

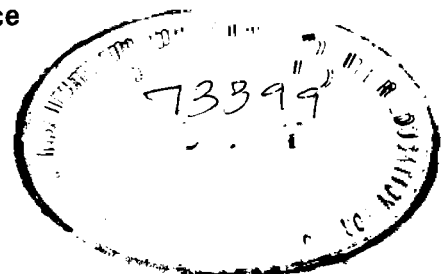
Impact of Functional Literacy Programme on the Tribal Youth of North Arcot District

BY

Silambi P.

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Introduction

INTRODUCTION

"Education is the manifestation of the perfection already in man. The chief task of education above all is to shape man, or to guide the evolving dynamism through which man forms himself if as^aman" - (Swami Vivekananda).

Education is valued for its ideological power and serves in effect to extricate people mentally from the ideas, expectations and values of their own culture and implants in them new trends for change to a more developed culture. Education is thus a key to human progress, a crucial input in economic development and a vehicle for effective adoption (Gupta,1982).

Education is not something that is confined to the class room. One is learning continuously from what is happening to one or around one, from the people with whom one is mixing("Mrs.Indira Gandhi). Education is disruptive and it is an instrument of social change, to achieve social justice (Dutta,1986).

(Gelpi,1986) feels that education should develop the creativity of children, youth and adults, and at the same time empower them to act upon the transform their world.

To all the purpose of education in a democracy is to assist in the continuous growth and development of every individual. The problems and situations which adults face in the process of growth and development can be grouped into the four major areas set forth by the educational policies commission as the objectives of self-realization, human relationships, economic efficiency, and civic responsibility and also to provide further education to improve their basic knowledge and skills and to provide in-service-on the-job and vocational training, to improve their skills and to give the adult citizens of the country the necessary aesthetic (Dube,1980).

In the absence of education, there is ignorance and illiteracy which not only hold up progress and development of persons but also subject humanity to innumerable dangers of undesirable influence which curtail their development and progress. Therefore Devadas, (1979) regards that eradication of illiteracy is a must and basic to national development.

Illiteracy is a serious havoc confronting the developing countries of the world. It stagnates the growth of an individual and society. The efforts of a nation to foster progress will be futile, unless the people of the nation become literate (UNESCO, 1983).

The adult population of India which is in the age group of 15 to 35 years ^{forms} 33 per cent of the total population of the country. About 73 per cent of these people in this age group reside in the rural areas. According to 1981 census, the estimated number of them are women (75.18 per cent). The literacy rate among scheduled castes and scheduled tribes is very low (12.95 per cent). The literacy rate of rural India is only 29.65 per cent whereas the literacy rate of urban India is 57.4 per cent (Rao, 1987).

According to Mishra, (1982) the percentage of literacy in 1981 stood at 36.27, in 1951 the number of illiterates in India was 30 crores. In 1981 the figure had risen to 43.7 crores. The literacy rate among women is still very low in our country being (25 per cent). It is estimated that that women comprise 75 per cent of the illiterate population and the situation among the scheduled castes and tribes is particularly bad, inspite of the literacy programmes receiving

special attention during the last 10 years. The solution is for insight, notwithstanding the attempt made to establish administrative and technical resources centres. Therefore all our efforts must be geared to spread literacy education among women so that the pace of development gets accelerated in the country (Sachdeva, 1986).

The late Prime Minister, Smt. Gandhi, has observed "it is our duty to see that the backward communities, especially scheduled caste and tribes, are no more neglected. They are to be made fellow travellers in our way to progress their uplift because it is a must to make our country strong (Mehta, 1978).

Jawaharlal Nehru has once said "the tribal people must be approached with affection and friendliness. They must be made to feel that they are to give and not to take something away from them. That is the kind of psychological integration India needs". On another occasion he further stated that he would prefer to be a nomad in democratic and disciplined country (Mukerji, 1985).

The tribal policy is well defined that the State shall promote with special care the educational and economic interest of the weaker sections of the people, and in particular of the scheduled castes and the scheduled tribes and shall protect them from exploitation (UNICEF, 1981).

It is a known fact that if you educate a man, you educate an individual and if you educate a woman you educate a family (Gandiji,1975).

Chandrasekaran (1980) strongly feels that to awaken the people, it is the women who should be awakened, once she is on the move, the family moves and the nation moves". Hence it is appropriate during the international women's decade, women's literacy should be of paramount importance and we should focus our attention on women's literacy and design a methodology for the adult literacy programme for women.

Education of women is important not only because they are either mothers or potential mothers but also because they are workers. The sixth five year plan (1980-85) document states that the major thrust of the plan in the field of welfare of women is their economic upliftment through greater opportunities for salaried, self and wage employment (Seth,1984).

Since independence, the Government of India had made a number of efforts to eradicate illiteracy of women. The Government has given Prime importance to take the problem of mass literacy and has given priority to the Adult education

programme especially in rural and tribal areas (Shah,1980).

Gupta (1981) state that "Adult education is a medium of human resource development. The programme aims at bringing ^{the} adults to the main stream of national life who had been ignored so far" and it is the key to success in every kind of development. This subject has been included in the minimum need programme (MNP) in the sixth five year plan and in the new 20 point programme. The plan contemplates "cent per cent" coverage of adults in the age group of 15 - 35 by 1990 itself through non-formal education(Duke,1984).

Kosh[†] (1981) points out that the rural literacy project, and functional literacy project, a centrally aided and sponsored scheme of adult education has been functioning in the North Arcot District since 1979, covering 300 centres a year in various panchayat unions of the district, imparting literacy, activity oriented awareness, especially among the female population between the age group of 15 - 35 in rural and tribal areas. Priority was given to the scheduled castes and tribes, during the implementation of the scheme.

Review of Literature

II REVIEW OF LITERATURE

The literature pertaining to the study "Impact of functional literacy programme on Tribal Youth of North Arcot District" are discussed under the following subheadings.

They are as follows:

- A. Definition and need for Adult Education.
- B. Efforts undertaken by the Government towards Adult Education.
- C. Agencies involved in Adult Education.
- D. Special Programmes for women in Adult Education.
- E. Impact of functional literacy on women.

A. Definition and need for Adult Education:

Non formal Education is "any learning experience designed for adults irrespective of content level and methods used "Bertelsen, (1986).

In the term adult education, 'education' denotes the entire body of organised educational process, whatever content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, where by persons regarded as adults by the society, to which they belong develop their abilities, enrich their knowledge improve their technical or professional qualifications and

bring about changes in their attitude or behaviour in the two fold perspective of full personal development and participation in balanced and independent social, economic and cultural development (UNESCO,1972).

Mohanty, (1981) views that in one sense non-formal education is ideal formal education and it can help youth to improve their skills, knowledge and understanding.

Adult education consists largely of imparting the basic skills of reading, writing and arithmetic. The importance of education as an essential tool for social and economic development is now widely recognised with the emphasis on education for development. We no longer talk of literacy for the sake of literacy but of functional literacy or work-oriented literacy, in which the individual learner is made literate so as to enable him to use literacy as a tool for improving upon his occupation and increasing his productive capacity in the work spot (Mathur,1975).

Illiteracy and ignorance are at the root of many problems relating to change and development in India. Our planned efforts at the expansion of educational facilities have not kept pace with the magnitude of the problem of illiteracy. This illiteracy is increasing more complicated,

when one finds great disparity in literacy rate between rural and urban and between males and females. In 1981, the percentage of literacy between males and females, were 46.89 per cent and 24.82 per cent and between urban and rural 57.4 per cent and 29.65 per cent. Any effort to combat illiteracy must, therefore take into consideration the prevailing disparity among different groups and regions (Yearbook, 1986).

In a developing country like India with constraints of financial resources and technical man power, co-oriented and organised efforts on the part of Government and voluntary bodies can alone make a dent on the problem of mass illiteracy. Primary education and adult education are two core sectors in the field of education which deserve immediate attention (Rao, 1982).

Undoubtedly, the adult education is the life and blood of national life. In a developing country like India, it is the key of prosperity Inderkumay, (1977).

One of the chief purposes of adult education is to enable an adult to face challenges of life and to make meaningful adjustment with his environment (Dutta, (1977)).

According to Singh (1987) and Sheka (1978) contribute significantly in three ways to the new development strategy. Firstly, by making a substantial part of the work force literate and better skilled. Secondly, by involvement of people in various development programmes which would make it possible to achieve optimum potential and minimum wastage. Thirdly, by creation of awareness among the poor about the policies and programme of Government.

Adult education is necessary for developing and fostering human qualities of mutual understanding, integrating respect sympathy, and co-existence. It is to help men and women to live fuller and richer lives in adjustment to their environment, to achieve social and economic progress, which will enable them to take their rightful place in the modern world and live together in peace (UNESCO, 1978).

