Mazoor Ahmed (1975) defined Non-Formal Education (NFE) as "Organised and semi-organised educational activity operating outside the regular structure and routines of the formal system aimed at serving a great variety of learning needs of different sub-groups in the population, both young and old".

Live Right and Haygood (1966) proposed that "adult education is the process whereby persons who no longer attend a school on a regular full-time basis undertake sequential and organised activities with a conscious intention of bringing about change in information, knowledge, understanding or skills of appreciation and solving personal or community problems". The first International Conference (1949) on education held in Denmark stated that adult education has taken the task of satisfying the needs and aspirations of adults in all their diversity.

According to UNESCO (1972) the term "Adult Education denotes the entire body of organised educational process, whatever content level and method may be, whether formal or otherwise or they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, where by persons regarded as adults by the society to which they belong, develop their abilities, enrich their knowledge, improve
their technical or professional qualifications and skills and bring about changes in their attitude or behaviour in the two fold perspective of full personal development and participation in balanced and independent social economic and cultural development". "Adult education embraces all forms of educative experience needed by men and women according to their varied interests and requirements, as their differing levels of comprehension and ability, and in their changing roles and responsibilities throughout the life". The aforesaid definitions give a complete picture of adult education in all respects.

1.03 Need for Adult Education

Poverty, illiteracy and ignorance are the basic problems of the third World Countries in general and India in particular. These are the root causes of all the global problems stagnating and degrading the development of individual and the country as well. On one side, illiteracy, ignorance and exploitation make vast masses the poorer and poverty keeps them under constant stress and strain of economic, social and cultural degradation on the other side.

In a broad sense, adult education involves all kinds of learning from the casual and incidental which may occur in the normal environment to that which may take place in formal institutionalised settings. Adult education according to the international encyclopedia (1980) is “an action of external educational agent in purposefully ordering, behaviour in to planned systematic exercises that can result in learning those for whom
this activity is supplemented to their primary role in society and which involves some continuity in an exchange of relationship between the agent and the learner, so that the educational process is under constant supervision and direction".

The Constitution of India conceived universalisation of elementary education by 1961, but by 1991, the country is still faraway from this target. After Independence there is a little progress in achieving literacy among the masses, achieving the level of only 52.11% in 1991, from 16.67% in 1951. This situation therefore, is quite alarming and disastrous. It reveals that the constitutional promise of free and compulsory education could not be realised. In practice, because, the educational programmes could not embrace and centre to the needs and aspirations of the poor in the country. Nearly 60% of the population belonging to the weaker sections are deprived of educational facilities owing to poverty and ignorance. It is, in this context of our economic, political and social goals of development, the country has to consider the legitimate roles of adult education.

Adult Education is, therefore, based on the assumptions (a) that illiteracy is a great hurdle to an individual's growth and hence to country's socio-economic progress; (b) that education is not confined to schooling, but takes place in most work and life situation; (c) that learning, working and living are inseparable and each acquires a meaning only when correlated with one another; (d) that the means by which people are involved in the process of formal education system has failed to realise this. Not only a large number of population is still outside the schools but also the high percentage of drop-outs is making the situation still worse.
1.04 Adult Education in India-Pre-British Period

Adult education is the newest and paradoxically also the oldest discipline in India, which is famous for its ancient cultural heritage studded with the philosophical contribution by saints and sages. It is very difficult to trace the beginning of education in Archaic period. But it is believed that Indian education extended from 2000 BC to 1200 AD. During this period, various educational systems were developed in terms of social and philosophic relevance. Religion dominated the national life and influenced the educational thought and practices. Learning was pursued not for its own sake but as part of religion.

The country was conceived as a cultural or a spiritual entity rather than a geographical and material entity, not confined within physical bounds. India thus was the first country to rise to the conception of an extraterritorial nationality and obviously became the happy home of different races, each carrying its particular traditions and institutions. Indians have greater reverence and love for education. Since their first appearance in authentic history they have enjoyed the reputation of being a learned people. Learning had exercised a lasting and powerful influence in India and has left an indelible imprint on the literature of the country. In our ancient tradition education was regarded as the most important tool for self realisation.

The title of the ancient Indian scriptures, the Vedas, signifies knowledge having been derived from the world "Vid" meaning to know. Thus knowledge or learning, was the cornerstone of the ancient Indian
educational system, and was sought as the climax of life. Of all the peoples of the world the Indians are the most impressed and affected by death as the central fact of life.

During the Vedic period, the society was simple, men and women had equal rights, caste system had not taken root but idol worship was known. During this period, education was imparted through the word of mouth and was confined to upper classes. In the Upanishadic period, the society began to be divided gradually into groups and apart from philosophical education, skills also began to be imparted.

The Dharmashanstric period saw a good deal of development in art, literature, mathematics and drama. Sanskrit had become classical language, but the language, of popular communication was prakrit. The caste system became rigid and the before the educational system which was evolved at that time, catered to vocation as well. The Puranic period was the Buddhist period where in the universities of Nalanda and Vikramashhila were erected. Their language was Pali. Institutional education for the first time in this period, when no student who earnestly desired to be educated in a school was ever disappointed. The 'Guru' (Teacher) and pupil lived together. The pupil lived in the teachers house which was known as 'Gurukula', where students shunned all comforts and lived a life of austerity and followed a strict code of conduct and discipline. In some parts, these gurukulas were also known as 'Ashramas' where pupils from the families of the rich and the poor alike used to dwell together and learn from the Guru.
The education imparted in these ‘Gurukulas’ and ‘Ashramas’ was liberal as well as vocational and technical. The art of fighting or martial skills were taught to all those who were attending the Gurukulas. These Ashramas were run by raising funds from the people as well as from the kings. The teachers not only imparted knowledge but instilled moral values among pupils. Education was free and broad-based. The aim was to make a whole man, capable of helping his fellow beings to lead a comfortable life. Individually the objective was emancipation of the soul and collectively the betterment of the society and the country. For a long period in ancient times, the Indian universities of Nalanda, Vikramshila and Takshila attracted a large number of foreigners, for learning for life. It is said that India had set a high profile in medicine, astronomy and logic.

