Chapter - II

REVIEW OF RELATED LITERATURE
(1) Yanadis – Socio-economic Aspects
(2) Studies on Performance of Adult Learners
(3) Studies on Motivation
(4) Studies on Community Support
(5) Studies on Attitude
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Research is a systematic and creative activity to discover new facts and to obtain seek an adequate solution to the problems. It helps to promote the theoretical and practical aspects of knowledge of any academic discipline. It is a powerful tool to check the efficiency of the existing ideologies, programmes, procedures, methodologies and techniques. It is highly essential to suggest new approaches, flexible methods and effective ways of deploying resources. It is necessary to establish empirical relationships. Its role is vital in generating workable solutions to the field problems through objective methods. Research is a continuous process and without adequate research any field of activity cannot flourish and adult and continuing education as a practical discipline with field oriented programmes is no more an exception in this direction. Bhola (1967) rightly feels that 'a professional area like adult education needs not only researchers and research studies but also a research tradition'. Draper (1973) says that much research needs to be done on adult education in India with reference to backward communities and scheduled tribes.
The review of related literature is presented under the following headings:


1. **YANADIS – SOCIO-ECONOMIC ASPECTS**

Yanadi – Origin

In South India, Andhra Pradesh has the highest tribal concentration of population (50,24,204 according to 2001 Census). Among the states, Andhra Pradesh is on the Eastern side of the Indian Peninsula and is located in the South-Eastern part of India. Geographically the entire state is divided into three regions; Coastal Andhra, Rayalaseema and Telangana. There are 33 Scheduled Tribes with different traditions, socio-cultural and economic levels, inhabiting the State. Yanadi, Yerukala and Sugali are the major tribes in Chittoor District.

Origin

Various views have been expressed by various people about the origin of the Yanadi. Thurston (1903) says that “it is the subject of much etymological speculation”.

According to one derivation the word, Yanadi is a corrupt form of the Sanskrit word ‘Anadi’ (a = not; adi = beginning) which means ‘without a beginning’. It indicates that the tribe is aboriginal (Ranga Rao, 1901; Subbarao, 1931; Raghavaiah, 1944).
Another derivation is based on the Sanskrit word ‘Anadi’ (grammatically the word is a compound of ‘Naadi’; na = privative, adi = beginning) and it means “those whose beginning is not traceable”. It reveals that the tribe is an indigenous group (Ranga Rao, 1901).

Some derive the term Yanadi or Enadi from ‘Anatha’ or ‘Anathalu’ which means ‘helpless’, ‘orphan’, ‘destitute’, or ‘unprotected’ people. This seems to be the most plausible interpretation given to the word Yanadi, which is supported by mythological and historical life style (Thurston, 1909).

The existence of cultural similarities between the Yanadi and Chenchu led to the inference that both the tribes were originally one and the same but later the “Chenchu got down the hill and become a Yanadi” (Raghavaiah, 1962). It is also argued that the original name of those people might have been the Chenchu by which name also they are still known (Raghavaiah, 1962).

The original home of the Yanadi is supposed to be Sriharikota island in Nellore District (Ranga Rao, 1901). Because of subsequent spreading, they were found on the sea coast from Chengulput in Tamil Nadu to Ganjan in Orissa and the Nallamalai Hills in Andhra Pradesh (Subbarao, 1931; Raghavaiah, 1962).

Formerly, the Yanadis were listed as a Criminal tribe, but later were classified as excriminal or denotified tribe.

Traditional Culture of the Yanadis

Prior to the establishment of British administration, the Yanadis were described as “a rude class of people” (Shortt, 1864) who were in a “State of barbarism” (Stokes, 1867). The British officials described the Yanadis as ‘wild’ and a ‘peculiar’ tribe or race.
Physical Features

The Yanadis are characterized by the dark skin colour among the males, while the skin colour varies from dark to brown among the females. They are predominantly long headed with scanty hair, pointed chin, no whiskers and a scanty scraggy beard over the front part of their chin.

Dressing Pattern

The traditional dress of the Yanadi was the scantiest. The men had seldom anything but a long strip of cloth called Gochipatha (a rag), one end of which is fixed to cover the male organ in front and the other end drawn behind the legs and fastened to the loin string at the back. The women wore the merest rag of a cloth. The men tied their hair in a knot, usually on the top of the head, the women had their hair flying loose. Yanadi men sometimes wore nose-rings and women wore bangles and ear-rings. The women endeavoured to imitate the caste women in their vicinity by smearing saffron on their persons and over forehead, putting a spot (bottu) of red precipitate between the eyebrows (Shortt, 1864; Stokes, 1887).

Economic Activities

About four hundred years ago, the Yanadi had the best environment, surrounded by thick jungles, sparsely populated peasant villages and mostly uncultivated land. This environment remained undisturbed for two and half centuries. The Yanadi enjoyed his traditional way of life. He used to live on forest produce by honey collection, fishing, hunting fowl and collecting roots and fruits. At that time they were very primitive. They used primitive implements.
At the beginning of the 20th century, the Yanadis continued to be primitive. The animistic nature of their religion, the production of fire by friction, the primitive hunting and fishing stage in which a large number remain, the almost raw animal food which they eat, after merely scorching or heating the flesh of the animal they kill, indicate that the Yanadi have not emerged from a primitive stage of culture (Thurston, 1909). The technology used in exploiting the environment was characteristically simple and was almost entirely dependent upon human energy plus fire.

The Yanadis had no definite occupation of their own when they settled in the plains. The caste system bolted the door against them. Coming from the tropical forests where they subsisted on fruits/roots etc. which they could get without much exertion, the Yanadis found themselves in a peculiar environment/where there was no scope for primitive occupations and where bread could not be earned without manual labour. They came across people with similar cultural status and adopted thieving as a profession/though ostensibly they pretended to follow some other occupation. Most of the Yanadis worked as domestic servants; some of them became watchers and a few turned as scavengers. Yanadi women worked as household maid-servants. All these afforded them lots of opportunities for obtaining information which was used for the commission of theft.

Under the provisions of the preventive sections of the Indian Penal Code it was thought that registration of the Yanadis as ‘Donga Yanadis’ or thieving Yanadis will help the tribe to gradually settle down to honest living.
Occupational Structure

The traditional occupation of the Yanadis consisted of food gathering, hunting and fishing. Apart from the collection of jungle produce, majority of the Yanadis collected roots/tubers/fruits/leaves and vegetables from the jungles for their own consumption. The Yanadis had great knowledge of the forest flora and the use of the various trees and shrubs which yield good firewood.

Collection of Forest Products

The following list of minor forest products chiefly collected by government Yanadis is given in Chittoor District:

Kanuga (Pongamia glabra), Sarasaparilla (Hemidermus indicus), Nux vomica (strychnos nux vomica), Tangedu (Cassia anriculata), Soapnut (Sapindus trifoliatus), Archilla weed (lichens), Ishwarac (Aristolochina indica), Vishabuddi (Sida carpimifolia), Kukkapala (Tyloplora ashmatica), Rattan (Calamins Rotang), Tamarind (Tamarindus indicus), Neredu (Enginea jambolana), and Surati bark (ventilago madraspatana)

They made fire by the primitive method of friction. They obtained two dry pieces of Sebesten wood (Nakkeru chettu). Pressing one piece against the other and making a rotary movement and by means of rapid friction they made fire. They boiled the roots and leaves they had collected and ate them.

Among the fruits and roots the Yanadis ate Yalla-gaddalu (stamen tubers) and palmyra (Borassus flabelliform) figured prominently. The former plant produces a bundle of tubers. The Yanadi dig the ground with a thunga (a kind of axe having a rectangular blade fixed to a 20 to 30 centimeters long wooden
shaft) to extract the roots. The small branches and roots of the plant were cut with a vamkathi (a curved thick iron metallic blade fixed to a 20 to 30 centimeters handle). These tubers were collected in a basket made of palmyrah leaves. During winter and early summer, males/females and older children used to go to the forest in the morning with a basket, knife, digging stick, vamkathi and tankaru, and return to their huts in the evening with basketful of tubers.

The forest produce collected by these people included kunkudukayalu, shikakay (soapnuts), Karakkayalu (gall nuts) / parika kayalu (zaziziplus. maritiana), bicki, regu, neredu (elaeodendrum glancium), alii (raemecylon umbellatam), eetha (phoenix sylvesstris), beera (hugonia mytax), donda (coccinia indica). Generally, women and children collected these fruits on their way home from work or when they went to collect firewood.

**Honey Collection**

Yanadis were experts in honey taking. Four types of honey was collected Thorra thene (Furrow honey), Musarithe (flocking honey), Perathene and putta thene. Thorrrathene is said to be the sweetest of all the varieties. To collect the honey, smoke was produced with green leaves and was brought to the honey comb. The bees flew away due to the smoke, leaving the comb. The honey was taken out of the combs which were deposited in tree holes or hollow cavities on the trees (thorrathene). In the case of Musari thene, leaves of the Gonji tree (glycasmis manritiana) were chewed and blown into the furrow of the tree where honey bees flocked. Due to the smell of the leaves, the bees flew away. When the bees left the comb, the honey was collected. Honey was also obtained from the bee hives in the anthills (putthathene). The honey combs

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deposited in the rock, crevices and gorges (Perathene) were collected with the help of a long ladder (chitti), a long strong rope and a basket (butta) and an earthen pot (kunda).

The skill of the Yanadi in collecting the honey was described in the following terms: The Yanadi gathers honey from the bee-hives on hill tops and cliffs, 100 to 200 feet high precipitous and almost inaccessible and perilous to reach. The man climbs down with the help of a plaited rope and plaint bamboo fastened above to a peg driven firmly into a tree or other hard substance and takes with him a basket and stick. He drives away the bees at the first swing by burning grass or brushwood beneath the hives. The next swing takes him closer to the hive which he pokes with the stick. He receives the honey comb in the basket and the honey flows out of it into a vessel adjusted to it. When the basket and vessel are full he shakes the rope and is drawn up by the person in charge of it, who is almost always his wife's brother, so that there may be no foul play. He thus collects a considerable quantity of honey and wax, for which he receives only a subsistence wage from the contractor who makes a big profit for himself (Thurston, 1909).