One of the most important reasons, for a nation to create and sustain an effective non-formal system of adult education is to foster changes in attitude among parents. So that more children are encouraged to go to school. So a welfare state is interested in women's education and is willing to spend substantial amount for their amelioration (UNICEF, 1984). Mehta, (1984) is of the view that adult education can remove deficiencies which are obstacles to development, deficiencies of skill, of communication (such as illiteracy)

and of attitude such as low self esteem and sense of powerlessness in practice. This makes adult education indispensable for the reduction of poverty.

B. Efforts undertaken by the Government towards Adult Education:

Adult education is a centrally sponsored scheme and the states/union territories co-operate with the centres and implement it. Broad guidelines are issued by the Central Government for the implementation and the State Government, exercise full control over the expenditure and implementation. The State Governments can implement the scheme either through their own machinery or through local bodies or Panchayats. The scheme implemented in rural, urban and tribal area differ (Mathur,1975).

The acceptance of the concept of work-oriented literacy has brought about a significant change in the programme of adult literacy. The selective approach calls for different types of teaching and reading materials, specially prepared to meet the requirements of the occupation of the group of learners (Prasad,1980).

The Government takes effort to select the programme. Orientation is usually given to the local people, block staff, and participating agencies. Resources such as learning

materials are ensured before starting the programme. The prospective learners are adequately motivated and convinced for active participation of the programme. The local women's organisations also take up a very useful role in the programme (UNICEF, 1985).

Bertelson (1986) states that in Tamil Nadu this is manned by district level officers and taluk or union level officers who would engage animators according to the needs of the localities. The Tamil Nadu Government has also published a number of primers and guide books for use. In case of voluntary agencies, they prepare books after careful work in the work shop, the cost of printing in deserving cases are also subsidised by Government.

Government provides adequate materials for each centre. These articles, as indicated in the scheme of functional literacy for adult women are give below:

1. One slate for each women.
2. Note book and pencil.
3. Primers.
4. Raw material for vocational skills.
5. Box - Almirah for storing equipment and teacher's kit.

C. Agencies involved in adult education:

The Tamil Nadu Government is very keen on adult education and in certain cases, well established voluntary agencies are also given opportunities to conduct or to take up the work and the expenditure met by the voluntary agencies is subsidized, international development authority has also prepared guide books and trainers manual (Roy, 1978).

In India where about 55 per cent of the population is not even literate, the challenge of adult education is still greater. To meet the challenge of adult education we need to mobilise all resources governmental and private. Voluntary and statutory agencies offer direct service to individuals and groups in the area of physical and mental health, formal and informal education, recreation and social adjustment (Navar, 1979).

The Official as well as non-official schemes have been launched by the Government of India like social service camp, National cadet corps (1948), Etawah Pilot project (1949). Auxiliary cadet corps (1952). Bharat Yuvak Samaj (1952), and a literacy House (1953). The major objective of the literacy house was to initiate action-oriented programme of adult education including functional literacy and produce materials for all phase of adult education programmes in the

rural areas. In addition to that, Youth labour camps and social service camps (1954), inter-university youth festivals (1954) and co-operative education programmes (1956) were introduced (Singh,1987). During the late 1960s, the idea of linking education to the development particularly for increasing production gained currency. In the field of adult literacy, this lead to the emergence of concept of functional literacy or work oriented literacy. Based on this concept, a project called "Farmers Functional Literacy" was initiated. Schemes of polyvalent adult education centres (Shramic Vidyapeeth) was started in march (1957) and National Service Scheme popularly known as N.S.S. was launched during the year 1969. Now it is operation in all universitites, deemed universities and institutes covering about 4,500 colleges (Singh,1987).

The council for social development, New Delhi undertook with UNICEF's support, an experimental non-formal education project for rural women. The core objective was the development of the young child. It had three experimental treatments.

1. Functional literacy
2. Mother child centres and
3. A combination of mother child centres and functional literacy.

special attention was given to women in the age group 15-35 since the later group is likely to be more receptive to the attitudinal change. It helps illiterate women to acquire the skills of literacy through functional literacy and to promote better awareness among them (Patel,1987).

Adult education agencies working in the cities and district towns workout various assignments first that can match the level of maturity and capacities of young people between the age 17 to 21 (Srivatsava,1981).

In Government sponsored schemes, the Director of adult education in the state evolves a programme for implementation. A reservoir of manpower for voluntary service is available and opportunities awaiting are to be discovered by the adult educationists who are the people generally volunteer to serve (Dutta,1986).

Bhatia (1982) States that the total number of illiterates according to 1981 census in the 15-35 age group is 110 millions and the total number of illiterates in 15-35 age group yet to be covered is 90 millions. So far we could make 30 million adults literate through out earlier efforts. Since the target is so vast and likely to increase year to year, the NAEP programme has to be taken up as a mass movement of functional literacy. The mass programme has

to be really a people's programme ensuring the community support and assistance needed for its success.

Kundu, (1984) states that usually voluntary organisations undertake several community projects including functional literacy. Any developmental programme for the deprived sections of the society needs to be accepted as a community programme, which has been weak in the implementation of Adult Education Programme. One of the important tasks before implementing agencies, therefore, is to ensure that adult education becomes a community programme. Once, it becomes the people's own programme, people's participation is sure.

Singh, (1987) is of the opinion that mass movement can very well be taken up by university students, N.S.S. National Service Volunteer Programme, Nehru Yuvak Kendras, youth clubs, Directorate of youth service/Higher education, sharmik vidyapeeth etc. Students of the universities and colleges may be given responsibility to train a group of atleast 25 illiterate people and this may be included as a part of their course curriculum. In this connection, voluntary organisations and other business houses can play an important role.

D. Special programmes for women in adult education:

Women's involvement in the social, cultural and agricultural development hardly needs emphasis and without their proper education and training the development of the nation cannot be thought of (Singh,1987).

The Government has a responsibility to educate the people including women and one of the ways of a special change is through adult education. The adult education should be under a special programme for women (UNICEF,1982).

The Department of social welfare proposes to launch shortly a programme of functional literacy for adult women to enable them to acquire skills of literacy to participate in developmental efforts and public life, become aware about modern methods of health, hygiene, nutrition and population control, acquire need -based training in home attitudinal changes towards various social problems. Priority is being given to the age group 15 - 45 years (Journal of adult education,1976).

It is easy to draw women folk for discussions and entertainment. Then the animator (teacher) uses the skill in teaching alphabets and make them learn something useful in their daily life. It is also fruitful to the women and her family, if she learns the way of better living, thrift by the state. The education is not only job oriented but also environmental oriented. Thus special programme for women in adult education would ensure better results (Tiwari,1978).

Mehta, (1976) states that the programme includes reading and writing, arithmetic, health and sanitation and citizenship.

The vocational stream the most important component in adult education programme aims at the development of new

skills through short and long term training courses organised by the vocational training institutions. This subject is intended to provide the adult student with the essential knowledge of the vocations and industries of the locality and to arouse in him a desire to engage in gainful economic activity. (Pateš, 1987).

E. Impact of functional literacy on women:

Bordia (1975) regards that the programmes of functional literacy would help the personality improvement among women. Functional literacy is to make the woman a skilled worker. A skilled worker can earn more and spend economically and save a little for her future. She can also take up a cottage industry to supplement her own regular income. The education she gets in the centre will help her to keep her cottage clean and teaches her to grow vegetables and fruit bearing trees with minimum expences and efforts. She can also keep the children healthier and clean (Bhatia, 1987).

The functional literacy as one of the ways and means which improves women for better. A woman with large family, under poverty line, cannot think, of a better life than being a drudge if she is an uneducated woman, because of environment

She becomes a mechanical human being and works like a machine. The best vehicle to effect a change for better is to educate her. So the best method found practicable is through adult education. Even this adult education should not be on a definite pattern but it should suit the area and be need based (UNICEF, 1984).

Most of the women under poverty line are ignorant of basic accounting. Even for small household accounts they depend upon outside help. The accounting they learn in functional education make them realise the nature of exploitation and know how to overcome it. They could read news papers and write letters in their own hand and keep the accounts. (Varghese, 1987).

The craft work for the tribal women in functional literacy include mat weaving, spinning, tailoring, basket making, palm leaves work, fruit preservation etc. The functional literacy is need based for the area and the animators and supervisors find the ways and means to choose the subject and proper literature for them. They are earning enough money from this simple cottage work. So their socio-economic background is also improving, because of functional literacy (Prasad, 1987).

Singh, (1985) further states that in the hill area the tribes are mostly agriculturists in addition to fruit

gatherers. Improved simple methods in agriculture is imparted to them through the functional literacy programme. The women workers would use local resources like cow dung as natural resources for enriching the fertility of the field. It increases the farm productivity. Selection of the seeds, preservation (storage) and allied work made easy and it will also save labour and time of the poor tribal women.