In the earlier times, education was imparted to the priestly class only. But later it spread to other two classes, i.e., Kshatriyas and Vaishyas. The Sudras were denied an opportunity to be educated. However, education was more or less compulsory for every male of the three varnas viz., Brahmans, Kshatriyas and Vaishyas. As stated earlier, education of boys and girls began with the upanayana which was performed at the age of 7. The period of study lasted till the age of 16 and sometime till the age of 24 when the student got married and entered Grihasth Ashram. The student had to learn how to pray, offer sacrifices and perform his social and religious duties.

During the Buddhist and Jain periods, education took a different turn. One difference between Aryan and Buddhist education was that in the latter the teachers were not from the priestly class and education was not
based on vedic study. Education was open-to-all irrespective of caste, creed and sex. All education was in the hands of monks. Some of monasteries, especially those at Nalanda and Takshasila acquired an international reputation. Scholars from foreign countries visited India to study and take advantage of the Indian culture.

1.05 Adult Education in India-British Period

India had a glorious past of education, to educate man and make him fully conscious of his moral and social obligations.

The political, social and economic changes had their impact on the shape of education of the period. Howell (1765), in his sum up wrote, "Education in India under the British Government was first ignored, then violently and successfully opposed, then conducted on a a system now universally admitted to be erroneous". During 1765-1813, the East India Company (EIC) took no interest in the education of the people. It was afraid of educating Indians who were not to be appointed to responsible posts. However, missionaries were encouraged to come and work in this country. In 1813, the EIC felt source and the British Parliament inserted a clause in the character of the company allowing a sum of not less than one lac rupees per year was allocated for the revival and improvement of literature and encouragement of learned Indians, and for the introduction and promotion of knowledge of science among the people.

In 1824, a sanskrit college was proposed to be opened in Calcutta which was opposed by Raja Rammohan Rai and resulted in a controversy. Lord William Bentinek's Government (1835) uprooted the same when the British policy was clearly outlined "We want a class of Indians in blood and colour, but english in taste, in opinion, in morals and in intellect".
In 1882, the government of India appointed Hunter Education Commission to enquire into the working of the education departments following the Woods’ despatch. The most important recommendations from the point of view of adult education was that the aim of primary education was instruction of masses and not instruction leading to higher education. Classes were to be organised for backward tribes and aboriginal races through liberal grants. Moreover the nationalist movement brought the question of mass education to the fore and in 1910, Gokhale moved a resolution, in the imperial legislative council to establish the principle of free and compulsory education.

Thus, we find that while during the last years of the 18th century, India was lying prostrate economically, politically and culturally, in the following century new India began to rise from the ashes of the old and by 1885 she had recovered her last soul due to the contribution of individuals who grasped new ideas, learned new techniques and took to new ways of life. In this process of re-education, non-formal and informal agencies of adult education played a notable role. The newspapers, vernacular books, communication media and voluntary associations brought about desirable changes in the ideas and attitudes of adult men and women.

By 1878, India had shaken off the hypnotic effect of the British conquest and Indians had begun to demand a greater participation in the government of their own country. This consciousness among the
intelligentsia was brought about by the Indian news papers, which had provided political education to such an extent that in 1885, the Indian National Congress (INC) was founded. The Congress was able to carry on its struggle for freedom from the British imperialism in various phases, finally being successful in 1947. The news papers and magazines were the first to take steps towards adult education and became pre-censor to political education and thinking.

1.05.1 Varnacular Literature

Development of Varnacular literature was another informal adult education offshoot of the printing press, which made an impact on the minds and action of the masses. This has been described by Naik and Nurullah (1951) stating that "One of the most important results of the new education was the birth of a new literature and press in the modern Indian languages. The pioneering work in this direction was done by the missionaries. It was they who started the first printing press in India and established the first news paper. They studied the modern Indian languages, compiled dictionaries, wrote grammar and translated the Bible into them.

1.05.2 Communications

The rapid development of the means of transport constituted another informal agency of adult education bringing people separated by long distance into contact with one another, thus forging unity among them. This coming togetherness helped the people to take new ways of living and thinking. These people ceased to think in sole terms of their own village or town.
1.05.3 Voluntary Agencies

With the closer contact with Europeans, Indians learned to move from new social groups and voluntary associations for joint action for purposes of education and social reform. These organisations became a local point for the education of the Indian people in the wider sense of term. The people got new ideas and also learnt new methods of group action to achieve their limited objectives. The members of these associations met together to bring about reforms in their social customs and institutions and later for political agitation. Some of these agencies founded schools and libraries. The first few voluntary organisations came into existence in the three metropolitan towns of Madras, Bombay and Calcutta. These made some pioneering efforts towards broad based education and taking it to the common people. Of these, the students, literacy and scientific society was a model for voluntary organisations. It was established by students and teachers of the Elphinstone Institutions for dissemination of knowledge through varnacular lectures, for discussion of scientific and social subjects and for publication of its Marathi version in February, 1850. Later, a Marathi monthly for women was also started. The society also established 16 schools. The Central Province in 1885-86, had 16 printing presses, publishing books and periodicals, 12 public libraries and reading clubs and 14 literacy societies. In the 19th century, thus we find newspapers, vernacular books and voluntary agencies providing informal and non-formal education to the people of India. These had become part of the social and cultural life of the country.
1.05.4 Libraries and Museums

In addition to these non-formal agencies, there were formal agencies which had its impact on adult education. These agencies were the libraries and the museums.