Fishing

Fishing is the major economic activity of Yanadis. The catch of fish varies depending on the climatic conditions. They had extensive knowledge of different types of fish of which the important were Valuga chepa, Murrel or Korremenju (doke), Malugu (eel), Bommaday (aural) and some other varieties of fish. Compared to honey collection and hunting, fishing required more tools and a high degree of skill.
Traditionally, the Yanadis fished at night by torch light. About the fishing activity of the Yanadis, Shortt (1864) observes: They fish at night by torch light. It is difficult to ascertain correctly whether that habit originated with the Yanadis or other native fishermen, boatmen and other lower castes who resort to the same means. The Yanadis take dry palmyra leaves and roll them tightly together with twigs of other trees; this is lightly bound with green fibres from various fibre-yielding plants in the jungles. This is lighted soon after dark and the torch bearer starts for the back water with three companions, each of whom has a conical basket about three feet in height, the base having a diameter of twenty four to thirty inches. At the apex there is a small opening to admit the introduction of hand. These baskets are made of bamboo slips tied together and having interstices like a bird cage which will scarcely admit the introduction of the little finger; each man has a fish bag of plaited palmyra leaves tied to the string around the waist. The torch bearer wades in water upto his knees or to his waist, one of the other walks on either side and the third walks behind/keeping close to the torch holders, heels. The fish are attracted by the glare of the light, and when they approach the torch holder, the man at his side, or the one behind covers them up with his basket which he presses through the water on to the bottom with one end, while he places it in the bag at his side. They frequently meet with much success. They consume the fish themselves for the most part, but sometimes barter it for other articles in the surrounding villages (Shortt, 1864).

Fishing Implements

The implements used for fishing are Ootha, Mandam and Galem (angler), Kbdam (basket trap), Juvva (tube trap), Visuruvala (cast net) and Chepala butta (fish basket).
Ootha

It is prepared by a 90 centimetre length bundle of dried sticks of neredu and gongi (glycosmis manritiana) trees. These are tied parallel to each other into a tumbler shape with the help of a creeper (nulla theega). To give shape and strength one big cane frame circularly bent is fixed inside the thin sticks at the middle and a small circular cane frame through which a hand can be inserted at the narrow and tied with a cane reed to the thin sticks. Mandam is like javeline with a "U" shaped iron piece fixed to the thicker end of a long pole. The metal has bar inside the "U" shape.

Galem

It is prepared by a stick of the two metres in length, thick at one end and very thin at its tip, to which a strong thin nylon thread is tied. The other end of it is entangled with hook. To this hook they attach earthworms as a bait to attract the fish. Galem is used for deep water fishing.

The Kodams are nothing but traps made of coconut leaf midvains. The fish moving along with water, enter this trap and remain there. This is used usually in flowing water.

Cast net (Visuru vala) is used when there is much water. The net has small holes and this is laid at the corners of the water at some depth. The net submerges in the water ranging from 3 feet to 7 feet. In the direction opposite to the net laid, they make instictions in the water so that the fish move towards the net and get caught in the holes of it. This method of fishing comes under the major means of fishing. In knee deep water Yanadi carefully watch the movements of the fish and when the fish comes close, Ootha is immediately put over the fish and it is pressed against the ground. When the fish is trapped in the Ootha, it is removed from the Ootha from the top.
Mandam is used for catching big fish. Yanadi quietly watch the fish lying in the mud, and the mandam is used to pierced with a strong stroke the fish and they slowly remove the fish with the other hand from Mandam.

Hunting was another food producing activity of Yanadis. The Yanadis organized both communal and individual hunting. Hunting began with the summer and ended with the rainy season.

The hunting equipment consisted of sikkam vala (rabbit net), bow, arrow, vuchchu (rat trap) and bird traps.

The Yanadis were good shikaris (huntsmen) and devoid of fear in the jungle. They held licences under the Arms Act, and being good shots were great at logging tigers, leopards, porcupines and other big and small game (Thurston, 1909). Both elders and youngsters went to the forest. They hunted sambar deer, rabbits, wild goat, Duppulu, Adavikollu, bear, squirrels, pigs and porcupines with the help of dogs.

They traced the hideout of the animal after identifying its footprints and disturbed the animal. When the animal ran to escape, the dogs chased it. As soon as the dog caught the animal, the Yanadi relieved the animal from the dog.

Rabbit was the most commonly hunted animal. Generally rabbit hunting was carried out collectively. Six or seven people followed the rabbits in a circular line and managed to drive them into nets.

They also trapped rats and bandicoots and ate them. They catch bandicoots by a special method known as 'Voodarapettuta'. A pot is stuffed with grass into which fire was thrown. The mouth of the pot is placed against the
hole made by the bandicoot and smoke blown into the hole through a small slit in another part of the pot. The animal becomes suffocated and tries to escape through the only aperture available, made for the occasion by the Yanadi and as it emerges is killed (Thurston, 1909).

The Yanadis are adept at catching snakes. They are fearless in catching cobras, which they drew out of their holes without any fear of their fangs (Ranga Rao, 1901). They pretend to be under the protection of a charm while so doing.

The Yanadis were also experts in catching the insects during the rainy season, Isullu (winged termites) appeared in great number in the ant hills or snake mounds. In these times the snake mounds were dug out for collecting insects. All members of the family collected the insects. These insects were gathered in baskets and roasted on fire. They kept a small quantity for themselves and gave the remaining in exchange for other non-vegetarian food.

The Yanadi Hut

The technology used in constructing the dwelling of the Yanadis coordinated with the natural conditions. The raw materials for house construction were obtained locally. The hut (gudise), oval in shape and circular at the base, without ventilation, was an all purpose enclosure. The typical hut of the Yanadi had a stooping roof that could arrest the entry of winds and mosquitoes.

Social Structure

The family was an independent economic unit, it provided food, shelter and clothing for its members. Each family had its own shelter namely the conical hut (gudise) which was crudely built with twigs and fibre, seven feet high
at the greatest, with a small entrance through which men would almost creep. The hut afforded protection from the sun and the rain, but the family members cooked, ate and slept outside the hut (Ranga Rao, 1901; Subba Rao, 1931).

The family size was large. Each family had a large number of children, because the tribe was prolific. The child bearing age of the woman ranged from sixteen to forty five years and the highest number of children produced by an individual was nine (Ranga Rao, 1901).

Father was the head of the family. All authority was vested in him. Ancestry was traced through him only. All the members according to age and sex participated in the procurement and preparation of food materials.

The interpersonal relations within the family were kept harmonious. A wife lived most of her time in her husband's house because, to a Yanadi the company of his wife was indispensable.

Generally, the siblings were affectionate and kind to one another. The relations between them and their maternal uncle were cordial.

The Yanadi organized themselves into isolated migratory families to solve the problems of subsistence and interpersonal and interfamilial relations. The ability of Yanadis to experience the pleasure of social interaction was demonstrated by their coordination in hunting, occasional cooperation in fishing, generalized reciprocity, recreational pattern when the families were in proximity, life cycle rituals and assistance from relatives and shamans.

Traditionally, they had no valuable family property. They had meagre material possessions. A mat, a pot, and an iron axe formed their entire property (Subba Rao, 1931). The Enadi has nothing to call his own. His ever shifting
residence, for want of a permanent habitation, was dried up in his love for hearth and home. The little hut is seldom provided with any door. Except half-a-dozen broken or half broken pots which are his utensils, a farm dateleaf mat, a palmyrah-leaf, fish basket, a middle sized stick with a sharpened edge, a thin bamboo fishing rod, there will be nothing else in our Enadis, hut which can be called property (Raghavaiah, 1944).

Wife and husband had exclusive rights over their properties. Father's property was equally shared by all his children. Any disputes with regard to the inheritance of property were settled by the maternal uncle.

Maturity generally precedes marriage. Selection and elopement were common occurrences, and divorce easily obtained. Adultery was no serious offence; widows may live in concubinage; and pregnancy before marriage was not a crime (Thurston, 1909).

Few rites were performed at the time of naming a child. Puberty rites for girls were absent.

Religious Life

Traditionally the Yanadis were described as "animists" (Bosewell, 1873). At the beginning of the present century they were called "animists", "zoothesists" and "Hindus in religion" (Ranga Rao, 1901).

Chenchudevudu seems to be the traditional God of the Yanadis. Chenchu was the household God as well as the tribal God. They worshipped along with Chenchu, the snake God and certain trees among which the Aruka and the Margosa stand prominent. The places of worship were not temples, but homes called Devara Indlu (houses of the Gods).
The deities were represented by "idols at Sreeharikota island (a wooden idol); bricks and stones; pots of water with Margosa leaves; images of Gods drawn on the walls of their houses; or mere handfuls of clay squeezed into shape, and placed on a small platform erected under an aruka tree", and in this context the main point was "the simplicity of the faith, not the grandeur of the representative" (Ranga Rao, 1901). The Yanadi believed in Omens. When they set out for crime, the sight of a snake or a cat was deemed an evil omen (Subbarao, 1931).

Haimendorf (1942) described the primitive economy of the Chenchus and related it to their seasonal nomadism. In South India, the credit for initiating the study of culture change on a scientific line goes to Aiyappan. With a strong background in functional theory, he initiated a systematic study of the Nayars of Malabar (Aiyappan, 1944). The Iravas were studied by Aiyappan (1965) and the results were published in the book "Social Revolution in a Kerala Village".

Srinivas (1952) conducted a study on "Religion and society among the Coorgs of South India". This study contains a detailed analysis of the Coorg's joint family. It is mainly concerned with the examination of the role of religion in social life.

Recently, Sociologists, have shown interest in the tribal elites. Sociologists have focused more on the structure, recruitment, socialization and enculturation processes of the Indian elites. Sirsikar (1970) has studied rural elites of (elected leaders of Zilla-parishads) Maharashtra and has tried to find out the motivations which made them participate in politics and their value orientations relating to their social and economic background. He has also analysed the relationship between support bases of these leaders and the
power linkages which they establish with the state level and national level leaders basing on the following:

Crooks (1897) in his book, 'Tribes and Castes of the North Western India' and Ethoven (1922) in his book, The Tribes and Castes of Bombay, have noted certain characteristics social, economic, political and religious features of the tribes. Raghavaiah (1968) in his work, Tribes of India and Tribes of Andhra Pradesh has made a brief study on Yerukalas and their spreading in India and Andhra Pradesh, Vyas and Mann (1980) and study on Indian Tribes in Transition has made a number of derivations on tribals, ideological and realistic aspects and how the cultural traits are being transmitted from one generation to the other. Ghurye (1963) in his book, The Scheduled Tribes, brings out the problems of Scheduled Tribes and the reasons for their low position in society.

Vidyarthy (1966), study on the Malers presents their life in the frame work of "nature-man-spirit complex". In another work (1968) on a tribal village of Chotanagapur, he brings out how the Manjhi tribe has attained the status of a caste in the Munda village of Ranchi. These researches open up new areas of understanding about the changing tribes against the background of the mainstreams of Hindu social organization.