Srivatsava, (1982) found that they were much aware to prepare the kitchengarden. They liked of their own garden. They are getting adequate vegetable and fruits from their own garden.

Seth, (1984) found that the women who have received education from functional literacy, were aware to save money. They learn how to save a little for their future. Saving accounts induce them to save and also to earn interest on their saving.

It is a known fact the family planning is neglected by the tribes mainly due to ignorance, but functional literacy makes her family planning a success. Now they are aware to follow the family planning programme. In short the impact will be many sided and will ultimately uplift the poor from misery and exploitation (Senguptha, 1975).

A study conducted by UNESCO (1969) in co-ordination with literacy House, Lucknow, on the literacy projects revealed that there was an increase both in knowledge and adoption of agricultural and health innovations like part latrines, smokeless chulah, bedbug killers, family planning and modern child birth practices.

Pillai, (1972) found the following findings from his study:

1. The learners were punctual and regular in attendance. They were eager to write words and sentences in the work-books, they raised doubts and the attitude of the learners have changed a lot.
2. They have now resorted to saving something from their earnings, new techniques in their vocation, co-operative endeavours and give their children every support and facilities for study.
3. Kitchen gardening, poultry, etc, have been attempted by many of the participants though at a smaller level.
4. They have decided to continue studies some how or other. They expressed the hope that the centres should continue and that the learners be supplied with reading materials.

Methodology

III METHODOLOGY

The procedure adopted in eliciting the "Impact of the functional literacy programme on Tribal Youth of North Arcot District" consisted of the following headings.

- A. Selection of the area.
- B. Selection of the sample.
- C. Selection of the tool.
- D., Collection of data and
- E. Analysis of the data.

A. Selection of the area:-

Out of the several pockets of the Tribal areas in Javadi hills of North Arcot District, six areas namely Athipattu, Kavalur, Marganoor, Guniganthur, Veerappanur, Perunkatoor were selected for the study. All the above mentioned areas are situated in the north and east base of the Javadi hills, and they come under Kalasappakkam Panchayat Union. (FIGURE - 1). The tribal areas were selected mainly because of the easy approachability and availability of the sample. Moreover these hamlets had not been studied before.

B. Selection of the sample:-

The sample of the study comprised of 100 adult women who had attended the functional literacy classes. The sample were selected based on the criteria that they must be in

in the age group of 15-35 years and must have 100 percent attendance during the course time and those who are continuing the work for which they have secured training. Thus they were randomly selected from the list available ⁱⁿ the functional literacy office at Kavalur.

C. Selection of the tool:†

The tool selected for the study was the interview schedule because of conservation of time, easy approachability, etc. According to Young (1982) "Interviewing as the term implies is an interactional process, and it is a mutual view of each other". Wilkinson, (1982) brings forth the advantages of the interview schedule as it enables the investigator to obtain desired information more quickly, it allows greater flexibility in the process of questioning, exercises much more control over the context, with in which questions are asked and answers given. Information can be more readily checked for its validity. The information secured through interviews is likely to be more correct compared to that secured ^{through} other techniques. The interview is a more appropriate technique for revealing information about complex, emotionally laden subjects or for probing the sentiments underlying an expressed opinion. The interview schedule (APPENDIX -A) included the following aspects, the background information of

Results and Discussion

IV. RESULTS AND DISCUSSION

The findings of the study "Impact of the literacy programme on Tribal Youth of North Arcot District", is discussed under the following headings.

- A. Background information of the tribal youth.
- B. Details about the functional literacy centre.
- C. Impact of the literacy programme on the tribal youth.
- D. Reading and writing ability of the tribal youth.

A. Background Information of the Tribal Youth:

All the Tribal youth who are generally called as Malayalis (hill people) were within the stipulated age group of adult education i.e. 15 to 35 years and none of these learners belonged to forward or backward classes but belonged to scheduled tribes, the weaker section of the community. This situation of being a weaker section is in tune with the directions of the sponsoring agency to give preference to the weaker section of the community. Among these tribal youth, (56 per cent) were married and 44 per cent were unmarried. With regard to their occupation, agricultural labour dominated (93 per cent) among the tribal youth, which reflected the condition prevailing in the tribal areas. All of them had an average income which is below poverty line Rs.300 - 500 or Rs.3,600 to 6,000 per annum. Thus the programme has reached the people below the poverty line.

B. The details about the centre are discussed under the following sub headings:

1. Details about the functional literacy centre.
2. Facilities available in the centre.
3. Books used and time taken to learn the primers.
4. Subjects understood and lessons liked.
5. Methods used in imparting education.
6. Usefulness of the lessons.
7. Ambitions in life.

1. Details About the Functional Literacy Centre:

Functional literacy programme was started in 1986 and about 100 Adult women (6ent per cent) had been enlisted for the functional literacy programme. The classes were conducted by government and voluntary agencies. Sixty eight women had been given education by two voluntary organisations, Society for rural development and Joseph Institute and 32 women by government adult education centre. The campaign was started on 1st August 1986 and was terminated on 31st July 1987.

Reasons for Joining the Course:

When the sample were asked about the reasons for joining the centre, eighty five per cent expressed that they had joined the course mainly to learn to read and write, while seventy nine per cent answered that they wanted to learn some work so that they could earn money.

When these sample were attending the functional literacy classes no other member from their family participated in the course. The reason was the other member was not willing to spare time for the purpose. The members thought that it was enough for one member to participate in the course on behalf of a family.

It was found that 97 per cent participated in the programme under the inducement of the animators (Teachers), 3 per cent by the family members (husbands and father). Nobody seemed to have joined the course of their own and this shows that they are unaware of such programmes. There was an examination for the learners at the end of the course.

There was no pass or failure in the examination but all of them were given a certificate mainly for attendance. The centre which gets highest number of cent per cent attendance of the learners will be given a prize and appreciated for its good organization and administration.

2. Facilities Available in the Centre:

Table I provides the details about the facilities available in the centres.

TABLE - I
FACILITIES AVAILABLE IN THE CENTRE

S.No.	Facilities	Percentage	
		Yes	No
1.	Light	87	13
2.	Air	100	-
3.	Seating	54	46
4.	Books	100	-
5.	<u>Others</u>		
	Tailoring Machine	32	-
	Spinning Machine	35	-
	Mat Weaving Materials	33	-

The centres had good lighting, and ventilation facilities, However the seating arrangements were not adequate. All of them were supplied with books and they had enough books, when asked about the other facilities they had in the centres, the learners expressed that they had tailoring machines (32 per cent), spinning machines (35 per cent), and mat weaving materials (33 per cent). The efforts taken by the animators for the success of the programme seemed to be adequate.

The programme was conducted by the animators in the evening between 5.00 and 8.00 p.m. and from 3.00 to 4.00 p.m. and from 4.00 to 5.00 p.m. and the attendance was cent percent. The learners went to the centre voluntarily, without any compulsion. The regular and voluntary attendance showed that the learners were keen to learn things.

3. Books Used and Time Taken to Learn the Primers:

The books used and time taken to read the first book are shown in Table - II.

TABLE II

BOOKS USED AND TIME TAKEN TO LEARN THE PRIMERS

S.No.	Name of the Books	Percentage	Time taken to read the primers	Percentage
1.	Agalvilakku	95	30 days	84
2.	Padikalam vanga	79		
3.	Ezhuthippazhaguvom	11	15 days	6
4.	Chithiramum Senthamizhum	10	20 days	5
5.	Sirusemippu	7	45 days	3
6.	Vazhavaikkum kalvi	1	25 days	2

Among the six books used in the centre, Agalvilakku (95 per cent) and padikalamvanga (79 per cent) were the most

commonly mentioned books. The name of other books were recalled only by few sample. Agalvilakky and Ezhuthippazhaguvom were the primers. Majority of them (84 per cent) took 30 days to learn and finish the first book (primer) and only few could finish them in 15 days.

4. Subjects Understood and Lessons Liked:

Table III shows the subjects understood and the lessons liked by the sample.

TABLE III
SUBJECTS UNDERSTOOD AND LESSONS LIKED

S.No.	Lessons Liked	Percentage
1.	Vocational Education	100
2.	<u>Tamil</u>	
	a. Reading	52
	b. Writing	52
	c. Good Family	27
3.	<u>Science</u>	
	a. Health and sanitation	85
	b. Tree planting	40
	c. Kitchen garden	23
	d. Family Planning	8
	e. Immunisation	5
4.	<u>General Knowledge</u>	
	Small savings	27
	Small Family	12
	<u>Unity</u>	2

Vocational education was the subject liked by all the sample, followed by Tamil, Science and general knowledge. Half of them liked reading and writing too. Under vocational education, the sample liked spinning, mat weaving, and tailoring etc. Under tamil reading, writing and good family under science health and sanitation, tree planting, kitchen garden, family planning and immunisation etc, and under general knowledge. Small savings; small family and unity were the most liked lessons. There was no subject which they disliked.