The first modern library in India was established by the Royal Asiatic Society of Bombay. This was however, a research library and not a reformal library which could be an agency of adult education. Bihar instituted many libraries as adjunct to its literacy campaign in the fourth decade of the century. But by the end of 1914, it had only two libraries, both in Patna, the Bihar, Hitaishi library founded in 1882 and the Oriental Public Library donated by Khunda Baksh in 1891. The Punjab Library was founded in 1885. In the united provinces, the libraries for teachers to improve themselves by private study during out of school hours were established.

1.05.5 Night Schools

In the early years of the 19th Century, the Indian Education Commission (IEC) emerged as the dominant power in the country and therefore, the english ways and culture acquired prestige among the upper class Indians. In the three metropolitan cities of Bombay, Calcutta and Madras, there was an increasing tendency on the part of Indians to imitate Englishmen. Many well-to-do Indians spoke and read english language and wore english dresses. At the same time missionaries were also active among middle class families.
The prestige for English language increased when in 1834 English was established as the state language through the famous minutes of Macaulay. The announcement in 1894 by Lord Hustings Government that English knowing candidates would be preferred for government service, gave a persistent demand for English all over the country. Thus the need for adult schools was felt, and these schools would have grown, but for the economic depression.

By 1882, when the Indian Education Commission (IEC) submitted its report, almost every province had made rules to provide night schools for adults. In Bombay, an extra allowance was given to teachers for conducting these schools. A night school attached to a mill or a factory had an average attendance. However, there was no enthusiasm for the schools and as soon as the immediate need for them passed away, the schools slipped back into oblivion. Besides the separate night schools for adults, there were in some places night classes attached to day schools. There were religious schools also. These were started in mosques and guardwars in Northern India and they enrolled a large number of adults. In Bengal, the education authorities took little interest in adult schools in the beginning, but later on they acted on a proposal to establish night schools in association with village pathshalas with the object of providing elementary instruction to the masses whose occupation was such that they could not attend schools during day time.

In the central province, a tentative scheme of adult education received the approval of the Chief Commissioner in 1868-69, but nothing
much came out of it. However, an interesting project was launched in 1860 for the education of policemen. In 1865-66, there were two police schools in each district of the province, one of which was for adults and the other for boys and girls. In every year a total of 529 constables received education. These schools were under the management of the Superintendent of Police and were reported to be in good order.

In Punjab, adult education had a more democratic beginning. Around 1860, some government employees in Lahore joined together to engage a teacher, who would teach them in out-of-office hours. Soon, several bankers, traders and other citizens desirous of learning English swelled for membership. During 1863-64, an adult school was opened in Delhi which was attended by 108 students, but this along with the schools opened in Ambala and Rewari were closed following year. A new adult school at Gurgon and Jagadhri however made tolerable progress. In Uttar Pradesh State, there were two night schools attached to industrial centres at Lucknow and Gorakhpur. There were many adults schools in other parts of India apart from those mentioned here. But in the absence of a strong movement many of them died down.

In 1912 M. Visvesvarayya the then Dewan of Mysore, opened night schools and established a net-work of circulating libraries in the state. Nearly six to seven thousand literacy classes flourished at that time. A Magazine ‘Vigyan’ was also published to popularise scientific knowledge. But as soon as Sir Visvesvarayya left the state, all his schemes bleeked out and in 1948, about 75 adult schools were handed over to the Mysore State Adult Education Council (MSAEC).
1.06 Adult Education in Independent India

Attainment of independence provided a great philip to the programme of adult education in India. The government of India tired to reorganised adult education programme and in 1948 Central Advisory Board on Education (CABE) set up a committee for planning various schemes of adult education. Adult education was renamed as social education by Maulana Azad, the first Education Minister and both literacy as well as general education constituted as essential components of adult education. The programme of social education was implemented by the community development department and the community centres, youth clubs and mahila mandals organised different community programmes basing on domestic crafts, health and nutrition along with literacy classes. The modern mass media like radio, films and television along with traditional media like puppetry, folk theaters, exhibitions and the like were utilised.

Despite painstaking efforts by various agencies and persons, the percentage of literacy has not been raised upto the mark. In India, even after 50 years of independence, the illiterates still remain at 110 million in the 15-35 years age group. Though there is marginal increase interns of percentage of literacy yet it is far from satisfaction not much consoling. The percentage of literacy went to 16 to 52 during the years 1951-1991, keeping the average annual increase to the tune of 0.66 it has been estimated that by the end of 2000 A.D. India will have more than 50 per cent of the world illiterate population in the age group of 15-35 years.
1.06.1 Adult Schools in Jails (1951)

In 1951 Dr. Walker conducted an interesting experiment in the Agra jail. He organised classes for prisoners to overcome the apathy of the convicts, and attracted them with books, prizes, sweetmeats, fruits, picnics etc. He succeeded in gathering 2000 prisoners. In Bombay, in 1870-71, there were nine schools, of which eight were for prisoners and one for the police. These schools had an enrolment of 160. In 1981-82, there were 30 schools with 1485 learners, two of these schools were for women prisoners. In the central province, education was introduced in jails in Dumoh Jail, several women prisoners were taught how to read and one of them read remarkably well. She was later employed to teach other women prisoners. This was the only jail in the central province where women were taught to read and write.

1.06.2 Gram Shikshan Mohim (1960)

While attempts were made at the national level to eradicate adult illiteracy under social education, a number of smaller projects were also undertaken. Gram Shiksham Mohim (GSM), started in Satara district of Maharashtra in 1960, was one such experiment. Honorable services of primary school teachers, initiation by the local community have been used for these mass programmes. It has achieved remarkable results, but could not be sustained and spread over to the other parts. The reasons for failure can be attributed to (a) the limitation of it to mere literacy to a very inadequate level, (b) failure to create infrastructural needs for post literacy and followup activities and (c) poor financial support.
1.06.3  **Indian Education Commission (1964-66)**

For the first time the Indian Education Commission highlighted the role of adult education and felt that it should be possible to eradicate illiteracy by 1985-86. The commission viewed that adult education in a democracy is to provide every adult citizen with an equal opportunity for education of the type he wishes and which he should have for his personal enrichment, professional advancement and effective participation in social and political life. It also realised the importance of adult education for the development of country.