Kapadia (1947) has given evidence of close familiarity with Sanskrit texts of various periods and of an understanding of the differences between the stand-points of various Smriti writers, law-givers and commentators. His Hindu kinship based on classical texts, deals extensively with the ideological and jural bases of Hindu kinship. The study further deals with these institutions among Hindus and Muslims, taking cognizance of caste-wise and area-wise variations.
in custom and tradition, and also incorporates the consequences of contemporary sociological and socio-psychologicalresearches in these spheres.

Shah (1964) study based on the analysis of the sociological and anthropological literature on the Indian family, containing a detailed account of the inadequacies, overlaps and confusions that are found in the use of terms and concepts in field-based studies in talking about the nature of, and changes in, the institution of the family.

Madan (1965) "Family and Kinship" presents an analytical description of the family organisation of the Pandits of rural Kashmir in the wider context of their kinship organisation. Offered as a study of the Brahmin community in the south-eastern Kashmir, this study draws its illustrative content from three villages of the area. In delineating the role of kinship, an articulating principle in the "Kashmiri Pandit's life", the study has "tried to determine the structure and functioning of the domestic groups in the Kashmiri Brahmin society, and further attempted to analyse its interrelations with other wider groupings and categories of kin".

Milton Singer (1968) presents the preliminary results of a study of nineteen industrial leaders done through the collection of their family histories. He takes an account of those factors that are generally regarded as destructive to the joint family, such as residential mobility, occupational mobility, scientific and technical education, modernization and examines them in relation to the Family. Mukherjee, (1969) study on the "Family in India" presents a novel and fruitful approach to the understanding of family structures in India.
Pauline M. Kolenda (1967) has used the quantitative data on composition of households (co-residential, commensal family units), available in various sociological and anthropological studies that have been done during the last two decades or so, to gain a comparative understanding of the family structures in India.

Anthropologists like Surjit Sinha (1973) have mentioned the formation and role of elites among the tribals. He discusses the role of elites in the tribal solidarity movements. The minority group of elites focuses on the "ecological cultural isolation, economic background and low status of tribals". These elites are responsible for bringing about change in the tribal society.

Bahadur (1977) has analysed the origin and the general characteristics of caste system. Social customs, like marriage ceremonies, religion, superstitions, songs, dances of various tribal people India were studied. In his another study (1982) "Society in Tribal India", he has made an attempt to present an account of some aspects of social life, such as caste system, housing, food, ornament, education and social custom of tribals.

Kulkarni (1979) who is the champion of the cause of tribals and weaker sections of society, analyses class and caste formations among the tribals and non-tribals of the Shahada tehsil of Dhula district in Maharashtra. He says the tribal and non-tribal elites exploit the general masses and this has provided an opportunity to the general masses to organise themselves and oppose the operation of elites. He observes that the "oppressive practices forced the tribals as well as the oppressed non-tribals to unite against the elites".
Pradeep Kumar Bose (1981) having focussed on the stratification pattern of tribals in Gujarat, says that the tribal peasants who own large tracts of land, work as elites. Their emergence is due to the benefits enjoyed by them from education and political influence. The tribal elites who are also rich farmers imitate non-tribal upper classes in matters of marriage, family and religion of the elite groups. He also observes, they are self-centred and exploit the general masses for their own benefit.

Kattakayam (1983) has studied the Social Structure and Change Among the Tribals, the process of social change among Uralies, an aboriginal tribe, the inhabitants of the high ranges of western ghats. The study has attempted to deal with their history, progress and the present conditions of their life.

2. PERFORMANCE OF ADULT LEARNERS

The success of adult education programmes depends upon the attainment of literacy skills by the learners attending the centres. The learners are expected to gain proficiency over the rudiments of literacy, namely, reading, writing and numeracy over a period of 3-4 months under literacy campaigns. Evaluative studies reviewed under the unit concentrated on the literacy attainment of learners as an integral part. The studies aim at the influence of variables like gender, age, caste, locality and income in analyzing the situations and suggest remedial measures.

Durrel (1958) found that age of the participants was not related to reading readiness. Stanton (1970) reported that participants of age group below the mean of 37.8 years made more significant reading gains than the group of the participants above the mean age. The study conducted by Council for
Social Development (1993) revealed that younger age group learners had better performance in 3 R's in relation to older age group learners.

Reporting on investigation carried out at Literacy House, Lucknow (India), Ahmed (1965) said that "women were found to do better than men in acquisition of literacy skills. 25 per cent of men failed in the test, whereas only 17 per cent of the women failed to qualify. 58 per cent of the men were good at reading comprehension, whereas 64.5 per cent of the women qualified as good readers. On an average, women completed the primer in 2.21 months well below the 3.12 months average of the total population.

Berke (1970) studied the achievement of adult Negroes and its relation to the educational background of the family. He found that educational background of family members influenced the performance of learners.

Shankar (1972) conducted an experiment to find out literacy attainments of two groups of adult literacy class participants: (1) participants in the classes conducted for a period of six months strictly according to the time schedule to finish the functional literacy courses and (2) participants in the classes conducted over an extended period of nine months to finish the same functional literacy course and the average literacy attainments of these two groups were compared. The findings of the study were: (1) the average writing speed per minute after nine months was more by 14 words than the average writing speed after six months. (2) Surprisingly, the average reading speed per minute was less by 24 words after nine months than what it was after six months. From these findings, it was concluded that when the six months course was prolonged and spread over nine months: (1) there was no improvement in reading speed but (2) the writing speed improved.
Simmons (1972) observed that the age of the participants had no influence on their reading achievement. Pillai (1976), through his study on participants of Farmers Functional Literacy Programme indicated that younger age group learners fared better in literacy tests as compared to those of the older age group. Rao (1983) reported male younger age as positive factor behind the performance of learners.

Directorate of Adult Education (1973) conducted a study on "Farmers Training and Evaluation Literacy: Technical Report of a Pilot Evaluation Study of FLIT Project in Lucknow District". The study was designed to provide feedback for extending the programme, to test methods for an expanded evaluation programme and to analyse pedagogic and socio-economic impact. The experimental method was employed. The data were collected through literacy attainment tests and an interview schedule. The main findings were:

The programme was aimed at improving the literacy skills of the small and underprivileged farmers in the 15-45 age group. It was noted that only 9 per cent were unable to read, 8 per cent could write at an average speed of 2.87 words per minute, 28 per cent could complete arithmetical exercises. The evaluation study conducted by Bikaneer Adult Education (1973) showed that women were a little better than men in acquisition of reading skills. Singh (1975) found that the literacy percentage among the upper castes was the highest. There was a significant degree of dissemination of literacy among the middle and lower castes. The middle castes were ahead of the lower castes in their achievement in literacy skills.
Venkataiah (1976) through his study on learners attending Farmers Functional Literacy Programme in Andhra Pradesh, found that the age of the participants was inversely related to the acquisition of reading skill and the performance of forward community learners was better in relation to other castes. Khajapeer (1978) through his study on reading achievement of Farmers Functional Literacy Programme participants reported that age and caste of the participants had no learning on their reading achievement. Family literacy index was positively and significantly related only to performance in reading, but not to performance pertaining to the other areas. Mathur (1976) in his evaluation study found that women were slightly better than men in reading skill.

Pestonjee, Laharia and Dixit (1981) in their second appraisal of National Adult Education in Rajasthan, found that men were better than women in achievement of literacy skills. Umayaparvathi (1982) made a multi-faceted study seeking to find out if achievement motivation and intelligence have anything to do with literacy achievement, achievement motivation and intelligence of women learners belonging to (a) urban and rural locations, (b) backward and schedule caste, (c) 15-24 and 25-35 age groups, (d) literate and illiterate families and (e) nuclear and joint families. The study concerns the weaker sections of the population, specifically schedule caste and backward caste women. The method is descriptive (survey), the techniques used are statistical and the tools employed are projective (T.A.T.) performance tests, language test, and interview schedule. The study found significant difference in literacy attainments between those who have high and low achievement motivation, between high and low intelligence groups and between backward
and schedule castes. Significant differences were also found between literate and illiterate families in literacy attainment, achievement motivation and in mean intelligence scores.

Rao (1983) made a comparative study of relative effectiveness of sentence and alphabetic method. He found that alphabetic method was better than sentence method. Further, within the alphabetic method, teaching reading for the first two months followed by writing was found more effective than the conventional alphabetic method in which reading and writing were done simultaneously. Kumaraswamy (1992) found that sex, age and caste had no bearing on adult learners in reading, writing and numeracy skills.

Indra Deva and Others (1992) evaluated the total literacy campaign of Narasingapur, West Bengal. With respect to performance of learners, it was found that majority of the learners were weak in recognising letters and letters of not frequent occurrence. The participation of men was higher than that of women in the centres. The main reason for low levels of achievement in literacy was found to be learners, failure to qualify in the writing ability. Only half of the sample of learners could attain the literacy levels as per NLM norms. Self-writing was not at all developed. That is why most of the learners secured very poor marks in letter writing and writing of address.

The University of Hyderabad (1992) evaluated the literacy campaign of Chittoor District. For drawing the sample, the external evaluation agency selected 16 mandals and 3 municipalities in the district. A sample of 3668 learners was drawn, 3 gram panchayats / wards were selected at random from each of the selected mandals / municipal wards. The study revealed that 77.9
per cent of the sample qualified in the test as per norms. The study suggested that though the literacy campaign aimed at total literacy of 5.9 lakhs illiterates, because of various factors, 1.9 lakh learners have not been benefitted. Hence, an extended 3 months campaign could help them attain the desired level of literacy.

Pabitra and Others (1993) through their evaluation study found that: (1) among the community groups (general, minority, SC and ST) the performance of the minority group was the best (95.52%). (2) The SC community (89.62%) was lagging behind other community groups in terms of overall attainment of literacy.

Ramakrishna et al. (1993) conducted an evaluation of total literacy campaign in the Union Territory of Pondicherry. With respect to literacy attainment it was found that all the sample learners were able to read and write their names and ninety per cent were able to read small words. Nearly two thirds of the learners were able to solve simple sums.