When the learners were asked whether the basic education given to them was adequate and whether they were able to follow 92 per cent had answered that it was adequate and 95 per cent answered that they were able to follow the lessons. When the learners were asked, "what do you understand in each subject", most them (85 per cent) expressed health and sanitation, half of them expressed reading and writing and also small savings, good family, tree planting, kitchen garden etc. There was no subject which they disliked.

5. Methods Used in Imparting Education:

Table IV presents the methods used and mostly liked method by the selected sample.

TABLE IV
METHODS USED IN IMPARTING EDUCATION

S.No.	Methods	Adequate percentage	Method liked	Percentage
1.	Demonstration	56	All methods	43
2.	Lecture	43	Demonstration	56
3.	Lecture and aids	16	Lecture	43
			Using aids	16

With regard to the methods used in imparting education, demonstration method was the commonly used one followed by lecture. When asked for the adequacy of the method half of them only expressed that demonstration method was adequate, where as all the methods were liked by less than half of them, and easy to understand was the reason expressed by them for the method liked.

7. Ambitions in Life:

Table VI shows out the ambitions of the selected sample in life.

TABLE VI
AMBITION OF SELECTED SAMPLE IN LIFE

S.No.	Ambitions	Before education	After education	't' score
In Percentage				
1.	Self earning	34	38	0.472 N.S.
2.	To read well	25	45	2.462*
3.	To get good education and vocation	12	0	3.693**
4.	Improving the life	1	4	1.354 N.S.
5.	No goals	28	4	4.685**
6.	To get Government Job	0	9	3.145**

Note: *Significant at 5 per cent level.

**Significant at 1 per cent level.

N.S. Not significant.

Statistically highly significant difference is observed with regard to ambitions of the sample in life before and after receiving education. Those who had no goals in life before education have changed quite a lot after receiving education as

AMBITIONS OF THE SAMPLE IN LIFE

SCALE - 1cm = 5%

□ BEFORE EDUCATION
▨ AFTER EDUCATION

1. SELF EARNING
2. TO READ WELL
3. IMPROVING THE LIFE
4. NO GOALS

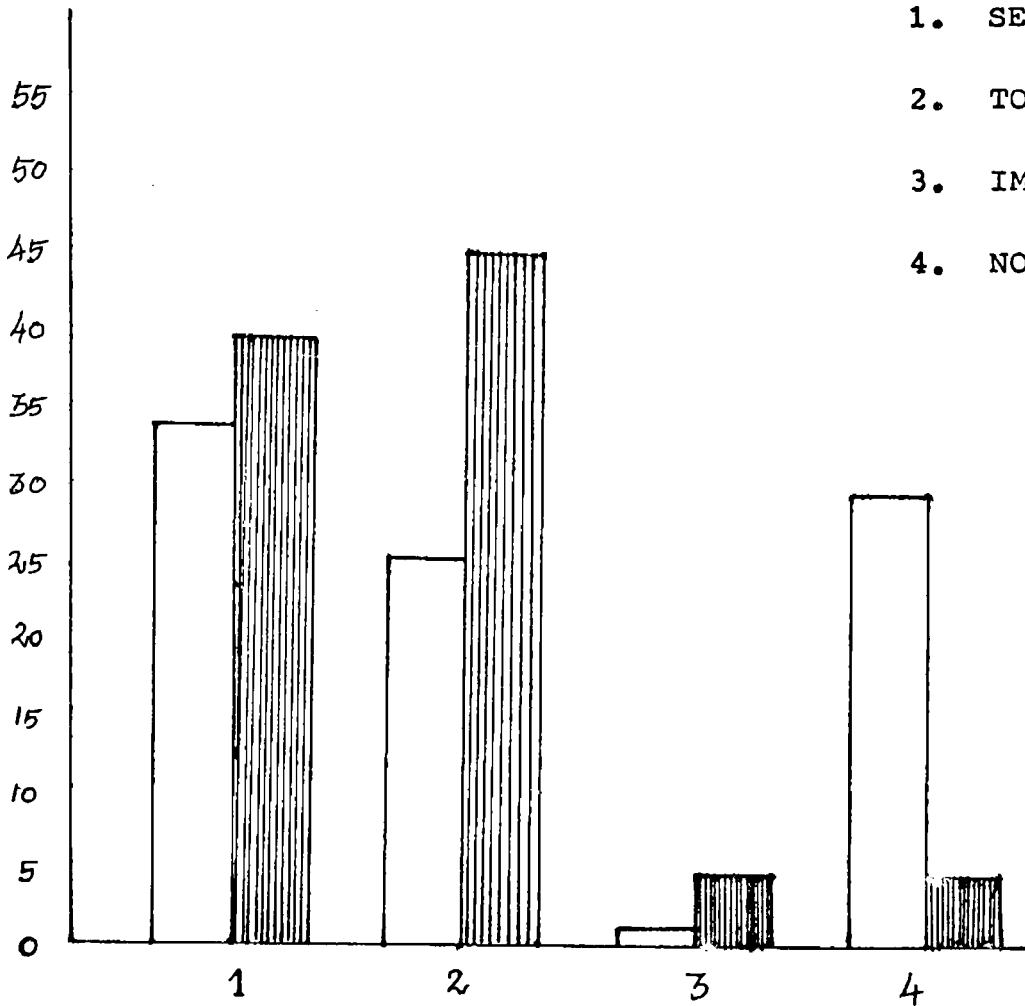


Figure - 2

self earning, to read well and to get a government job and settle in life were their goals. Those whose goal was to get good education and vocation was fulfilled after attending the course. (figure - 2).

C. Impact of the functional literacy programme on the tribal youth are discussed under the following sub headings.

1. Changes in the life of tribal youth.
2. Usefulness of reading and writing to their life.
3. Knowledge about health and hygiene.
4. Use of education in general.
5. Effect of education on the general aspects.
6. Ability to read and write after education.
7. Vocation before education and
8. Kind of vocations, etc.

1. Changes in the Life of Tribal Youth:-

Table VII shows the changes that have taken place in their life after attending the functional literacy programme.

TABLE VII

CHANGES IN THE LIFE OF TRIBAL YOUTH

S.No.	Changes	Percentage
1.	<u>Changes after education</u>	
	Yes	94
	No	6
2.	<u>Changes able to:</u>	
	a. follow health and hygienic rules	45
	b. read and write	33
	c. Keep the accounts	7
	d. be active	3
	e. understand the world news	3
	f. money save <u>save money</u> and help others	3

All most all the learners had accepted that there was a change in their life after attending the functional literacy programme. The major changes that have taken place in their life were that they were able to follow health and hygienic rules so that they could keep themselves, their house and surroundings clean and neat. They were able to read and write and also earn something out of a vocation. Very few only have stated that they were able to keep accounts and save something.

2. Usefulness of reading and writing to their life:

The usefulness of reading and writing of the sample is shown in Table VIII.

TABLE VIII
USEFULNESS OF READING AND WRITING TO THEIR LIFE

S.No.	Uses	Before education	Percentage	After education	Percentage	't' score
1.	Checking the accounts	Yes	5	Yes	100	20.647**
		No	95	No	-	
		<u>For Marketing</u>		<u>For Marketing</u>		24.736***
		Depends upon merchant	63	Self help	100	
Guided by others	30					
	Self help	5				
2.	Reading the bus numbers	Yes	4	Yes	100	23.474**
		No	96	No	-	
		<u>To know the Routes</u>		<u>To know the Routes</u>		48.990**
		Guided by others	78	Self help	100	
Guided by conductor	18					

Note: ** Significant at 1 per cent level.

Highly significant difference is seen before and after education in their usefulness of the reading and writing to their life. They were able to check the accounts and read the bus numbers after education for which they had to depend on others before. Now they do everything by themselves so they are self sufficient now. This finding is in similar to that of Pillai, (1972) who also found that the ability to read name boards in buses, to read news papers, to apply mathematical problems in daily life and to live as contributing citizens enjoying fundamental rights and observing duties and responsibilities were the motives which they could achieve during their course.

3. Knowledge about health and hygiene:

Table IX points out the knowledge about health and hygiene before and after education.