The commission stressed the need for participation of universities in adult education. It has suggested the following for liquidation of illiteracy.

* A massive programme should be launched.
* All academic institutions ranging from universities to primary schools should be involved and
* All educated men and women should be involved. But, the Commission viewed "adult education by its nature is a voluntary activity".
1.06.4 National Board of Adult Education (NBAE) (1970)

A significant feature during Fourth Five Year Plan was establishment of National Board of Adult Education (NBAE) in 1970, which aimed at co-ordinating the programmes of adult education between various State and Central Governments on one hand and among different Ministries of Government of India on the other. Besides this, special efforts were made for production of suitable literature for neo-literates.

During 1975-76, non-formal education programme for the age group of 15-35 years was launched for providing education related to young people’s needs, aspirations and local conditions.

1.06.5 National Adult Education Programme (NAEP) (1978)

Several attempts were made for eradication of illiteracy in India, but it was not until 1978 that a systematic attempt was made to this end. The National Adult Education Programme (NAEP) was formally inaugurated on October 2, 1978, with literacy as an indispensable component for approximately 100 million illiterates mainly in the age group of 15-35 years by the end of 1983-84 with a view to provide them with skill for self-directed learning leading to a self reliant and active role in their own development and in the development of their environment. Unlike the programme which basically oriented to the learning of reading, writing and arithmetic among the illiterates, the major thrust of the NAEP was not only
on the spread of reading, writing and arithmetic but on spreading knowledge regarding occupations among the people who are socially and economically disadvantaged. This includes women, scheduled castes, scheduled tribes, other castes and communities. The NAEP has three basic components viz., literacy social awareness and functionality.

In order to achieve these tasks, the NAEP was implemented through different agencies such as Government, Nehru Yuvak Kendras, Voluntary Organisations, Universities, Colleges, N.S.S. Units, Industrial and Commercial Organisations and through Individual efforts and the Social Voluntary Units.

1.06.6 Adult Education in 20-Points Programme (1982)

In 1982, the late Prime Minister Smt. Indira Gandhi introduced the new 20-point programme, the item 16 of the programme envisages the involvement of college and university students and all educated persons, irrespective of their profession in implementing the adult education programme successfully. Voluntary agencies have also played a pivotal role in the eradication of the illiteracy, rooting out dreaded poverty and providing them with facilities for better life.
National Policy on Education (1986) realised the nexus between poverty and illiteracy and the need of education for national development. It has suggested the following three important aspects for adult education:

* Mass literacy programmes
* Large scale involvement of students and teachers
* Centres in rural areas for continuing education.

1.06.7 Mass Programme for Functional Literacy (MPFL) (1986)

The programme was started in 1986 with the following objectives:

* to make literacy as peoples mission
* to harness all agencies for the mission and
* to pose mass literacy programme as a challenge for the youth.

Achievement of these objectives involved the following:

- Stressing functional literacy in National Service Scheme (NSS)
- Increasing coverage of student volunteers.
- Emphasizing study service viz., specific project taken up by students as part of work experience for social/national service which should be reflected in their final result and
- Provision for institutional incentives for eradication of illiteracy.
1.06.8 National Literacy Mission (NLM) (1988)

Ministry of Human Resource Development in collaboration with universities, colleges and other agencies and organisations launched National Literacy Mission (NLM) in 1988 to equip all the citizens themselves of the country with basic skills of literacy. The NLM is intended to focus on rural areas, particularly on women and those belonging to scheduled castes and scheduled tribes. The main objective of the NLM is to impart functional literacy to 80 million illiterates 30 millions by 1990 and remaining 50 millions by 1995. The following objectives have been specified by NLM.

* Achieving self-reliance in literacy and Numeracy

* Becoming aware of causes of deprivation

* Acquiring skills to improve the economic status and general well-being and

* Imbibing values such as national integration, conservation of the environment, women's equality, observation of small family norm etc.
1.06.9  Jana Shikshana Nilayam (JSN) (1989)

Given that neo-literates tend to forget what they have learnt, NLM also incorporated Jana Shikshana Nilayams (JSNs) to do the needful. The basic purpose of the JSN's which were established February, 1989 is to enable the learners to continue their learning beyond elementary literacy. The main objectives of the JSN are:

♦ Provision of facilities for retention, continuing education and application on functional literacy.

♦ Broadcasting of information on development programmes, widening and improving participation of traditionally deprived sections of society.

♦ Creation of awareness, about national concerns such as national integration, conservation and improvement of environment, women's equality and observance of small family norm, and sharing of common problems of the community.

♦ Improvement of economic condition and general well being as well as improvement of productivity and

♦ Promoting congenial environment for healthy living.

JSN is not limited to neo-literates, but covers school drop-outs, those with primary school education, those who have participated in non-formal education programmes as well as other members of the community.
1.06.10 Management of Adult Education Programme

a. National Level

The National Adult Education Programme began with the establishment of National Board of Adult Education in 1977. All important decisions taken by various committees are generally endorsed by the National Board of Adult Education.

The overall responsibility for the administration of the National Adult Education Programme results with the Ministry of Education (presently known as Ministry of Human Resource Development). It provides secretariat to the National Board of Adult Education. The Ministry also deals with the responsibility of overseeing the implementation of NAEP in various states. The schemes of assistance to voluntary agencies and Shramik Vidyapeeths are directly administered by the Ministry. The rural functional literacy projects, under which a project with central assistance is intended to be established in each district of all the states, as well as the schemes of strengthening of administrative set-up are implemented through the State Governments.