Ramachandra (1994) conducted a study on 'Reading Proficiency of Learners in the Total Literacy Campaign of Chinnagottigallu Mandal'. The findings of the study revealed that: (1) There was a significant difference between males and females in the mean performance of reading proficiency; (2) There was no significant difference between the younger age group and the older age group in the mean performance of reading proficiency; (3) Marital status of the learners had no significant influence on their reading proficiency; (4) There was significant relationship between the caste of the learners and their performance in reading. The performance of learners who belonged to the
backward caste and scheduled castes / scheduled tribes was lower when compared to the performance of those who belonged to forward castes; (5) There was a significant relationship between the reading proficiency of learners and their family income. Learners belonging to higher income groups performed better than the learners from lower income groups; (6) There existed a significant relationship between occupation of learners and their performance in reading proficiency and adult learners with low positive attitude towards adult education; (7) There was significant relationship between the reading proficiency of learners and the availability of physical facilities in the centres. Learners who belonged to centres where adequate material facilities were available performed better than those who belonged to centres where the physical facilities were poor; (8) There was significant positive relationship between reading proficiency of learners and the help and encouragement given by their family members, relatives, friends and community leaders. Learners who had better community support scored better than those who had less community support in their performance in reading; and (9) Regression analysis, considering adult learners, performance on ‘Reading’ test as the source of variance, indicated that factors namely, attitude, sex and material factors, had significant impact on their proficiency and accounted for 53.32 per cent of variance.

Kumaraswamy and Surendra (2004) conducted a study on Performance of Tribal Women in Khammam District. The major findings of the study are as follows: (1) Based on the women learners, performance out of 120 sample, 58% of the women learners, performance was of high level, 26% of the learners, performance was of medium level and remaining 16% of the sample
have performed at low level. (2) There was significant impact of factors like marital status, occupation, income, type of family and number of children on their performance. (3) There was no significant impact of age and caste on their performance. (4) The analysis also showed that married women, 25-34 years age group, Koya Caste, agriculture labour, more income, nuclear family and two and more children were found to be better performers in relation to their counterparts.

3. STUDIES ON MOTIVATION

Environment building has a major role to play in the implementation of literacy campaigns. It acts as a powerful tool to sensitise the public and to make it as a people’s programme. The following studies are reviewed under this unit.

Rao and Padma (1958) in their study assessed the interests of the illiterate adults who attended the literacy centres. It was found that 69 per cent were interested in literacy and that they wanted to become literate. Their interest in literacy was due to the following desires: To read the signboards; To read newspapers; To gain more knowledge; To escape the stigma of affixing thumb impression on documents; To help other illiterate workers by reading papers and writing letters for them; and To teach their children. Those illiterate workers who were not interested in the literacy course gave the following reasons for their lack of interest. (1) Too old to learn; (2) Personal problems; (3) Child education is more important than adult education; (4) Better to depend on their children than spend time in acquiring the literacy skills.

Bhandari and Mehta (1974) undertook a study to find out the motivating factors which influenced adults to attain the literacy standards. The study was
conducted in Udaipur District of Rajasthan. The nature of the classes, in which participants studied, represented the traditional literacy and the modern functional literacy classes being run simultaneously under the auspices of Sevamandir, a voluntary organisation devoted to adult education. The sources of influence in joining the literacy and functional literacy classes as perceived by the persisters and dropouts were as follows: There was a relationship between reasons of influence to join the literacy or functional literacy class and completion and non-completion of the course. 43.13 per cent of persisters and 48.08 per cent of dropouts were found to be influenced by the factor of self-motivation in literacy and functional literacy classes. Teachers were found to be equally important for persistency for functional literacy class and relatives were the next source of persistency. For dropouts, interesting results were found. The instructor could not create interest among the adult learners and, as such, a large number of dropouts were due to the poor impact of the teachers. This was the major factor for dropouts.

Patel and Pandya (1974) conducted a study to know the purposes of farmers who had joined the training classes organised by the centre, Navasari, Valasad District, Kerala. It was revealed that the farmers joined training classes to get knowledge, to improve their farming, to utilize time in a better way and to get money from the farmers training centre.

Nanda and Beri (1974) undertook an investigation into the perception of the advantage of the literacy programme by the adults attending adult literacy centres in Patiala Circle. The sample includes both men and women. The study revealed that the biggest advantage of literacy as perceived by the adults was
acquisition of reading skills (86 per cent male, 75 per cent female). The other advantages in attaining literacy in the literacy centres as perceived by the adults include increase in knowledge (58.5%) help in sewing and embroidery (95% among female), help in attaining further education (44%), help in agricultural production (36.5%) and help in domestic affairs (31% among females). Further, the sample indicated that adult literacy attained by other adults earlier had proved useful in the following areas – reading (66%), keeping accounts (11%), writing letters (7%), help in domestic affairs (5%), help in agriculture production (3%), knowledge about country (1%) and knowledge about health and hygiene (1%).

Hebsur, Aikara and Herniques (1982) observed significant lower rate of dropout in those adult education centres where there was support from the local leaders and government officials. Acharji and Mitra (1983) found that as many as 87 per cent of the learners interviewed were motivated by their relatives and friends to become literates.

Manoharlal and Rajeswara Mishra (1982) mentioned in their evaluation report conducted in Bihar that only a small number of adult learners joined the centres with the objective of learning about agriculture. Ganguli et al. (1983) found in their evaluation study conducted in Bihar that 75-80 per cent of the learners considered acquisition of literacy and numeracy skills as their prime motivation for participating in adult education programme.

Visaria and Mathew (1983) reported that the learners who joined the centres for learning with the encouragement of relatives were few in number. Further, a notable feature was that the learners did not receive any opposition
from anybody i.e., family members, relatives and village leaders to participate in adult education programme for acquiring literacy skills.

Seth (1984) conducted a study on "Motivation in Adult Learners participating in the Functional Literacy Programme in Delhi". The study was concerned with women only. The major findings of the study were as follows: A significant relationship existed between main occupation of the family and the attitude of the learners towards literacy. They do not have level of aspiration involving risk. There is some evidence of social awareness which has been created as a result of the functional literacy programme. There is a significant relationship found between the gains in literacy skills and continuous participation in the programme.

Janardhan Reddy (1987) conducted a study on "Factors motivating the learners to join adult education centres as perceived by the instructors". Seventy adult education instructors working in Chandragiri Block and Tirupati Municipality of Chittoor District, Andhra Pradesh were randomly selected. A checklist comprising 14 items was developed specifically for this purpose. The findings revealed that acquiring literacy skills had emerged as the main motivating factor for joining adult education centres. The other important reasons for participating in adult education programme were: to learn to put signature, to read bus names (name boards), to read and write letters, to get new information, to learn numeracy and to read newspapers. The other reasons were to help their children in their education, to gain knowledge about health and agriculture, to read cinema posters and to appear modern in their behaviour. The perceived benefits of literacy are more social in nature rather than economic.
Sardar Patel Institute of Economics and Social Research, Ahmedabad (1993) evaluated the literacy campaign, Ahmedabad (Rural Gujarat). The agency observed that planning, implementation and monitoring of the literacy campaign was reasonably well designed despite numerous administrative, organisational, financial and socio-psychological constraints in the rural areas. The agency viewed that adult education cannot be viewed in isolation. It is a part of overall development process and, therefore, its linkages with the other aspects of the growth need to be made more effective and durable. Evaluation of literacy campaign Kutch District (Gujarat) was conducted by the Sardar Patel Institute of Economic and Social Research, Ahmedabad (1993). It was found that (1) the literacy campaign suffered a setback due to factors like: indifferent attitudes of the village leaders, inability of learners to spare time for literacy, lack of proper media support, ineffective co-ordination between different departments, paucity of interest evinced by NGOs. The help of various sections of the community was not sought by the literacy authorities. Involvement of NGO's in the literacy campaign was not quite up to the mark.

Evaluation of literacy campaign Khedia District (Gujarat) was conducted by Sardar Patel Institute of Economics and Social Research, Ahmedabad (1993). The external evaluation agency has provided the following observations in their report. (1) The campaign, by and large, was successful in building up a congenial environment for the introduction of the campaign in the district. (2) The community involvement in the literacy campaign was not found to be satisfactory in as much as the Panchayat co-ordinators, school chiefs and other leaders who were generally responsible for influencing public opinion had not evinced interest in the campaign or were disassociated from it in several
villages. (3) The primary school teachers have not shown the enthusiasm for the campaign in the absence of the proper incentives that would have been provided to them.

Andhra University (1994) based on its evaluation of total literacy campaign of Srikakulam District, suggested that, 1. The environment building activities should be closely related to the local dialects, representing the living conditions of the people and the target group. 2. The educational campaign should be planned in such a way so as to complete the target within a period of 6 to 9 months, taking into consideration, the seasonal occupations of the learners. 3. In environment building, popular folk performances should be given priority. 4. With regard to the organisational aspects of the campaign, services of the established Department of Adult Education, District level Officers, young and committed people may also be explored.

Sowjanya (1994) conducted a study on 'Motivational factors influencing the enrolment of illiterates in the literacy centres under Literacy Campaign' of Chittoor District. The motivational factors identified with regard to learners include: (a) Finding the solution to the problems in the family life. (b) Knowing that health and environmental hygiene is imparted in the literacy centres. (c) Adopting a local person as volunteer. (d) Explaining that the literacy would enhance the social status. (e) Adoption of informal methods of education. (f) Creating an awareness about the opportunities for further education. (g) Explaining that literacy is required to prevent cheating and to achieve self-reliance. (h) Motivation from friends, relatives and neighbours. (i) Visiting house to house and explaining the need for and the importance of literacy in overcoming poverty. (j) Involving literacy experts and educated youth as
members in the village literacy committee. (k) Organising exhibitions to popularise the importance of literacy programme. (l) Telecasting literacy songs and dramas. (m) Publishing literacy advertisements and articles in newspapers. (n) Using kalajathas and audio-visual aids.

Sudhakara Reddy (1997) with respect to evaluation of total literacy campaign, Chitradurga District, Karnataka State observed that environment building activities were given top priority and the kalajatha artists were duly trained. Kalajathas, meetings and rallies were organised at all places including remote villages. Conventions involving various cross sections of the people were held at the district and taluk levels. Writers, social workers, health workers, teachers, officials connected with development activities participated in the conventions. Wall writings with literacy symbols were written on all public and government buildings of the district. Literacy symbols and slogans were exhibited in cinema halls and were painted on public vehicles. Posters, banners and stickers were widely used.

Ramabrahmam et al. (1997) evaluated the total literacy campaign in East Godavari District. With regard to public opinion on environment building, it was found that artists were not satisfied with the way the cultural programmes were organised in tribal areas. They suffered due to lack of proper transport facilities. They expressed that their services were not optimally utilised during the campaign period.

Sudhakara Reddy et al. (2002) in their evaluation study of Akshara Sankranthi Programme (Phase-I) Prakasam District observed that the district administration gave priority for environment building activities. Several measures like kalajathas, door-to-door campaigns, individual contacts,
meetings at various levels (district, mandal, panchayat, village levels) rallies and wall writings were adopted in the programme. The activities taken up for environment building were also reviewed at Janmabhumi meetings. The leaders of self-help groups and village heads were specifically instructed to participate in environment building activities.