TABLE IX

KNOWLEDGE ABOUT HEALTH AND HYGIENE

No.	Particulars	Before	After	't' score	Reasons	Before	After
		educati- on	educati- on			educa- tion	educ- ation
		in percentage				in percentage	
	Keeping the house clean and neat				Know it practically	25	75
	Yes	40	100	5.838**	To prevent the disease	15	25
	No	60	-	12.247**	To prevent the disease	29	65
	Keeping the food articles free from flies				Learnt the importance	-	35
	Yes	29	100	8.009**	Don't like the taste	58	-
	No	71	-	15.647**	To prevent infection	-	38
	Boiling the drinking water				Due to weather condition	-	8
	Yes	-	42	8.510**	To prevent the disease	29	51
	No	100	58	3.545**	Unmarried	-	44
	Immunisation				To cure	10	-
	Yes	29	51	2.538*	To prevent the spreading	-	76
	No	71	49	2.050*	Know the importance	-	3
	Treatment of sick people				Afraid of bad effects	-	11
	Yes	10	81	13.060**			
	No	90	11	12.717**			

Note:

- * Significant at 5 per cent level
- ** Significant at 1 per cent level

Highly significant difference is observed with regard to the knowledge of the sample on health and hygiene before and after education. Those who did not know much about keeping the food articles free from flies, drinking boiling water, treatment of sick people, immunisation and keeping the house clean and healthy before education, knew the significance after education mainly to prevent infection, disease etc.

With regard to the reasons expressed also there was noted difference before and after education. Eventhough they knew the singnificance practically, the scientific reason was understood by them only after education and were following it in their daily life. Only when it come to drinking the boiling water, they did not boil the water even though they knew the significance of it because they did not like the taste of it. Only few (11 per cent) did not treat the sick even after knowing the importance of treatment because they were afraid of after effects that some thing bad would happen to them if they take the sick to doctor.

4. Use of education in general:

Table X reveals the details about the use of education in general.

TABLE X

USE OF EDUCATION IN GENERAL

S.No.	Particulars	Before educa- tion <i>in percentage</i>	After educa- tion	't' Score	Reasons	Percen- tage
1.	Spiritual deve- lopment					
	Yes	-	84	22.913**		
	No	100	16			
2.	Savings				For good life	91
	Yes	-	91	17.782**		
	No	100	9	31.798		
3.	Need for Women's education				Knew the importan- -ce after education	91
	Yes	-	91	17.782**		
	No	100	9	31.798		
4.	Changes in beha- viour				Ability to read and write More hea- lthy and hygienic	93 63
	Yes	-	97	32.496**		
	No	100	3	56.862**		
5.	Family planning				Ability to work	8
	Yes	-	100			
	No	100	-		Improved the so- cial re- lationship	6
6.	Following the technique				Freedom	3
	Yes	-	88			
	No	100	12			

Significant difference at 1 percent level was observed with regard to the use of education in general. Majority of them have expressed that they have started saving, understood the importance of women's education, and there were so many changes in their behaviour and were able to follow family planning techniques after acquiring education. Seth (1984) has also found that the women who have received education from functional literacy, were aware to save money. They learn how to save for their future. Saving accounts induce them to save and also to earn interest on their saving. All of them were aware of the family planning techniques after education. Sengupta (1981) stated that it is a known fact the family planning is neglected by the tribes mainly due to ignorance but functional literacy makes her family planning a success. Even though all were aware, 44 percent married women are able to follow the family planning technique successfully. The unmarried women (44 percent) also expressed that they would follow the family planning technique after they get married because of good life. In short the impact will be many sided and will ultimately uplift the poor from misery and exploitation.

They expressed that this education was useful because they could earn for their living (64 percent) and lead a good life (91 percent), could save for future. (91 percent) could read and write (93 percent) and follow hygienic rules and lead a healthy life (63 percent).

5. Effect of Education on the General Aspects:

Effects of education of the tribal youth on the general aspects is shown in Table XI.

TABLE XI

EFFECT OF EDUCATION OF THE TRIBAL YOUTH ON THE GENERAL ASPECTS

S.No.	Aspects	Before education	After education	't' score	Reasons for Yes	Percentage	Reasons for No	Percentage
1.	Raising kitchen garden	Yes	71	100	Knew the importance of kitchen garden	38	No adequate place	29
		No	29	-	To get vegetables To earn money	78		2
2.	Tree planting	Yes	66	100	For vegetables and fruits	64		
		No	34	-	For rain For airy environment	22		6
3.	Getting adequate vegetables	Yes	-	91	17.782**			
		No	100	9	31.798**			
4.	Knowledge about the evils of drinking alcohol	Knew	4	100	27.899**			
		Didn't know	96	-	48.990**	Read about the evils of drinking alcohol	96	

Effect of education on raising kitchen garden, tree planting and knowledge about evils of drinking alcohol, were also found and statistically significant (at 1 percent level) difference was seen before and after education. Even before getting education, they raised kitchen garden and planted trees because the sample knew the importance of it. Those who did not know the importance of it, started raising gardens after education because they wanted vegetables for the daily use, and trees for rain. Srivatsava, (1982) also found similar finding in his study that the sample selected were much aware to prepare the kitchen garden. They liked of their own garden and they were getting vegetables and fruits from their own garden.

It is also surprising to see that all most all did not know the evils of drinking alcohol before education. A striking finding is that they did not tell others the evils of alcohol before education but were able to do it after acquiring education confidently/and telling others it was a bad habit and it would spoil the health. Forty percent expressed that they were not telling about it to others as they thought that others would not listen to them.

All most all the learners pointed out that they were shown film shows on health and hygiene and family planning during the course of education. They expressed that they had not seen health and hygiene or family planning beofore any film on education. They expressed that the films were educative and had improved their knowledge quite a lot.

6. Ability to read and write after education:

Table XII indicates the details about the ability to read and write after education.
TABLE XII

ABILITY TO READ AND WRITE AFTER EDUCATION

S.No.	Particulars	Percentage	Reasons for yes	Percentage	Reasons for Percentage No
1.	Ability to read and write				
	Yes	91	continuing reading habit	55	Did not continue the reading habit 9
	No	9	By education	36	
2.	Continuing reading habit				
	Yes	91	Not to forget	91	No time to continue the reading habit 9
	No	9			
3.	Benefits from reading and writing				
	Improves reading habit	46	Not to forget	85	No time 9
	Cannot forget	30	Improves writing ability	6	
	Continues reading habit	13			
	Knows the world news	6			
	Check the accounts	2			

S.No.	Aspects	Before education	After education	't' score	Reasons for Yes	Percentage	Reasons for No	Percentage
5.	Educating others about evil of alcohol				It is not a good habit	38	Other will not listen to the words	43
	Yes	-	57	11.513**	It spoils the health	19		
	No	100	43	5.422**				

Note: ** Significant at 1 per cent level.

After getting education majority of the sample were able to read and write a letter because they had continued to practice it. They also stated that they were continuing the reading habit so that they would not forget anything in future. When they were asked about the benefits they derived from reading and writing, they expressed that it, improved their reading habit and by continuing it they could not forget anything, able to know the world, news and
Check the accounts.

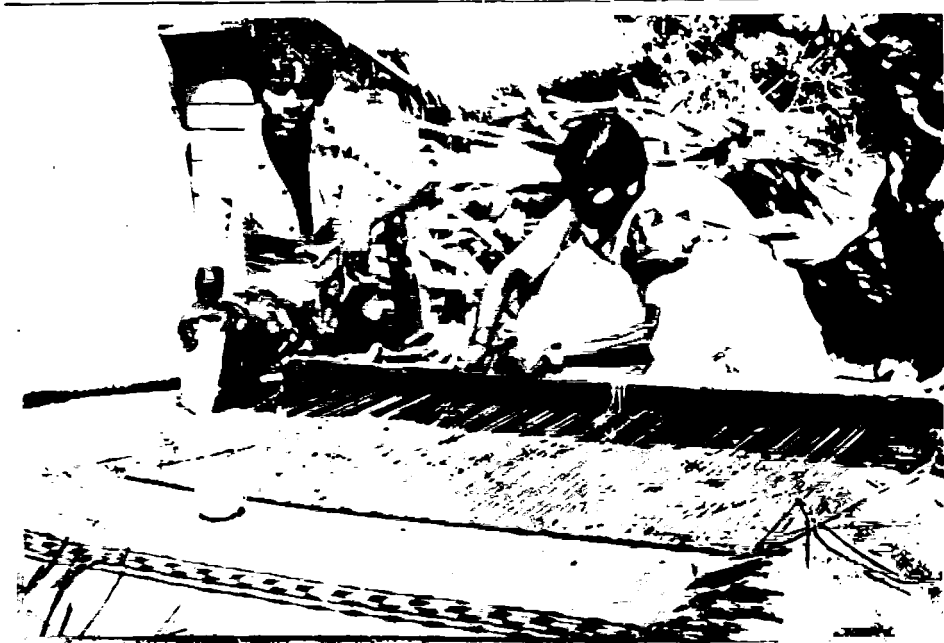
7. Vocation before Education:-

Cent per cent of the sample expressed that they got a vocation because of the education they got in the centre. Before that they (53 per cent) did not have any work and their economic status was very poor. Twenty eight per cent were doing house hold work and 11 per cent labour work.