For effective implementation of the NAEP and to handle the great task ahead, a carefully planned organisational structures introduced right from the central government level to the adult education centre level at the grass roots. At the central level, as has already been discussed, the Ministry of Education and the Central Directorate of Adult Education are the overall incharge of the programme management. The Ministry and the Directorate
have a special responsibility for functions of the Directorate including (a) arrangement of training programmes, (b) production of teaching/learning material and (c) evaluation. The three agencies are also have to involve other developmental Ministries like Agriculture and Rural Development, in the programme. In 1988, the programme has been re-designed as National Literacy Mission (NLM) and target had been extended to 2000.

b. State Level

At state level, the adult education programmes are administered by the Directorate of Adult Education with the Director as the functional head. He is assisted by the Deputy Directors at the Directorate. The main functions of the state directorate are - (a) to provide policy guide lines; (b) to create a favourable environment and (c) to review the progress of the programme.

The specific tasks of the Directorate of Adult Education are (1) preparation of plans (2) encouraging voluntary agencies to participate, (3) direction and overall supervision of government programmes, (4) overseeing and co-ordinating of programmes taken up by various agencies other than the government, (5) selection and placement of personal and (6) monitoring and evaluation of the programme.

The other important agency in the National Adult Education Programme is the State Resource Centre (SRC) which is entrusted with such essential functions as (1) preparation of teaching/learning material, (2) organisations of seminars, (3) development of methodological guidelines
for curriculum preparation and (4) training support to the programme, including post-literacy programmes evaluation, research and publications.

c. District Level

At the district level, the Collector is responsible for steering the programme. He is to function on the advice of the District Adult Education Board (DAEB), the members of which include: district level development officers, educationists, teachers, representatives and voluntary agencies. The District Adult Education Officer (DAEO) is the member secretary of the District Adult Education Board.

The District Adult Education Officer who is the head of the district administrative unit, has three types of functions. He assists the district Collector in arranging co-ordination and in the various promotional activities. Secondly, he is expected to generally oversee and monitor the programme implemented by the various agencies. Thirdly, he is the co-ordinator of the District Resource Unit (DRU). In this capacity he has to arrange necessary technical support, particularly in regard to training for the various project agencies of the district.

d. Project/Centre level

One of the most important innovations introduced in National Adult Education Programme (NAEP) was the project approach - a more or less autonomous administrative unit responsible for implementation of a programme in a compact and contiguous area.
Each project has a Project Officer and a Supervisor for a number of centres. In the projects administered by state governments, a supervisor's responsibility extends to 30 centres.

The critical unit in the whole programme is the adult education centre, and it is under the charge of an instructor or an adult education organiser. Retired personnel, preferably ex-servicemen, unemployed youth and social workers are appointed as instructors.

1.07 Adult Education in Andhra Pradesh-Pre-Independence

Before independence, the work of adult education was taken up by Christian Missionaries and Private (Voluntary) organisations. The various social reform movements like Bengali reform movement, the spread of the ideas of Bramha Samaj in 19th century and the rise of Indian nationalism helped greatly in increasing the necessity for adult literacy. As early as 1848, the Andhra Evangelical Church, Guntur has started literacy as one of its programmes. In 1907 social reformer like Gadicherla Hari Sarvathama Rao started night school in teacher training college, Rajahmundry and various organisations like the servants of Indian Society (1905) the Seva Sadam (1908), Mahila Samaj (1910) and the Socialist League (1911) were instrumental in educating illiterate adults.

The entry of Mahatma Gandhi in the education movement in 1920's gave a new boost to adult education. In 1929, the social reformers like Sanivarapu Subba Rao, Kalidindi Ganga Raju and Bhamidipathi
Satyanarayana have started a school for adult education for teacher at Tadepalligudem and Prof. Ranga in 1933 started a summer schools to inculcate some knowledge of political affairs to the farmers at Nidubrolu. By 1939 adult literacy centres were started at Guntur, Vijayawada, Visakhapatnam followed by such others in Godavari and Nellore Districts.

Adult literacy as a reform movement began with the efforts of Kandukuri Veeresalingam, Ragupathi Venkatarathnam Naidu who started adult literacy classes for the untouchable in the late 19th century. Some of those classes were held on the river banks in the evenings to avoid the wrath of orthodox Hindus who protested against this reformist effort. Young nationalist leaders like Ayyadevara Kaleswara Rao, K. Lakshmana Rao participated in these efforts. Schools for girls and widow-homes were started and imparted literacy.

The period marks the beginning of literacy movement in Andhra and the importance of regional languages. The first modern library (1886) in Andhra region came into existence at Visakhapatnam. Libraries were established very soon there after at Pulivendula in Cuddapah District, Ongole (1890), Guntur (1900), Rajahmundry (1900), Hyderabad (1901) and other places. It must be started that the library movement in Andhra and Telangana regions of Andhra Pradesh prior to 1947 contributed significantly to the spread of literacy among the people and generated an interest in reading books. In 1919, the Andhra Desa Library Society passed a resolution that adult literacy had to be promoted through speeches, puppetry and such other methods. It advocated the establishment of night schools for illiterate weaker sections of society in all libraries.
The importance of adult literacy as a movement has been underscored regularly by consecutive general body meetings of Andhra Desh Grandhalaya Sangam. In 1935, Saranam Ramaswamy Chowdary called upon the educated Youth to impart education to the illiterates during their holidays. It was in 1941 at the 22nd Library Mahasabha Conference its President Dr. Rama Chandra Sastry moved the resolution and stressed the need for the establishment of night schools and summer schools to highlight the importance and significance of adult education. He also appealed to have an enlightenment door to door campaign for womens education. At the Andhra Desa Library Mahasabha Suravanam Prathapa Reddy deeply outlined as well as enlarged the growing importance in upholding the value based adult education centres, to promote and strengthen the adult literacy in 1942. He also felt that those who are willing to run adult education centres voluntarily showed be appointed as officers in the libraries. He considered adult education is the key and main instrumental weapon in creating awareness in the field of health care, sanitation and others.