Kumaraswamy and Robert Dev Dass (2002) conducted a study on methods of motivating the adult learners as perceived by volunteers and learners. The following methods were identified: (1) Organisation of kalajathas, street plays and cultural programmes; (2) Organisation of meetings; (3) Providing a comparative analysis between literates and illiterates in day to day matters (Health, Agriculture, etc.); (4) Explaining how literacy will help to wipe out bad habits and social evils; (5) Informing about the various development programmes of the government; (6) Making the learners as participants in the development programmes of the government; (7) Showing the methods of solving the personal problems of the learners; (8) Motivating the learners through village heads; (9) Appointing good volunteers; (10) Organising the centres at the convenient timings of the learners; (11) Giving priority to adult learners in programmes of DWCRA, CMEY, etc.; (12) Making the adult learners as participants in the organisational aspects of the centre; (13) Organising the centre regularly; (14) Depriving those who adopt thumb impressions from the benefits of government programmes; (15) Utilising the charts, figures and maps relating to teaching of literacy in the centres; (16) Organising lectures in the centres by inviting experts in different fields; (17) Organisation of field trips; (18) Using discussion method in teaching; (19) Concentrating in the centre on reading, writing and arithmetic skills; (20) Giving prizes to the learners of the
centre at village level meeting; (21) Organising separate centres for different self-help groups (DWCRA, CMEY, VSS, etc.); (22) Teaching functional aspects along with literacy in the centre; (23) Appointing women volunteers for women centres; (24) Keeping the development departments material in the centre and explaining the contents of them to the adult learners; (25) Locating the centre at convenient places to the learners; (26) Appointing good habitation officers and mandal literacy organisers; (27) Telling about the daily news in the centre; (28) Giving preference to adult learners who want to take up handicrafts work and income generating activities; (29) Avoiding home work to adult learners after the completion of the work of the centre; (30) Organising short duration training programmes after the completion of literacy teaching in the centres based on learners, interest; (31) Providing help to adult learners in making use of literacy skills in day to day matters; and (32) Convincing the elders of the family.

To conclude, the studies on motivation and environment building, as presented above, have covered the issues like reasons for joining the centres, role of community members including local leaders, government officials, friends, relatives, family members, local agencies, personal aspects of learners like self-motivation, interest, needs and interests. The role of kalajathas, mass media, public meetings, slogans and padayatras has been duly emphasised. Motivation / environment building should not be a one time affair but should be continued from time to time based on the requirement, till the completion of the campaign.

4. STUDIES ON COMMUNITY SUPPORT

Community support has a major role to play in implementing the adult and continuing education programmes. If the community (which includes the
learners, village elite, officials and prominent persons living in the areas, village youth, philanthropists, representatives of voluntary organisation, teachers, members of mahila mandals, leaders of self-help groups, headmasters, etc.) is motivated to lend active support for the programmes, miracles can be achieved with regard to adult education activities. Effective utilisation of physical and human resources, materials, financial resources etc., can be ensured, the objectives of the programmes can be realized and the community can be made to own the programmes implemented for their benefit through community support. The community can be involved in the continuing education programme at all stages - pre-planning, planning, execution, follow-up etc. The success of Gram Sikshan Mohim in Maharashtra is only due to effective people's participation in adult education programme. The community support for continuing education programme is solicited in aspects like creation of favourable environment for the programmes, mobilization of resources, motivation of beneficiaries, organisation of evening classes, library, reading room, charcha mandal activities, organisation of simple and short duration training programmes related to health, agriculture, supervision of the centres, monitoring and evaluation etc.

Ram Dev et al. (1971) conducted case studies of seven welfare agencies with a focus on how they involve people and enlist their co-operation in the programmes. The main findings were: agencies that were set up in response to the felt needs of community had a better chance of securing people's participation. Individual and personal contact with members of the community evoked better response than mere distribution of literature in the adult education centres.
Muthyayya and Hemalatha (1980) in their study on implementation of National Adult Education Programme noticed that the involvement of development functionaries or agencies was negligible. Nobody (officers and gram servants) was properly oriented to the adult education programme as well as development programmes. The involvement of local leaders was restricted to providing accommodation for the centres and persuading learners to attend them.

Bhindarkar (1981) conducted a study on implications of the concept of life long education for social education. It was observed that the success of National Adult Education Programme required the active involvement of voluntary organizations, trade unions and co-operatives.

Tripathi (1981) observed that there was a lack of co-ordination among the various government departments (like Revenue, Education, Health, Agriculture, Forests) with adult education department in promoting adult education and post-literacy activities. Seth (1982), in his study on motivation of adult learners participating in the functional literacy programme in Delhi, found that the educators were instrumental in sustaining the motivation of the participants in the programme and this had influenced the success of the programme.

Sardar Patel Institute of Economic and Social Research, Ahmedabad (1993) observed that planning, implementation and monitoring of literacy campaign were reasonably well designed despite numerous administrative, organizational, financial and socio-psychological constraints in the rural areas. The agency felt that adult education cannot be viewed in isolation. It is a part of overall development process and, therefore, linkage with other aspects of growth need to be made more effectively. It was found that the success of
literacy and continuing education cannot be achieved without the participation of the beneficiaries and community.

Om Mehta and others (1994) evaluated the literacy campaign of Durg District. It was found that the campaign was able to mobilize excellent support from all sections of the district. The village committees performed their responsibilities in an excellent manner to seek individual, organizational and financial support for the programme in their respective areas of operation.

Ramana Reddy and Adinarayana Reddy (1995) undertook a study on participation of village co-ordinators in the implementation of total literacy campaign in Chittoor District. The objectives of the study were (1) to identify the level of participation of the village co-ordinators in their job, (2) to find out the relationship between the participation and personal traits of the village co-ordinators and (3) to find out the level of difference between the different groups of functionaries in their participation. A sample of 120 village co-ordinators were selected from two mandals (Kuppam and Gudipala) from Chittoor District. It was found that 20.00 per cent of the sample had participated enthusiastically programme, 11.67 per cent per cent had a normal participation and the remaining were found to be not so enthusiastic in participating in the programme.

Rama Brahman et. al. (1997) evaluated total literacy campaign in East Godavari District. It was noticed that the campaign could generate the involvement of different sections of the society. It was also pointed out that while the human resource mobilization seemed to be effective and efficient, the
success of the campaign rests on the optimum utilization of the potential talent, creativity and innovative nature of the people mobilized.

Jagannadha Sarma et. al. (1998) in their evaluation study on continuing education noticed that there was a favourable opinion in the community towards continuing education. Some continuing education centres were sponsoring for newspapers and magazines. This indicated that people’s participation was very good.

Jagannadha Sarma et al. (1999) conducted evaluation of Ranga Reddy District relating to continuing education. It was suggested that orientation of village education committee members on continuing education may be ensured. The youth associations and mahila mandals should be involved increasing community participation and in the functioning of continuing education centres.

Kumaraswamy et. al. (2000) conducted a study on influence of training, materials and community support on the performance of preraks organising the continuing education centres. With regard to community support, it was found that gender, age, caste, education, experience as prerak and total experience in adult education (which includes experience as volunteer, monitor and prerak) did not significantly influence the performance of preraks. It was also found that community support does not significantly influence the performance of preraks.

Janardhana Rao (2002) noted that preraks organising the continuing education centres faced severe problems with regard to lack of community support, lack of learners, participation and lack of interest in the community in implementing the continuing education programmes.
Sudha Rani et. al. (2003) identified the constraints in the sustainability of continuing education centres in India. It was found that the main cause for the failure of continuing education centres was lack of awareness. People in some villages did not even know that there was a continuing education centre in the village. It could be either due to their disinterest or lack of motivation. It was suggested that the educated persons in the village should take initiative in popularizing the programmes and in motivating the target groups.

5. STUDIES ON ATTITUDE

Attitudes are generally considered as learned responses. An attitude is an orientation or a disposition or a sort of readiness to react in a certain way (to persons, things, situations, etc.) which an individual carries with him in a sort of latent form, and it may become manifest in an individual's behaviour only when an occasion arises (in which he/she has to react to objects, persons etc.). When an individual has to express his attitudes, one may react to them in a predetermined manner (depending upon how he learned to react in his past life) either favourably or unfavourably or in an indifferent manner. All these responses may also depend upon the strength of his/her attitude towards a thing or what one may call an object of his/her attitude. Obviously, an individual carries with him/her an array of attitudes which he/she learns with experience, some of which may be favourable or unfavourable, strong or weak. Similarly, because all attitudes are learned, they may undergo changes with new information or experiences which an individual may acquire or undergo. In the course of learning of various attitudes, the individuals might have developed
certain type of attitude towards adult and continuing education activities which has something to do with their performance.

Wilson and Reddy (1979) conducted a study on the attitude of the teacher volunteers towards farmers functional literacy programme in Guntur District of Andhra Pradesh. It was found that the teacher volunteers possessed strong favourable attitude towards farmers functional literacy programme which imparts valuable information to the participant farmers.

An attempt was made by Haragopal and Ravindar (1980) to assess the perceptions and attitudes of the key functionaries who man the top and intermediate levels of adult education under National Adult Education Programme. The investigators have enquired about the recruitment practice in the field and the problems of the functionaries. The opinions of the key level functionaries were also obtained on teaching materials, role of voluntary organisations and practical problems/difficulties encountered in the implementation of the programmes and the solutions offered by them. The functionaries possessed positive attitude towards the programme and the majority of problems were related to administration and adult learners.

Janardhan Naidu's (1980) study concentrated on the measurement of the attitudinal scores of adult education instructors towards various aspects relating to the National Adult Education Programme. The study revealed that majority of the instructors possessed a positive attitude towards adult and continuing education programmes.

Munuswamy (1980) and Nath (1981) measured the attitudes of the adult education organizers towards National Adult Education Programme. It was
found that a good majority of the organizers were possessing positive attitude towards many aspects of the programme.

Dey (1981) studied various aspects relating to the Adult Education Programme in Patamada Block in Bihar State. The investigator’s main objective was to evaluate the programme and to know the basic characteristics of the instructors and their attitude towards the various aspects pertaining to the programme. The study revealed that all the instructors in that block completely depended on agriculture as it was their main profession. More than 93 per cent of the instructors had no previous teaching experience. The instructors expressed favourable attitude with different physical facilities such as books, pencils, slates, lighting, blackboard and teaching charts available in the centres. The instructors felt happy with regard to the help received from their supervisors. Further, the study showed that majority of the instructors had a positive attitude towards adult and continuing education programmes the facilities available with the centre and the co-operation of the community in relation to the improvement of adult education centres.