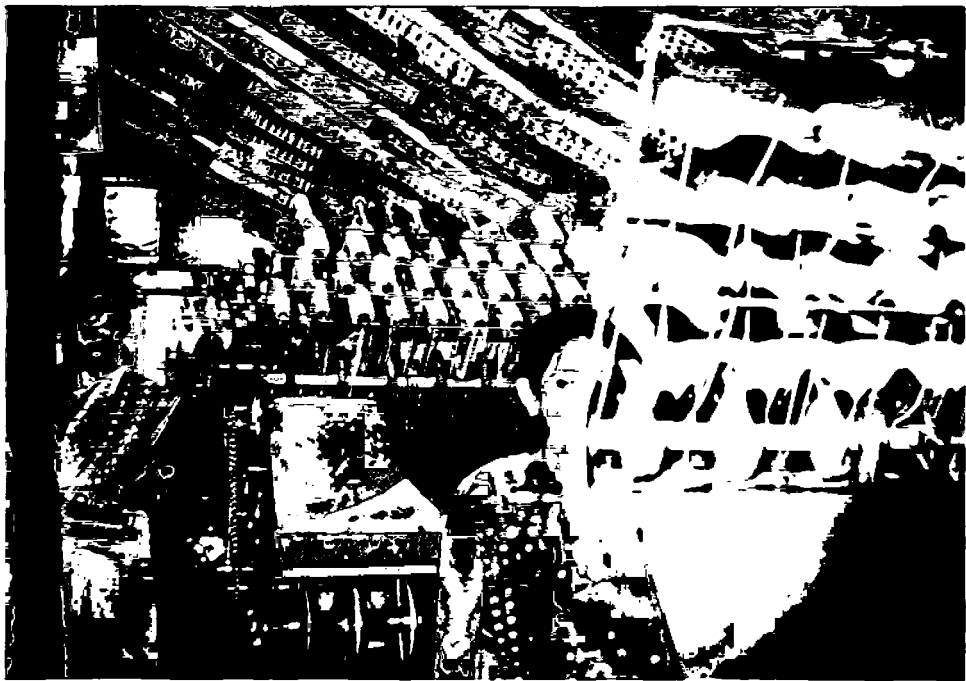
KINDS OF VOCATION



1. TAILORING



2. MAT WEAVING



3. SPINNING

8. Kind of Vocations:

Three kind of vocations were taught in the centre during the course of education and the vocations selected by them were spinning, (35 per cent) mat weaving (33 per cent) and tailoring (32 per cent) ~~figura~~(3,4,5) and all of them learnt the vocation fully because they felt that being a familiar vocation of the tribe it was easy to learn, could earn money, and also could get a job very easily. Majority of them(93 per cent) expressed that they got adequate amount of money from the vocation because it was of daily wage. The daily wage for ~~mat~~ weaving was Rs.7 per day and for spinning Rs. 7-12 depending upon the number of cones they finish in a day.

D. The details about the reading and writing ability of the tribal youth tested are discussed below;

1. Marks scored by the Tribal Youth:

Table XIII shows marks scored by the tribal youth

TABLE XIII

MARKS SCORED BY THE TRIBAL YOUTH

S.No.	Marks	Percentage
1.	60-- 69	35
2.	70 - 79	43
3.	80 - 89	16
4.	90 - 95	6

Only few per cent got very high marks (90 - 95). Majority of them (43 per cent) got 70 - 79 marks, followed by (35 per cent) 60 - 69. It shows that majority of them have continued their ~~readingg~~ reading and writing habit so they didn't forget the letters etc.

MARKS SCORED BY THE SELECTED SAMPLE

SCALE - 1 cm = 5%

MARKS



60 - 69



70 - 79



80 - 89



90 - 95

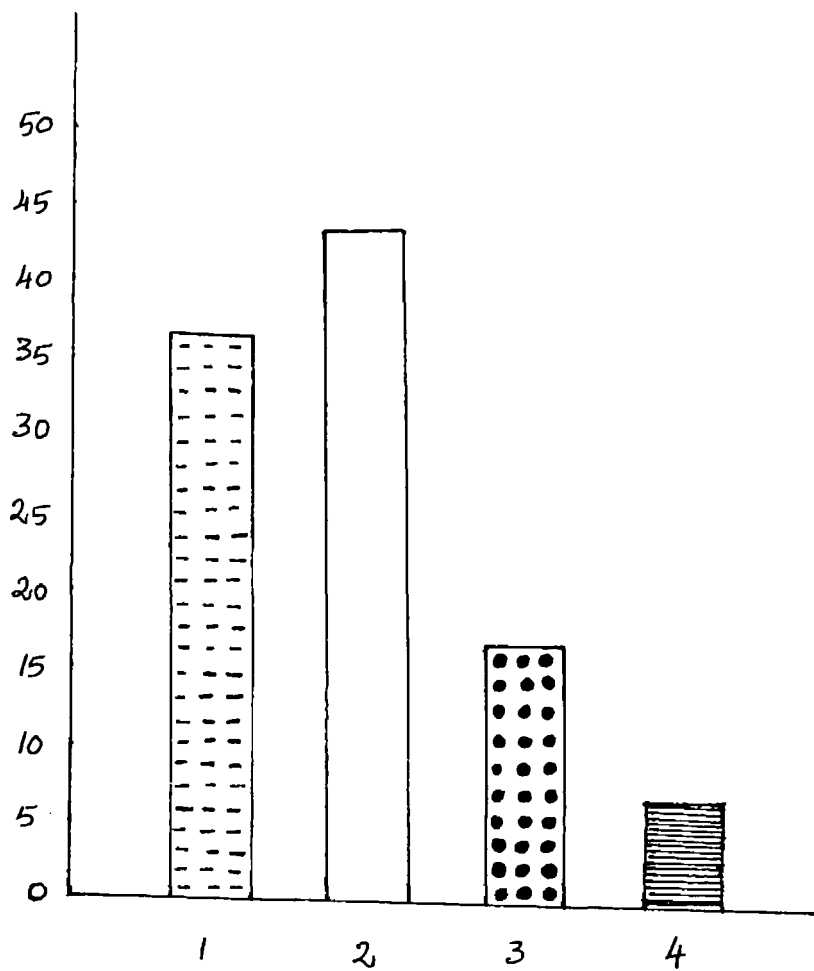


Figure - 4

Summary and Conclusion

V. SUMMARY AND CONCLUSION

An effort has been made to study the "Impact of functional literacy programme on tribal youth of North Arcot District". This was conducted in Javadi hills in several contiguous hill villages, with 100 youth who had attended the functional literacy course. The data was collected with interview technique. The findings of the study are summarised below.

1. The tribal youth selected for the study belonged to 15-35 years and 93 per cent of the youth were agricultural labourers. All of them had an average income which was below poverty line Rs.300 - 500 or Rs.3,600 to 6,000 per annum.
2. The course was started on 1st August 1986 and was terminated on 31st July 1987. They had joined the course mainly to learn to read and write and also they wanted to learn some work so they could earn money.
3. The selected youth were unaware of such programme because majority of them (97 per cent) joined the course only under the inducement of the animators, (Teachers) others by the family members.
4. The centres had good lighting and ventilation facilities. However the seating arrangements were not adequate. All of them were supplied with books and they had enough books. The efforts taken by the animators for the success of the programme seemed to be adequate.

5. Among the six books used in the centre, Agalvilakku (95 per cent) and padikalamvanga (79 per cent) were the most commonly mentioned books. The name of other books were recalled only by few sample. Agalvilakku and Ezhuthippazhaguvom were the primers. Majority of them (84 per cent) took 30 days to learn the primers.
6. Ninety two per cent had expressed that the basic education taught to them was adequate and 95 per cent answered that they were able to follow it.
7. Vocational education was the subject liked by all the sample, followed by science (85 per cent), reading and writing (52 per cent) and general knowledge (34 per cent). They expressed that demonstration method was adequate, where as all the methods were liked by less than half of them.
8. Lessons were useful to the sample mainly to read and write in general (cent per cent) and read and write a letter in specific.
9. Those who had no goals in life before education have changed quite a lot after receiving education as self earning (38 per cent), to read well (45 per cent) and to get a government job (9 per cent) and settle in life (4 per cent) became their goals. Those whose goal was to get good education and vocation was fulfilled after attending the course.