The Andhra Desa Grandha Bhadagara Society has subsequently known as Andhra Desa Grandhalaya for the promotion of adult education.
It was felt that adult education programmers organised by the libraries would undoubtedly help make libraries as popular institution. The association felt that libraries ought to be centres of social and cultural change. The President of the Andhra Desa Grancihalaya Association was, hence associated with the South Indian Adult Eduction Association (1939) as its Vice-President.

With the political climate nottingup, the Madras Government banned adult education activities with effect from June 11, 1941. The Andhra Desa Library Association organised the first Andhra Desa Vayojana Mahasabha at Tenali on the 24th August, 1941, to protest and express its concern at the ban. The conference was presided over by G. Harisarvothama Rao where number of speakers advocated the need of adult literacy. A committee of eleven members was constituted to propagate adult education in the region. Further, an action committee consisting of eight members was formed to purpose the government to withdraw the ordinance relating to the ban. On adult education, voluntary efforts for adult education continued as a part of the nationalist movement and slowly decreased in its momentum after independence.
1.08 Adult Education Programme in Andhra Pradesh-Post-Independence

National Adult Education Programme (NAEP) was formally launched in Andhra Pradesh on October 2, 1978 and it was actually implemented during December, 1979 by grounding 23 projects (18 under centrally sponsored scheme of Rural Functional Literacy Programme (RELP) and 5 under State Adult Education Programme (SAEP)). This programme implemented the projects in different batches.

A project is the unit of operation consisting about 300 adult education centres, with each centre having a capacity to control 30 learners. The 300 Adult Education Centres or projects cover normally three to four panchayat blocks or four to ten mandals in Andhra Pradesh.

In 1978, it was estimated that there would be 110 lakh illiterates in the state of Andhra Pradesh to be made literate by 1989-90. The number of adults made literate upto 1987-88 was only 24.20 lakhs. With the present rate of progress there would be 95.96 lakh illiterates in the state by the year 1994-95. In order to cover the entire illiterate population by that year, at least 224 adult education projects are required to be launched at the cost of Rs. 33.60 crores. Against this requirement the adult education programme which started functioning in Andhra Pradesh in 1980-81 with 23 projects increased to only 52 projects by 1987-88. The investment and efforts are very much insignificant compared to the magnitude of goal to be achieved.
In the year of evaluation, 1988-89, the Directorate of Adult Education, Andhra Pradesh was running the adult education programme through 52 projects, divided equally between RFLPs funded by central government and the SAEP funded by the state government.

Apart from the Directorate of Adult Education the adult education programme is also run by voluntary agencies with funds from government channelled through the Directorate of Adult Education under the overall supervision of the Directorate. In 1987-88 there were only three voluntary agencies working in the field of adult education, although their number had increased to fifty five in 1988-89.

1.09 Present Status of the Literacy Programmes in Andhra Pradesh

Andhra Pradesh is one of the first state in the country to take up comprehensive programme of Total Literacy Campaign (TLC). At the beginning of the new approach, TLC Projects have been sanctioned in 11 Districts of Andhra Pradesh in the year 1990-91. The TLC Projects have been gradually extended to 23 districts and covered all the districts of the state. The first phase of implementation of TLC is over in 22 districts. At present the total literacy campaign is under implementation in the remaining one district, viz., Adilabad.

The Adult Education Department in Andhra Pradesh has been implementing the Literacy Programmes in three stages, i.e., (1) Total Literacy Campaign (2) Post Literacy Campaign (3) Continuing Education.
(i) **Total Literacy Campaign (TLC)**

- The Government of India decided in 1990 to re-organise the centre based programme after finding certain major deficiencies in the old approach to an area specific, time bound, cost effective and result oriented programme in the name of Total Literacy Campaign in line with the overall strategy of National Literacy Mission i.e., securing people's participation in achieving the task of eradication of illiteracy in the country through the involvement of government, semi government, voluntary agencies, people's representatives, particularly the students and youth to make it a mass movement and to provide support by supplying standard teaching and learning material on free of cost. Normally the time span of Total Literacy Campaign is one Year.

- The expenditure of Total Literacy Campaign shall be borne by State Government in the ratio of 2 : 1.

- 23 districts have been covered under the Total Literacy Campaign. At present Total Literacy Campaign is being implemented in Adilabad district only. The Operation restoration programme in Kurnool district is yet to be started.

(ii) **Post Literacy Campaign**

- Post Literacy Programme is envisaged for a period of 2 years for the benefit of neo-literates after completion of basic literacy. As per the
National Literacy Mission norms. 22 districts which have completed literacy phase have been sanctioned with the Post Literacy Campaign in a phased manner by the end of January, 1998. At present 5 districts viz., Guntur, Prakasam, Ananathapur, Nalgonda and Mahabubnagar are implementing the post literacy programme.

- The funding pattern for post literacy programme is also at the ratio of 2:1 by Government of India and State Government respectively.

iii. Continuing Education

- The Government of India have formulated a new scheme called "continuing education for neo-literates". Continuing education includes post-literacy for neo-literates and school drop-outs, passouts and non formal education drop-outs and pass-outs for retention of their acquired skills.

- After completion of Post-Literacy phase continuing education programme will be implemented for the benefit of neo-literates for a period of 5 years initially.