Vasudeva Reddy (1983) enquired into the opinions of the National Adult Education Programme instructors relating to the usefulness of contents of reader intended to the learners. Majority of the instructors expressed favourable attitudes towards the programme and the materials.

Vijayalakshmi (1985) conducted a study on the attitude of adult education instructors towards their profession, benefits of adult education and current issues in adult education. The total sample of instructors were 130, of which 100 were men and 30 were women. It was found that the instructors possessed a favourable attitude towards the profession which helped to
organise the centres properly. Majority of the instructors opined that they can attract the learners by promoting entertaining activities along with instruction, using local language as it will make the teaching/learning situation easier than by teaching in text book language.

Surya Mani and Reddy (1985) conducted a study on “Attitude and Job Satisfaction of Organisers working under Adult Education Programme”. The findings of the study revealed that 72.22 per cent of the organisers belonged to highly favourable attitude group category, 23.34 per cent belonged to moderately favourable attitude category and only 4.44 per cent of organisers had less favourable attitude towards adult education programmes.

Anuradha (1988) conducted a study on “Developing Positive Attitude amongst Adult Education Functionaries”. It was found that the job conditions in this field were not attractive. Job was extremely tedious, time consuming and frustrating. It involved great deal of travelling which was difficult during nights in rural areas. The honorarium was very little, the morale of the workers was very low and attitudes and motivation were poor. It was suggested that steps should be taken to improve the field situation, training programmes should be well organised and that honorarium should be increased.

Arun Mishra and Kosthyal (1988) assessed the attitude of instructors towards adult education working under adult education unit of Garwal University. The objectives of the study were (i) to find out attitudinal changes in the instructors due to training in adult education, (ii) to find difference in the attitudes of male and female instructors towards adult education and (iii) to find out changes in their attitude during their active involvement in the programme. The results of the study indicated that significant difference existed between
male and female instructors about their attitudes towards adult education. The female instructors showed more positive attitude than their male counterparts. The study showed that there existed sharp difference in pre and post-training attitude scores of the instructors towards adult education.

Goyal and Bhangoo (1988) studied the opinion of adult women workers and the learners regarding the working of the adult education centres in the Ludhiana District of Punjab. The specific objectives of the study were (i) to study the opinion of adult women workers and learners regarding adult education in terms of content, duration, learning material and timings of the centre, (ii) to identify the factors responsible for attending and discontinuing the adult education classes and (iii) to find out the learning choices of learners. The investigators observed that most of the women workers had shown interest in teaching which motivated them to accept the duty of teaching in adult education centres. Further, the study revealed that the majority of workers and learners had favourable opinion with the content, teaching / learning material and timings of the centre and with the physical facilities of the centres.

Reddy (1990) studied the instructors, attitudes in relation to their demographic characteristics and effectiveness. It was found that, instructors representing higher age group possessed more positive attitude towards adult education than instructors representing lower age group. Further, the study observed that, by and large, instructors with high positive attitude towards adult education were more successful in their profession than instructors with low positive attitude towards adult education.
Reddeppa (2001) conducted a study on Jana Chaitanya Kendras in Chittoor District with special reference to monitor effectiveness. It was found that the performance of monitors relating to different functions was influenced by their attitude towards adult education. With regard to functions, monitors with high positive attitude performed better with regard to literacy and post-literacy classes, charcha mandal activities, short term training programmes, sports and adventurous activities, cultural and entertainment programmes effectively. Monitors with low positive attitude performed the role of maintaining the library and reading room effectively.

Mastan (2000) conducted a study on the influence of training, attitude and community support on the performance of preraks organising continuing education centres. It was found that gender, age, caste, education, marital status, income and experience significantly influenced the attitude of preraks. Better mean attitude scores were obtained by preraks representing women, 25-30 years age group, forward caste, intermediate qualified, married, higher income group and those possessing higher experience as preraks. It was also found that attitude significantly influenced the performance of preraks. High mean performance scores were obtained by the group having high attitude scores.

A glance at the review of the studies presented under the unit attitude demonstrated that a few investigators attempted to study the nature of attitudes of adult education functionaries like instructors, monitors, preraks etc., towards adult education (Wilson and Reddy, 1979; Haragopal and Ravinder, 1980; Janardhan Naidu, 1980; Munaswamy, 1980; Nath, 1986; Dey, 1961; Vijayalakshmi, 1985; Suryamani and Reddy, 1985; Anuradha, 1988; Arun

Studies examining the relationship between the attitude of adult learners towards literacy and its impact on their academic achievement are few in number. Some investigators like Sen (1951), Subramanyam and Mani (1964) attempted to find out whether learners had positive or negative attitude towards adult education. But they did not make any attempt to correlate attitude of learners with their level of achievement. However, some studies conducted by Kapoor and Roy (1971), Sharma (1972), Directorate of Adult Education (1973), Venkataiah (1976), Khajapeer (1978), Rao (1979), Muthayya (1979) and Muthayya and Hemalatha (1980) attempted to find out the relationship between attitude of the learners towards literacy and their achievement.

6. STUDIES ON PHYSICAL FACILITIES AND MATERIALS

According to the report of Aikara and Hemiques (1981) some of the Adult Education Centres had large areas for continuing the classes and others small. Most of the Adult Education Centres had no special sitting arrangements. In as many as 83 per cent of the Adult Education Centres, the learners sat on the floor while, 12 per cent of the Adult Education Centres were able to provide the learners with mats for sitting. Only 5 per cent of the Adult Education Centres had benches for sitting. However, a large number of Adult Education Centres (44%) had electrical lights and a small number (5%), petromax lights. About half
of them (49%) had only kerosene lamps. The kerosene lamp did not always give adequate light.

Verma, Mishra and Lal (1981) reported that about 11 per cent of the Adult Education Centres were running under the open sky. Lanterns were used in four-fifths of Adult Education Centres. Electricity was available to 7.4 per cent of Adult Education Centres. 5 per cent of Adult Education Centres had petromax lights and the remaining 5 per cent of Adult Education Centres did not require lighting arrangement as these were held during the day time. There was no provision for seating arrangement of learners in the budget allocation of the projects. The learners in 43 per cent of Adult Education Centres sat on the floor while in the rest of Adult Education Centres, they sat on mat or durry.

Aikara and Herniques (1982) observed that the Adult Education Centres in the sample were run in private houses, instructors' houses, local schools, open space, temples and gram panchayats.

Lal and Mishra (1982) found that a large number of Adult Education Centres were located in open places. In most of the Adult Education Centres lanterns were the main source of light. While seating arrangement was inadequate, space for accommodating learners in Adult Education Centres was sufficient in almost all the projects. The environment in and around the Adult Education Centres was found to be clean and peaceful.

The report of Madras Institute of Developmental Studies (1982) revealed that more than 60 per cent of the learners had felt that the facilities provided
were inadequate or unsatisfactory. The major complaints were that of inadequate space and lighting.

Harihar and Rao (1982) reported that Adult Education Centres were largely located in the instructor's house, schools and other public places. In the case of women's Adult Education Centres, majority of the centres were located in the instructor's house itself.

Ganguli (1983) observed that in the case of half of the Adult Education Centres, the seating space was found to be sufficient to accommodate 30 learners. Out of the 96 Adult Education Centres covered in the study, electricity was available only at 3 and 5 of them had petreomax lights. Rest of the Adult Education Centres used lanterns. Only in about 60 per cent of the Adult Education Centres, the lighting arrangement was found to be sufficient. At one-third of the Adult Education Centres, the learners were found to be sitting on the floor.

Aikara (1984) noted that the physical facilities available at the Adult Education Centres were moderate and there was room for improvement in this regard. Ganguli (1984) felt that the sitting arrangement was not found satisfactory in a majority of the Adult Education Centres. Generally, learners sat on the floor. In most of the Adult Education Centres, the space provided to learners for sitting purpose was found to be inadequate. The lighting arrangement was found to be satisfactory. All the Adult Education Centres were found to be very clean. In most of the Adult Education Centres, the learners were making some noise inside the classroom. They were talking among themselves.
A longitudinal study on Adult Education Programme in Tamilnadu and its outcome (1984) reported that the physical facilities that existed were not adequate with respect to location and space. Large proportion of those who were satisfied also pointed out the inadequate lighting and poor condition of the blackboards. Visaria (1984) observed that drinking water was generally available in Adult Education Centres. The learners sat on ground in all the cases. Except for the role-up boards, there was no other furniture like chairs, tables and benches in the Adult Education Centres.

Primers are specially designed by the State Resource Centres / District Administration for Total Literacy Campaigns under IPCL method (Improved Pace and Content of Learning). There are many issues related to primers like content, get-up, field testing, distribution and utility that deserve the attention of the researchers. The following studies reviewed under the unit provide an insight into these aspects.

Mohan (1983) conducted a study on ‘Opinion of the instructors about the get up and contents of health and sanitation reader used in National Adult Education Programme’. The subjects of the study were instructors working in adult education centres. The sample of the study consisted of 106 instructors. The instructors had minimum education upto IX Class and some of them were educated upto degree level. The findings of the study revealed that: (1) Majority of the instructors felt that the size of the letters used in the primer was quite satisfactory. But there were a sufficient number of instructors who suggested the use of bold size letters than the one used in the primer, (2) Most of the instructors were satisfied with the paper and colour used for printing the primer, (3) Majority of the instructors were satisfied about the content areas and method of presenting the lessons.
University of Hyderabad (1992) evaluated the literacy campaign of Nizamabad District. The external evaluation agency suggested the following with regard to materials.

1. Owing to dialectical and other differences, the adoption of reading material by other campaign districts is not advisable.

2. Reading material must be scientifically designed, associating a linguist in the preparation of the material.

3. Reading material may be condensed into two primers in view of the difficulties experienced by the learners in Chittoor and Nizamabad Districts.

Sambalpur University (1992), in its evaluation of Ganjam District (Orissa), observed that, separate primers in Hindi and Oriya should be designed and developed by ZSS, specially keeping in view the learners, interests, needs and requirements.

Evaluation of literacy campaign Fathepur Phase-I (5 blocks), U.P. (1994) was conducted by the external evaluation team, under the leadership of Shri Mustaq Ahmed (Director, SRC, Lucknow). With regard to primers, it was noted that, the primer distribution system was faulty. Only around 1/3 of the primers were distributed. Necessary suggestions were given to ZSS to act on the field requirements.