10. The major changes that have taken place in their life after the education were that they were able to follow health and hygienic rules so that they could keep themselves, their house and surroundings clean and neat. They were able to read and write and also earn something out of a vocation. Very few only have stated that they were able to keep accounts, and read the bus numbers after education for which they had to depend on others before. Now they did everything by themselves; so they were self sufficient.
11. Highly significant difference was observed with regard to the knowledge of the sample on health and hygiene before and after education.
12. Those who didnot know much about keeping the food articles free from flies, drinking boiling water, treatment of sick people, immunisation and keeping the house clean and healthy before education, came to know the significance after education mainly to prevent infection, disease etc.
13. with regard to the reasons expressed also there was noted difference before and after education. Eventhough they knew to significance practically, the scientific reason was understood by them only after education and were following by them only after education and were following it in their daily life.
14. Significant difference at 1 per cent leavel was found with regard to use of education in general. Majority of them had expressed that they have started saving, understood the importance of women's education and there was so many changes in their life after acquiring the education.

19. Cent per cent of the sample expressed that they got a vocation because of the education acquired from the centre. Before that they (53 per cent) did not have any work, and their economic status was very poor. Majority of them (93 per cent) expressed that they got adequate amount of money from the vocation because it was 6f daily wage and they were getting the job daily.
20. Three kind of vocations were taught in the centre during the course of education and the vocation selected by them were spinning (35 percent) mat weaving, (33 per cent) and tailoring (32 per cent).
21. All of them learnt the vocation fully because they felt being a familiar vocation of that area it was easy to learn, could earn money, and also they could get a job very easily.
22. When the youth were given a test to check their knowledge or reading and writing, only few per cent (6) got very high marks (90 - 95). Majority of them (43 per cent) got 70 - 79 marks followed by 35 per cent (60 - 69). It shows that majority of them have continued their reading and writing and they did not forget the letters.

15. The youth expressed that this education was useful because they could earn for their living (64 per cent), lead a good life (91 per cent), could save for future (91 per cent), could read and write, follow hygienic rules and lead a healthy life (63 per cent).
16. Effect of education on raising kitchen garden tree planting and knowledge about evils of drinking alcohol were found to be statistically significant at 1 per cent level before and after education. Even before getting education they raised kitchen garden and planted trees because the sample knew the importance of it. They also wanted vegetables for the daily use, and trees for rain.
17. They did not know the evils of drinking alcohol and family planning before education and came to know about it only after education. They were not telling others the evils of alcohol before education but were able to do it after acquiring education confidently which reveals the significance of education. They were able to follow the family planning techniques successfully after education.
18. Majority of the sample (91 per cent) stated that they were not only able to read and write books and newspaper but were continuing it also. So they could not forget anything in future, able to know the world news and check the accounts.

Suggestions:-

The following are the suggestions emerging out of the study.

1. Building facilities with proper seating, light and air, if arranged properly in all the centres may motivate more women learners to retained and sustained interests in the functional literacy programme.
2. Involving local leaders and community people at all levels planning, preparing and implementing will give better results when organising the functional literacy classes.
3. Follow-up measures for the neoliterates for retraining their literacy skills is very important.
4. There is need for introducing some more cottage industries to give work to these poor women like bee-keeping, preservation of fruits, (canning) palm leave work, bamboo basket making, diary form, sheep rearing, pig rearing etc.
5. There is need for a primary health centre atleast in a central place, so as to have easy reach by the villagers.
6. As the time allotted for literacy is not adequate, more time must be given for the learners to master reading and writing.

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Appendices

2. நீங்கள் எப்பொழுதுமையத்தில் சேர்ந்தீர்கள் :-

சேர்ந்த தேதி

முடிந்தது

காரணங்கள்

3. உங்கள் குடும்பத்தில் வேறு யாராவது உங்களுடன் மையத்திற்கு வந்தார்களா?

ஆம்

/ /

இல்லை

/ /

காரணங்கள் :

4. இந்த மையத்தில் சேருவதற்கு யார் உங்களை ஊக்குவித்தார்கள்?

5. உங்கள் மையத்தில் எவ்வளவு வசதிகள் இருந்தன :

வ . என்

வசதிகள்

இருந்தன

இல்லை

மின் விளக்கு

காற்று

இருக்கை

முதற்புத்தகம்

மற்றவை

6. மையத்தில் வேலை நேரம் பற்றிய விவரங்கள் :-

நடந்த நேரம்	வகுப்புகள்	வேலை செய்த நாட்கள் (ஒரு வாரத்தில்)	சென்ற நாட்கள்	சென்ற விதம் தாயாக ஊக்குநர் அமைத்தல்
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7. வகுப்புகளைப் பற்றிய விவரங்கள் :-

அ. உங்களுடைய முதற்புத்தகத்தில் பெயர் என்ன?

ஆ. உங்களுடைய முதற்பாடத்தை படிக்க எத்தனை நாட்கள் ஆகும்?

8. உங்களுக்கு கற்பித்த பாடங்களில் விவரங்கள் :-

வள்ளி	அடிப்படைக் கல்வி	போதும்	போதாது
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எழுத்தறிவு

எண்ணறிவு

அறிவியல் பாடங்கள்

பொது அறிவு

மதாழிற் கல்வி

மதிறவை

. 4 .

9. சொல்லிக் கொடுத்த பாடங்களை உங்களால் புரிந்து கொள்ள முடிந்ததா?

ஆம் /-----/

இல்லை /-----/

ஆம் எனில் ஒவ்வொரு பாடத்திலும் எவ்வெவ் புரிந்து கொண்டீர்கள்?

பாடங்கள் புரிந்து கொண்டது படித்த பாடம் படிக்காத பாடம்

10. எந்தெந்த முறையில் பாடங்களைக் கற்றுக் கொடுத்தீர்கள்?

வ.என் முறைகள் போதும் போதாது படித்தமுறை காரணிகள்

வினாக்க உரை

செய்து காட்டுதல்

பாடம் காட்டி கற்றுக்
கொடுத்தல்

மற்றவை

11. நீங்கள் படித்த பாடங்கள் உங்கள் வாழ்க்கைக்கு உதவியாக உள்ளதா?

ஆம் /-----/

இல்லை /-----/

ஆம் எனில் எந்த வகையில்?

இல்லையெயில் காரணிகள்?

12. பாடத்தை தவிர வேற என்ன கற்றுக் கொடுத்தார்கள்?

13. உங்கள் வகுப்பு முடியும் பொழுது தேர்வு இருந்ததா?

ஆம் [] இல்லை []

• நீங்கள் தேர்வு எழுதினீர்களா?

ஆம் [] இல்லை []

14. தேர்வு முடிந்த பின் உங்களுக்கு சான்றிதழ் ஏதாவது கிடைத்தள்ளதா?

ஆம் [] இல்லை []

15. வாழ்க்கையில் உங்கள் குறிக்கோள் என்ன?

மையத்தில் கல்வி கற்குமுன்

மையத்தில் கல்வி கற்றபின்

16. அந்தக் குறிக்கோளை அடைய உங்கள் மனையில் வசதிகள் உள்வதா?

ஆம் /-----/ இல்லை /-----/

இல்லையெயில் அதை எப்படி அடைவீர்கள்?

17. நீங்கள் கற்ற கல்வியினாலேயே உங்கள் குறிக்கோளை அடைய முடியும் என்ற நனைக்கிறீர்களா?

ஆம் /-----/ இல்லை /-----/

ஆம் என்றால் எப்படி?

இல்லையெயில் காரணங்கள்?

இ. மையத்துக் கல்வியினால் ஏற்பட்ட நன்மைகள் :-

1. நீங்கள் படித்த கல்வியால் உங்கள் நடைமுறை வாழ்க்கை மாறுபட்டுள்ளதா?

ஆம் /-----/ இல்லை /-----/

ஆம் என்றால் எப்படி?

2. நீங்கள் படித்த எண்ணறிவும், எழுத்தறிவும் உங்கள் வாழ்க்கையில் உதவியாக உள்ளதா?

ஆம் /-----/ இல்லை /-----/

ஆம் என்றால் எப்படி?

3. நீங்கள் கடைக்குச் சென்றால் ஊக்கு சரிபார்த்து வாங்கி வர உங்களுக்கு மையத்தின் கல்வி உதவியாயிருக்கிறதா?

ஆம் /-----/

இல்லை /-----/

ஏ, ஆம் எனில் படிப்பதற்கு முன்பு நீங்கள் கடைக்குச் சென்றால் எப்படி ஊக்கு பார்த்து சாமான்கள் வாங்கினீர்கள்?

4. வெளியூர் செல்லும் பேருந்துகளில் பெயர்களையும், ஊரில் பெயர்களையும் வாசிக்கத் தெரியுமா?

ஆம் /-----/

இல்லை /-----/

ஆம் எனில் படிப்பதற்கு முன்னால் நீங்கள் வெளியூர் செல்லும் பொழுது பேருந்துகளில் பெயர், ஊரில் பெயரை எப்படித் தெரிந்து கொண்டீர்கள்?