- The continuing education programme in Andhra Pradesh has been implemented with the community participation, the main thrust of the programme lies with the community involvement and the Continuing Education Centres (CECs) are managed by village level structures which are elected bodies of the end users.
The launching of CECs is not automatic. Unless the community comes forward with reasonable amount of corpus fund (Rs. 10,000/-) and other physical contributions. It is an encouraging point to note that so far an amount of Rs.3.88 crores has been collected as corpus fund in 7846 CECs launched out of 10952 CECs sanctioned. Further in order to ensure the learners' attendance, the membership fee of Rs.1/- for individual for month has been collected in CECs.

The Government of India have sanctioned 6,370 Continuing Education Centres/Nodel Continuing Education Centres (CECs/NCECs) to 8 districts in 1st phase viz., Srikakulam, Visakhapatnam, West Godavari, Nellore, Cuddapah, Chittoor, Karimnagar and Nizamabad. Out of the above sanctioned CECs/NCECs, 6027 centres have been started in those districts so far and are under implementation.

Continuing Education Projects under the scheme will be provided financial assistance on 100% basis by the Central Government for the 1st 3 years from the date of issue of formal sanction. For the next two years the extent of central assistance will be limited to 50% and the remaining 50% shall be shared by the State Government after a period of five years, the Central Government will not extend any financial assistance for continued running of established CECs. The State Government shall then take over the responsibility for continued running of CECs through Panchayat Raj institutions or other local bodies.
The Government of India have approved the 1 Year cost of Rs.15.76 crores and released Rs.7.88 crores so far.

- In 2nd phase the Government of India have sanctioned 4582 CECs/NCECs to another 8 districts viz., Vizianagaram, East Godavari, Krishna, Rangareddy, Adilabad, Medak, Waranagal and Khammam. Out of the above sanctioned Continuing Education Centres/Nodal Continuing Education Centres, 1819 centres have been started in those districts so far and are under implementation.

1.10 Total Literacy Campaign (TLC)

1.10.01 Concept

The National Literacy Mission (NLM) was launched in May, 1988 to bring out 80 million illiterate persons in the 15-35 age group within the literacy ambit by 1995. The emphasis of NLM is on a campaign approach.

The Total Literacy Campaign (TLC) approach is area specific, time bound and volunteer based. The total literacy campaign at the district level has been accepted as an effective step towards removal of illiteracy from the nation. Literacy, dovetailed with aspects such as consciousness, ability and value orientation, has been the objective of this campaign, that is, education that goes beyound merely imparting the knowledge of the three R’s (Reading, Writing and Arithmetic). It is the realization that literacy will be sustained only if it is coupled with knowledge related to consciousness, ability and value-orientation, that makes the campaign go beyond literacy.
Sustainable literacy also calls for broad-based, post-literacy programs where by the initial campaign can graduate into a movement on a long term basis.

First Total Literacy Campaign (TLC) was conducted in Ernakulam district in Kerala in 1989. The success of this TLC creates a new trend in India literacy programs. As of today in 429 districts out of 520 district of the country campaigns are going on for eradication of illiteracy involving all sections of the people-students, teachers, youth, women's organisations, voluntary organisations, employers, trade unions, paramilitary forces and others. The real value of the literacy campaign will be judged only by the number of persons made literate according to NLM norms.

The success of the NLM authority rests on the mobilisation of the social forces and achieving participation of the vast majority of the people. The magnitude of conceiving total literacy campaign with such national proportions is an mind boggling proposition. The TLC is basically a voluntary action oriented and community based education. Implemented through district administration of the planned districts, total literacy for the statistical purpose is conceived as 70.00 per cent achievement of literacy for the total population in the district where TLC is being implemented.
1.10.02 Objectives

The Objectives of functional literacy presented by National literacy campaign implies:

♦ Achieving self-reliance through literacy and numeracy.

♦ Becoming aware of the causes of one's deprivation and moving towards its amelioration through organisation and participation in the process of development.

♦ Acquiring skills to improve one's economic status and general well being.

♦ Imbibing the value of national integration, conservation of environment, women's equality, observance of the small family norm etc.

1.10.03 Characteristics

- Literacy as a means of empowerment and development.

- Well-defined goals
  - Area specific
  - Time bound
  - Total coverage for given age group.

- Volunteer Based approach
  - Under Zilla Saksharatha Samithis
  - Participation of all sections of the society
  - included NGO's
Environment building and mass mobilisation
- Jathas
- Folk & Electronic media
- Person to person contact
- Conversion and pledges

Improved pedagogy with emphasis on learning outcomes.

low cost
- Rs.65-100 per learner for literacy phase
- Rs.40-50 per learner per year for post literacy phase.

Stress on post-literacy continuing education.

1.10.04 Operationalisation Steps

1. Pre-Jatha
- Consultation and consensus
- involving political parties, teachers, students, cultural groups.
- identification of core team
- project formulation

2. Creation of organisational structure

ZSS
Block/gram panchayat/village level structures.
- Orientation of personnel

3. Survey
- For enumeration
- For interactivity
- For identification MT/VT (Monitor/volunteer)
4. **Jatha**
   - Cultural groups visits every village
   - Standardised Messages
   - Repeat - Jatha as necessary

5. **Teaching/learning material development**
   - Local relevance
   - Conforming to IPCL
   - Incorporates National Values.

6. **Training**
   - Through RP (Resource Person), and MTS
   - Training of volunteers
   - Primer specific
   - Recurrent training
   - At least 9 days

7. **Literacy instruction**
   - Instruction duration 200 hours roughly
   - Volunteer - learner average 1:10
   - Community pressure for regular participation
   - Sustained motivation

8. **Monitoring and Evaluation**
   - Ongoing progress and quality monitoring
   - External agency on sample basis
   - Learning level related

9. **Followed by post-literacy / continuing education.**
1.10.05 Importance

a. Followed by post-literacy/continuing education

The NLM after thorough analysis of the previous adult education programs reflected that there are a variety of reasons that hindered the progress of literacy in the country.