The State Resource Centre for Adult Education, Hyderabad (1995) has made the following observations on the primers developed by the ZSS, Cuddapah for the campaign on literacy in 100 days. While preparing the primer, the members of the academic committee appear to have followed the guidelines issued by NLM in the case of Part-I and II. The primers essentially
consisted of three parts. In the first part of the primer, 36 alphabets including vowels, consonants and 12 vowel signs were included in the eight lessons developed. Further, additions and subtractions were included under the numeracy component using numbers upto 100. In the second part of the primer, the remaining consonants and consonant signs were included in the lessons. In addition to these, two other fundamental operations viz., multiplication and division upto 1000 numbers have been dealt with in this part. Again, in Part-III, five lessons have been included to convey some selected important messages and teaching points apart from including the concepts on weights and measurements, time, distance and money calculations. A review of the words, language and the contents used shows that the first part of the primer has been highly loaded with vowels and consonants whose frequency of usage in spoken language is rather relatively low. Further, even with regard to numeracy component, the load appears to be a bit heavy in this part of the primer. Almost all the teaching items with regard to the literacy component, vowels, consonants, and their corresponding signs and conjunct letters have been covered in the first two parts of the primer. In fact Part-III does not contain anything on the literacy component in the lessons included. Perhaps at this stage it may be necessary to mention that there is need to have even distribution of the language load in the lessons developed in the three parts of the primer. The other observation found was that the last two lessons of the Parts-I and II do not have any titles. Some alphabets and some consonant signs have been included, perhaps rather abruptly. The third point of observation noted was that the progressive use of words and vocabulary from lesson to lesson was not followed properly. There appears to be a sudden spurt
in the number of words used in the lessons of Part-III right from the first lesson.

There is a need to have a progressive use of words from lesson to lesson in each part of the primer.

7. STUDIES RELATED TO ACTIVITIES OF PRERAKS / VOLUNTEERS

Mourad (1971) experimenting with various types of literacy instructors in order to draw a literacy profile of instructors representing agricultural milieu observed that the literacy instructor should have completed twenty years of age and should belong to the same milieu as learners. Cass (1971) through his study on materials and methods for adult literacy programmes found that a successful teacher of adults, establishes personal relationship with each individual, builds his/her instruction around the needs and goals of the individuals, selects methods, techniques and the skills the learners need in their daily activities, and provides them with suitable learning experiences.

Knox (1971) reviewing twenty studies on adult education teachers, came to the conclusion that a gap is always found between average and outstanding teaching. According to him the difference will be found in experience, knowledge of subject matter, familiarity with teaching methods, time spent on preparation and his or her personality to get along with adult students. From the description of the findings of the studies, it appears that the terms 'qualities', 'characteristics' and 'attributes' are used to describe more or less the same type of factors associated with effectiveness of adult education instructors. Cobley (1976) defined qualities among effective adult education instructors, namely: fairness, sense of humour, desire to acquire more knowledge, good speaking and communicating ability, concern towards learners interests and individual
Characteristics of successful instructors in non-formal education programme as given by Tripathi (1977) were: ability to establish rapport with learners, respect for adult learners' ability to draw a curriculum to meet the environment needs of the learners, flexibility in approach, ability to motivate learners and exhibition of leadership qualities. Pestonjee, Laharia and Dixit (1979) reported that most of the instructors in adult education centres were young (age group 20 to 30), majority of them were educated either upto VII or X class only. About 75 per cent instructors were matriculate or below. About 20 per cent were either graduates or post-graduates. The main occupation of the instructors was farming. Some of them were also teachers.

Characteristics of an effective instructor, according to Malakondaiah (1980) were: mutual co-operation with learners, capacity to organize the adult education centre successfully, knowledge of the subject, good eloquence, honesty, respect for moral values and ability to understand adult learners. Verma, Mishra and Lal (1981) in their study on National Adult Education Programme found that 26 per cent of the instructors were women. 70 per cent of the instructors were from the disadvantaged sections of population, 12 per cent were harijans, 22.1 per cent were tribals and 33.8 per cent were from other backward castes. About two-thirds of the instructors were under-matriculates. The remaining had higher educational qualifications.

Bastia (1982) conducted a study of the National Adult Education Programme in the tribal region of Orissa state. With regard to background of
it was noted that most of the instructors were from the tribal communities and were poorly qualified. Lal and Mishra (1982) in their study on Adult Education in Bihar reported that there were 61 per cent of men instructors and 39 per cent of women instructors. Largely they were in their twenties and came from the backward and scheduled castes. The occupations of the instructors were agriculture, farm labour, students and household work especially for women. One fourth of the instructors were matriculates. Aikara and Hemiques (1982) found that majority of the instructors covered by the survey participated in the adult education programmes of the area had good teaching experience and obliged the request for order from certain persons, whom they respected.

Madras Institute of Development Studies (1983) reported that the animators responsible for the regular conduct of centres were largely young men and women in their twenties at the most. Majority of them were educated upto the secondary school leaving stage. Significant proportion of the animators (42 per cent) were unemployed. Harihar and Rao (1983) observed that the instructors in adult education centres largely belonged to the upper castes. A good majority of the instructors were male instructors. The instructors were trained for specific jobs like community health work, co-operative work, tailoring, leather work, masonry and ayurvedic medical practice.

Ganguli et. al. (1983) in their appraisal study on Adult Education in Bihar found that the representation of the Scheduled Caste (SC) and Scheduled Tribe (ST) instructors in adult education centres was not very encouraging. While 6 per cent of the instructors were from scheduled caste, those from scheduled
tribe were only 5 per cent. The other section of the people viz., backward castes had comparatively a better representation among the instructors i.e., about 57 per cent. Seventy per cent of the instructors were in the top age group of 20 to 30 years. Among the female instructors, a comparatively large section were from the younger age group. About two-thirds of instructors were non-matric (25 per cent) followed by graduates (6 per cent) and under-graduates (5 per cent). Majority of the instructors were either owner cultivators or share croppers.

Reddy (1985) identified that the instructor effectiveness is closely related to gender, age, qualification and caste of the instructors. The results also confirmed that female instructors and instructors with higher educational qualifications were found to be effective instructors. Yesanna (1986) conducted a study on certain factors relating to the instructors effectiveness in the Adult Education Programme. The results revealed that factors like communication skills, interest in teaching, cooperativeness, knowledge in the subject matter, moral values, learners' activeness were related to effectiveness of instructor.

Muthuchamy (1992) studied the role performance of preraks in Tamil Nadu with the following objectives: (1) to find out the role performance of preraks in Tamil Nadu, (2) to find out the problems faced by the preraks in their role performance and (3) to find out the relationship between the role performance of preraks in relation to the age, gender, caste, education and teaching experience. The major findings of this study indicated that: (1) there was discrepancy of 56-25 per cent between ideal performance and actual performance of preraks in their role as organisers of literacy/post-literacy activities. The major problems identified in their performance were lack of interest among the people for learning and lack of planning on the part of
administration. Further, inadequate physical facilities and proper place for Jana Sikshana Nilayam also contributed to this discrepancy, (2) 57.48 per cent of discrepancy was found to have existed in the role namely, as teacher of literacy and post-literacy activities. The major problems identified in this regard were non-availability of graded materials and lack of sufficient training for the prerak, (3) with regard to the role namely, generator of awareness the discrepancy level was 62.60 per cent. The major problems faced by the preraks in performing this role were limited knowledge possessed by the preraks, inadequate supply of materials and lack of motivation on the part of the learners, (4) there was a discrepancy level between the ideal and actual performance with regard to the role namely, organiser of cultural recreational programmes. This discrepancy was due to lack of transport facilities in some of the villages and audio-visual aids, (5) with regard to the role mobiliser of resources the discrepancy level was 60.64 per cent. The problems identified in performing the role were difficulty with the specialists, non-availability of local talents, non-existence of mahila mandals and youth clubs, (6) 35.20 per cent of discrepancy existed between ideal performance and actual performance of preraks as recorder of educational activities. Lack of proper measuring instruments to assess the knowledge relating to functionality and awareness among the adult learners was found to be the major problem in performing the above role, (7) 61.29 per cent of discrepancy existed between the ideal and actual performance of the role of providing skills to adults in income generating activities and inadequate training was found to be major bottleneck in performing the above role, (8) with regard to the guidance activity, the discrepancy level was 65.86 per cent, which was due to the learner's inability in getting solutions to their academic problems with
the assistance of prerak, their inability in identifying the slow learners, personal and their social problems were found to be the major causes for the discrepancy, (9) 38.88 per cent of discrepancy existed between ideal and actual performance of the role of supervisory functions. This discrepancy was attributed to the non-availability of materials in time and lack of suitable tools for measuring awareness and functionality. (10) The study also identified that women preraks with more than 30 years of age others than Scheduled Caste preraks, better qualified and experienced were found to be best role performers in the role as preraks.

Sudarsan Nair, Omana and Abdul Rahim (1992) studied the programmes and activities of the Nehru Yuvak Kendra in sponsoring Jana Shikshana Nilayam in Kerala. The main objectives of the study were: (1) to find out the demographic and educational conditions of the preraks, (2) to study the major programmes and activities organised by them, (3) to study how far preraks are equipped for the effective functioning of JSNs, (4) to identify the constraints faced by the JSNs. The study revealed that an equal number of men and women were represented in the sample: majority of the preraks were in the age group of 19 to 21 years of age. Half of the preraks belonged to the backward community and a good number of preraks had an annual income between Rs. 10,000 and Rs.20,000. Further, the study also disclosed that nobody had worked as preraks before joining Nehru Yuvak Kendras, but majority of them have participated in the total literacy campaign as instructors, instructor-cum-master trainers and master trainers. All of them had affiliation either to arts or sports club. Majority of the respondents viewed that interest in social work promoted them to join as preraks. The study revealed that the
preraks never had any training. One-third of the Jana Sikshana Nilayams (JSNs) had improvised teaching aids. All the JSNs were receiving the newspapers and half of them had posters, neo-literate literatures, primers, etc. The major source of the books and others reading materials was Nehru Yuvak Kendra. Only half of the JSNs had separate reading room. JSNs were functioning along with sports and arts clubs, there was even one centre which had its own building. Half of the JSNs were facing the drop-out problem. The main reason for dropping from the centres was lack of training programmes in vocational programmes. A few preraks felt that funds were inadequate for running the JSNs.

Reddeppa (1993) studied the determinants of prerak effectiveness. The aim of the study was to measure the effectiveness of preraks, relationship between prerak effectiveness and their characteristics and to find out the differences between prerak effectiveness scores representing different groups. The study revealed that the preraks selected for organization of Jana Sikshana Nilayams were from unprivileged sections, belonged to agricultural background from lower income groups with less education, less experience, married and belonged to younger age group. Association between prerak characteristics and effectiveness was significant from all sources of ratings. Further, gender and effectiveness were significantly associated from learners point of view. The mean effectiveness scores revealed that women preraks were found to be more effective. Preraks belonging to forward castes were found to be more effective followed by backward caste group preraks with agricultural background than other groups. Preraks with more income were found to be more effective than lower income groups. Preraks with more education were found to be more
effective than lower level educated preraks and the higher age groups were found to be more effective than younger age group preraks. Adilakshmi (1993) conducted an investigation into the working conditions of Jana Shikshana Nilayams, it was found that most of the preraks spend their time in the evening for teaching. Majority of the preraks organised post-literacy activities. It was also found that age and experience did not influence the performance of preraks.

8. STUDIES ON PROBLEMS

The success of adult education programme depends upon the effective participation of learners in the centres. The government is providing the primers, training the volunteers and creating all the infrastructural facilities needed at various levels including district, mandal and centre levels. The centres are established at the grassroot level where the adult learners are residing (urban, rural or semi-urban areas). Everything goes on well in adult education except at the grassroot level where the learners are actually expected to participate in the centres. What are the problems faced by adult education learners in attending the centres? Are they different from group to group, area to area? Are there common problems, if any, faced by men and women learners? What is the intensity of the problems? What is the nature of the problems? Can we take up any measures to overcome the problems? If so at what level? Who should take up measures to overcome the problems? These are all a few important questions that require the immediate attention of the researchers. Any research that aims to take up the field problems into consideration is action oriented and aims to provide workable solutions to overcome the problems. The problems are likely to have a direct bearing on the
participation and performance of learners. In this, the studies conducted on problems of learners are reviewed.

Adult Basic Education Office, Pakistan (1973) on the basis of field reports received by them, suggested the following for effective organisation of literacy programmes. They found that lack of timely distribution of teaching materials hampered the participation of learners.

Madras Institute of Developmental Studies (1980) reported that, lack of appropriate teaching-learning materials and inadequate training for animators were cited as significant weaknesses of the programme.

Rao and Rao (1980) opined that better lighting facilities at the centres and running of the centres at convenient places may stimulate the learners for learning. Verma, Mishra and Lal (1981) found that the physical facilities such as location, lighting and seating arrangements at the centres needed to be improved considerably. The major reasons given by learners for dropping out were: migration due to job, marriage, family problems, etc. Fatigue after day long hard work was found to be another main reason. Majority of them had identified 'poverty' as the single major factor for their quitting adult education centres.

Hebsur, Aikara and Henriques (1981) reported that 6 per cent of the centres had no blackboards, 7 per cent had no text books and 30 per cent had no charts or posters. On the other hand, it was gratifying to see that 42 per cent of the centres had a supplementary text book and 38 per cent work book. Not even half of the adult education centres received text books and posters in time.
Bastia (1982) based on her study of National Adult Education Programme in the Tribal Region of Orissa State reported that lack of proper physical facilities at the centre was the main hindrance in effective functioning of the programme.

Aikara and Henriques (1982) observed that the adult education centres in the sample were run in private houses, instructors' houses, local schools, open space, temples and gram panchayats.

Visaria and Mathew (1983) reported that learners covered by them in the state of Gujarat have pointed out that the location of the centres was suitable or convenient in terms of its distance from the place of residence of the learner. This indicated that the location of centre in a convenient place as one of the reasons for their continuance in the centres and thereby for acquiring literacy skills. Ganguli et al. (1983) reported that sufficient lighting and adequate sitting accommodation were available in most of the centres evaluated by them in the state of Bihar. This also means that proper lighting and sitting accommodation are the minimum requirements in any adult education centre.

Ganguli (1984) reported that the learners left the adult education programme due to heavy household work, discouragement of parents, lack of interest, illness, financial difficulties and fear of the school teacher.

Gupta (1988) evaluated adult literacy centres in relation to their programme objectives in the state of Himachal Pradesh. The study revealed that most of the learners joined the centres only to learn to write their names and signature. The reasons for dropout included lack of proper physical facilities, lack of motivation, the negative attitude of village elite, inadequate supervision, lack of teaching aids and absence of occupational training courses.
Mohanty (1988) evaluated the functional literacy programme in Puri District. It was found that the local people did not co-operate in the organisation of centres. Distance, bad roads, absence of a fixed place, lack of furniture, lack of accommodation, irregular attendance of the learners, inadequate number of learners and non-availability of kerosene were the main difficulties of the adult education centre. The other problems include lack of relevance of materials, lack of cultural activities, lack of awareness about the government programmes and their utility by the learners.

Das (1990) conducted a study of the socio-economic problems in implementation of adult education programmes in Assam. A sample of 100 adult education centres were randomly selected for the purpose of the study. The major findings of the study were: (1) Besides poverty, illiteracy, ignorance and unwillingness of the illiterate adults, social customs, religious fanaticism, conservation, traditionalism and natural calamities like floods played a destructive role in the expansion of adult education programme. (2) The attendance of adult learners in the combined centres remained very low, the reason being that men and women hesitate to learn in the combined centres. (3) The learners were basically suffering from lack of proper motivation. (4) The section of illiterate adults who could not think of having adult education without economic benefits belonged to the culturally and socially deprived and economically backward sections. (5) They spent their leisure time in gambling and drinking. (6) Defects in the instructional strategies and selection of learning activities were responsible for the slow expansion of the adult education programme. (7) A need based adult education for the socially and economically deprived would necessitate identification of homogeneous groups, assessment of educational needs in the light of economic needs and aspirations, formulation
of relevant curricula and syllabi, preparation of appropriate teaching-learning methods and identification of appropriate methods and tools for the teaching-learning process.

Khatun (1991) studied the problems of adult learners of the Rural Functional Literacy Centres in the district of Cuttack. It was found that fifty per cent dropout was a regular phenomena in the centres. The adult learners hesitated to learn with those of younger age group. Due to their day's hard labour, the adult learners were hardly left with any energy to attend the centres. There was no provision for TV, radio and vocational courses in the centres. The attendance of the learners was not daily recorded by the instructors. There were no useful books in the library of the centres. The reading and teaching materials supplied to the centres were not sufficient.

Janardhana Reddy (1991) found that the learning materials which were simple to read and understand, relevant to occupation and useful in daily life enhanced motivation and persistency of learners in centres.

Rajan (1992) made a critical study of the Mass Programme of Functional Literacy in Tamil Nadu. It was found that the causes for dropout of learners were related to family problems, inconvenient location of the centre, non-suitability of time, lack of attractive teaching materials, ignorance of literacy, migration and objections from parents or guardians.

Obulesu (2001) conducted an enquiry into the problems of dropouts in total literacy campaign of Kurnool District. The following problems were observed: (1) Lack of inability on the part of learners to go to centre because of heavy work; (2) The lessons are not according to the requirements and tastes; (3) Due to ill-health; (4) Lack of knowledge about the programme; (5) The
instructor does not belong to learner’s caste; (6) Learners attending functions and going to movies; (7) The time of the centre is the supper time; (8) The other learners are mocking because of backwardness in learning; (9) Personal position is at stake in the society; (10) The fellow learners do not listen to his thoughts and ideas; (11) The relevant lessons are not taught at the centre; (12) There is no encouragement from the village elders; (13) The centre is co-educated; (14) The centre is started at an inconvenient place/environment with sounds and bad smell; (15) There is no understanding between the learner and the instructor; (16) No one else visits the centre except the instructor; (17) Attaining the age of marriage; (18) Feeling shy to go the centre; (19) The instructor does not treat all the learners equally; (20) The instruction is not relevant to the learners; (21) The instructor uses difficult language, pictures and symbols; (22) Good friends are not available at the centre; (23) Busy with farm work; (24) Provision of too much information within a short time by the instructor; (25) Becoming a slave to bad habits; (26) There is no immediate use by getting educated; (27) The instructor and the learner are not friends; (28) The instructor is negligent; (29) The absence of audio-visual aids useful for instruction; (30) Co-learners are much older; (31) No immediate financial benefit due to education; (32) Learners calling by nicknames; (33) The instructional methods specified by the Govt. are not liked; (34) The other learners also are average in learning; (35) Feeling that learning at home, instead of at the centre is better; (36) The instructor is unable to explain clearly; (37) The instructor does not belong to his place; (39) Some learners have enmity in the centre; (40) Many of the learners belong to the upper caste; (41) The instructor does not
accept criticism with open heart; (42) The time of the programme is short; (43) The instructor has no teaching experience; (44) Other family members do not co-operate in matters of education; (45) Feeling that education is only for wealthy people; (46) Looking after the children; and (47) The instructor utilises the learners for his personal work.

Vasantha Kumari and Sudha Rani (2004), conducted a study on problems of ST learners in attending the centres. It was found that most of the tribal people were not able to attend the centre due to lack of basic facilities. More men are attending the classes than women. Majority of the sample expressed the view that the instructors were unfavourable to them. The irregularity of the instructors was also a problem and they lost interest to come to the classes. The tribals also faced problems due to curriculum, materials and methods. They expressed the opinion that the curriculum was not relevant to their needs. Women experienced more number of problems than men. The crucial problems of the women were objection of their parents and husbands to attend the centre and the responsibilities of rearing children. The agricultural workers faced more problems than the other people who are engaged in other kinds of work. By working throughout the day in the fields they are not able to attend the centres. The tribals expressed lack of self-confidence about reading, writing and memory power. This study revealed that women were suffering more due to ill health than men. Older people are not able to attend the classes due to ill health than younger ones. Coming to the occupation, tribals who were engaged in agricultural work faced more health problems compared to those who were not engaged in agricultural work. Agricultural laborers have to work
throughout the day. Because of their heavy work-load they become tired and are unable to attend the centre.

From the above review, it is clear that not many studies were conducted on the functioning of the continuing education centres in the tribal areas. The available studies were of a peripheral nature and were not able to throw much light on the activities undertaken in the continuing education centres, participation of learners or their performance in literacy skills. These are not many studies dealing with the influence of programme related variables like motivation, attitude, community support, physical facilities and materials, activities of preraks and problems of scheduled tribe learners attending the centres in relation to their performance in literacy skills. Further, no systematic study has been attempted on the performance of adult learners scheduled tribe learners attending the continuing education centres of Chittoor district. Hence an attempt has been made in the present study to assess the performance of scheduled tribe learners in relation to personal and programme related factors like motivation, attitude, community support, activities of preraks and problems of scheduled tribe learners.