* The learning environment was found to be lacking in basic amenities conductive to learning.

* Functions, particularly instructors, were not properly trained.

* Learners motivation being low, attendance was low and dropout rate was high.

* It is reported that while learning the 3 R's, functionality and social awareness were not adequately covered.

* There was no effective mechanism for post-literacy efforts to sustain what had been taught.

* Bureaucratic procedures made administrative support difficult particularly for voluntary agencies.

The traditional methods/approaches used for removing illiteracy are not yielding the results expected, though lot of money is spent and hence, the need for campaign approach which is result oriented, time specific, area specific, age specific and volunteer based with adequate arrangements for post-literacy and continuing education.
1.11 Total Literacy campaign in Kurnool District

The Total Literacy campaign was launched in this district on 28-06-1990 and the actual teaching phase started from 14-04-1991 to cover the illiterates in the age group of 15-35 years.

At the time of launching total literacy programme in this district, there were 5,88,752 illiterates in the age group of 15-35. of them 5,84,027 were enrolled into the centres.

1. No. of illiterates identified 5,88,752
2. No. of illiterates enrolled in the centres 5,84,027
3. Dropouts who left the centres with out completing even primer - I & Before six months of starting the centres 1,93,292


1.12 Profile of Kurnool District

a. Origin The District lies between 14°-54N and 16°-11N in the latitude and 75°-50E and 78°-25E in the longitude.

b. Boundaries

The district is bound in the north by Mahaboob Nagar and on the south by Anantapur and Cuddapah Districts and west by Karnataka state and on the east Prakasam District.
c. History

Kurnool has been named after the centre in the district. In ancient days it was known as Kandenavolu. During those days people used to oil their bullock carts with the available custard oil abundantly. Hence it was named kandenavolu and subsequently Kurnool.

Kurnool was under the control of the Revati Cholas between 4th to 8th CBC later on Kurnool has been merged into the Kingdom of Western Chalukyas. In 1162 AD Prataparudra I, King of Kakatiya has extended his kingdom upto Srisailam. During the period of Ganapathi Deve, the entire district has become a part and parcel of Kakatiya empire. Kakatiya constructed Rudravaram and other villages in the District. Later the western part of the district was merged into Vijaya Nagar empire and eastern part into the hands of Reddi kingdom. After wards the Nawabs of Kurnool ruled the district as jagirs during Mughals and Jahir period of them Dawood Khan was the first and foremost pathan.

As soon as the completion of pathan’s period, Ibrahim khan, Aluf khan and Himmat Bahadur khan reigned the district. But some parts of the district have been captured and occupied by the Marathan rulers. In course of time, it was again brought under the control of the Nawabs of Kurnool. But by the wake of subsidiary alliance by Wellesley in 1800 AD Kurnool was captured by the British
Raj. Hence Aloof Khan continued his rule by paying huge tribute to the Britishers. Later Ghulam and Rasool Khan the successors of the Nawabs were captured by the Britishers on the ground that he had committed a treachery. From 1839 to 1858, the rule of Jagir was continued with the help of the Commissioner and the Military assistance and thereby a district Collector was appointed.

However some parts of the district were ruled by the Nawabs of Banganapalli upto 1686 AD, The founder of the Nawabs of Banaganapalli was Mahammad Baig khan.

d. **Forests**

Forests cover 3,18,250 hectares in the district. Almost 19.2% of forests are in the eastern and western parts of the district. These are in the Nallamala forest range as the outcome of abundant availability of teak, regai trees in the district. There is a Rayalaseema Paper Mill in Kurnool City. The greatest wild sanctuary centre is situated between Srisailam and Nagarjuna Sagar.

e. **Population**

In this district there are 15,22,618 male and 14,50,406 female populations a totalling to 29,73,024. The rural population is 22,04,924 and the urban is 7,68,100. The total number of labour is 13,40,980, of them, scheduled castes 5,18,108 (17.43%) scheduled tribes 54,455 (1.90%) and other labours are 3,13,315.
f. **Other Particulars**

At the time of the formation of Andhra State on October 1, 1953, Kurnool was the capital and made it as Municipality. There are two T.V. transition centres functioning in Adoni and Kurnool.

g. **Mandals**

The entire Kurnool district comprises 54 mandals, three revenue division, viz., Kurnool, Adoni and Nandyal and 894 villages.

h. **Literacy Position**

Literacy position of Kurnool district during the years 1951-1991 is given below:

<table>
<thead>
<tr>
<th>Year</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>19.6</td>
<td>4.3</td>
<td>12</td>
</tr>
<tr>
<td>1961</td>
<td>32.9</td>
<td>9.6</td>
<td>21.4</td>
</tr>
<tr>
<td>1971</td>
<td>34.5</td>
<td>12.7</td>
<td>23.8</td>
</tr>
<tr>
<td>1981</td>
<td>39.9</td>
<td>17.0</td>
<td>28.7</td>
</tr>
<tr>
<td>1991</td>
<td>53.2</td>
<td>26.0</td>
<td>39.9</td>
</tr>
</tbody>
</table>


The literacy percentage of the district increased from 12 in 1951 to 39.9 in 1991.
1.13 Summary of the Chapter

Education plays a vital role in the life of an individual. Similarly adult education is an important input for social economic development of the society. Recognising the need for adult education, individual and institutional efforts were made since a long time towards the eradication of illiteracy. Efforts for the eradication of illiteracy were made during pre-British period, British period and post independence period. Similarly attempts were also put in the state of Andhra Pradesh in general and Kurnool District in particular. Recent government have accorded much importance for the promotion of adult education. A number of illiterates were enrolled in adult education centres to impart functional literacy but there is much gap between enrollment and achievement. The present study is an attempt to probe the several reasons as to why the enlisting could not produce the coveted achievement.

The review of research relating to drop-outs is presented in the next chapter.