5. உங்கள் வீட்டைச் சுற்றிலும் சுகாதாரமாகவும், சுத்தமாகவும் வைத்திருக்கின்றீர்களா?

ஏ. படிப்பதற்கு முன்பு :

பி. படித்த பின்னர் :

காரணங்கள்:

6. உணவுப் பண்டங்களை ஈக்கள் மொய்க்கா வகிணம் முடி வைக்கின்றீர்களா?

ஏ. படிப்பதற்கு முன்பு :

பி. படித்த பின்னர் :

காரணங்கள்:

7. குடி தண்ணீரை காய்ச்சி குடிக்கின்றீர்களா?

எ. படிப்பதற்கு முன்பு :

பி. படித்த பின்னர் :

காரணங்கள் :

8. உங்கள் குழந்தைகளுக்கு தடுப்பூசி போட்டு இருக்கின்றீர்களா?

ஆம் /-----/

இல்லை /-----/

எப்போது :

படிப்பதற்கு முன் :

படித்த பின் :

9. உங்கள் வீட்டில் யாருக்காவது உடல் நலமில்லையெனில் மருத்துவ மனைக்கு அழைத்து வசலிப்பீர்களா?

ஆம் /-----/

இல்லை /-----/

படிப்பதற்கு முன் :

படித்த பின் :

காரணங்கள் :

10. நீங்கள் படித்த கல்வி உங்கள் ஆன்மீக வளர்ச்சிக்கு எந்த வகையில் உதவியாக உள்ளது?

11. நீங்கள் பணத்தை சேமித்து வைக்கிறீர்களா?

ஆம் /-----/

இல்லை /-----/

12. பெண் கல்வி அவசியம் எளிபதைப் படித்திருக்கின்றீர்களா? உங்கள் பெண் குழந்தைகளை படிக்க வைத்துள்ளீர்களா? படிக்க வைப்பீர்களா?

ஆம் /-----/ இல்லை /-----/

ஆம் எனில் உங்களுக்கு இந்த எண்ணம் படிப்பதற்கு முன்பே இருந்ததா? படித்த பிள்ளைர் தோன்றியதா?

13. நீங்கள் கற்ற கல்வியால் உங்கள் பழக்க வழக்கங்களில் ஏதேனும் மாறதல் ஏற்பட்டுள்ளதா?

ஆம் /-----/ இல்லை /-----/

ஆம் எனில் எந்த பழக்க வழக்கங்களில், எப்படி மாறதல் ஏற்பட்டுள்ளது?

வ.எண். பழக்க வழக்கங்கள் படிப்பதற்கு முன்பு படித்த பிள் ஏற்பட்ட மாறதல்

14. குடும்பக் கட்டுப்பாட்டின் நலன் பற்றி படித்திருக்கின்றீர்களா?

ஆம் /-----/ இல்லை /-----/

ஆம் எனில் நீங்கள் அதை கடைபிடித்த இருக்கின்றீர்களா/ திருமணமாய்பின் கடை பிடிப்பீர்களா?

15. உங்கள் வீட்டில் தோட்டம் போட்டு இருக்கிறீர்களா?

ஆம் /-----7

இல்லை /-----7

படிப்பதற்கு முன் :

படித்த பின் :

காரணங்கள் :

16. உங்கள் வீட்டில் சுற்றி மரம் தட்டு இருக்கிறீர்களா?

ஆம் /-----7

இல்லை /-----7

படிப்பதற்கு முன் :

படித்த பின் :

காரணங்கள் :

17. உங்கள் தோட்டம், மரத்திலிருந்து கிடைக்கும் காய்கறிகள், பழங்கள் உங்களுக்கு போதுமானதாக உள்ளதா?

ஆம் /-----7

இல்லை /-----7

எ. ஆம் எனில் அதன் மூலம் ஏதாவது வருமானம் வருகிறதா?

பி. இல்லையெனில் காரணங்கள் :

18. மது அருந்தாதல் தீமை என்று படித்திருக்கிறீர்களா?

ஆம் /-----/ இல்லை /-----/

ஆம் எனில் நீங்கள் படித்த கல்வி மது அருந்தாதலின் தீமையைப் பற்றி அறிந்தது எகாள்ள உதவி செய்ததா?

ஆம் /-----/ இல்லை /-----/

காரணங்கள்:

19. இது தீமையைப் பற்றி மற்றவர்களுக்கும் எடுத்தல் சொல்கிறீர்களா?

ஆம் /-----/ இல்லை /-----/

காரணங்கள்:

20. உங்கள் ஊரில் நடக்கும் திருவிழாக்கள், பொதுக் கூட்டங்கள்,

குடும்பக் கட்டுப்பாடு முகாம்கள் முதலியவற்றை நடத்தவதற்கு நீங்கள் முயலாவிடுந்த உதவி செய்வீர்களா?

ஆம் /-----/ இல்லை /-----/

படிப்பதற்கு முன் :

படித்த பின் :

21. உங்கள் ஊரில் சுகாதாரத்தைப் பற்றியும் குடும்பக் கட்டுப்பாடு பற்றியும் படங்கள் காட்டி இருக்கின்றீர்களா?

ஆம் /-----/

இல்லை /-----/

ஆம் எனில் நீங்கள் படிப்பதற்கு முன்பா? படித்த பின்பா?

22. குடும்பக் கட்டுப்பாடு முறைகள், சுகாதாரம் இவைகளைப் பற்றி உங்களுக்கு படித்ததால் தெரிந்ததா? படம் பார்த்ததால் தெரிந்ததா?

23. உங்களுக்கு இப்பொழுது கடிதம் வாசிக்க, எழுதத் தெரியுமா?

ஆம் /-----/

இல்லை /-----/

காரணங்கள்:

24. வாசிக்கும் பழக்கத்தைத் தொடர்ந்து கடைபிடித்த வருகின்றீர்களா?

ஆம் /-----/

இல்லை /-----/

காரணங்கள்:

எ. ஆம் எனில் நீங்கள் வாசிப்பவை:

1. செய்தித்தாள்,

2. புத்தகங்கள்.

பி. நீங்கள் செய்தித்தாளி/புத்தகங்கள் வாசிப்பதால் உங்களுக்கு ஏற்பட்டுள்ள நன்மைகள் என்ன?

சி. இல்லையெனில் வாசிப்பதில் உங்களுக்கு ஏற்பட்டுள்ள பிரச்சனைகள் யாவை?

25. நீங்கள் செய்யும் தொழில் உங்கள் கல்வியில் மூலம் தான் உங்களுக்கு கிடைத்ததா?

ஆம் [-----] இல்லை [-----]

ஆம் எனில் இங்குபடிப்பதற்கு முன்பு என்ன செய்து கொண்டிருந்தீர்கள்?

26. இதன் மூலம் உங்கள் குடும்பத்திற்குத் தேவையான வருமானம் கிடைக்கிறதா?

ஆம் [-----] இல்லை [-----]

27. உங்கள் குடும்பத்தில் பொருளாதார நிலை இங்கு படிப்பதற்கு முன்பு எப்படி இருந்தது?

28. என்னென்ன தொழிற்பயிற்சிகள் நீங்கள் கற்று இருக்கிறீர்கள்?

எ.என் நீங்கள் கற்றுக் கொண்ட தொழில்கள் முழுமையாகத் சரியாகத் காரணங்கள்
தெரியும் தெரியாது

தையற் பயிற்சி
பூ வேலைப்பாடு
பிளாஸ்டிக் ஓயர் வேலைப்பாடு
கடை முடைதல்
பாய் பிங்லுதல்
மூங்கில் கடை முடைதல்
பனை ஒலை வேலைப்பாடுகள்
மற்றவை

29. நீங்கள் கற்றல்பயிற்சியைத் தொடர்ந்து செய்து வருகிறீர்களா?

ஆம் [-----]

இல்லை [-----]

காரணங்கள்:

30. இந்த தொடர்பயிற்சியை நீங்கள் யாருக்காவது கற்றுத் தருகிறீர்களா?

ஆம் [-----]

இல்லை [-----]

காரணங்கள்:

APPENDIX B

வாசிக்கும், எழுதும் திறனை சோதிக்கும் மதிப்பீட்டுத்தாள்.

இந்த வசாற்களை வாசிப்பீர்களா (1. வாசித்தல்) முதல் நிலை 10

காக்கு	பந்த	எலி	கால்	வதவைய	சாவி
மாட	தலை	பழம்	உடல்		

வார்த்தை அமைப்பை சரி செய்து படித்தல் 10

அ	மா	ம்	
த	டி	க	
டு	ச	க்	
பு	டு	ப்	ப
சி	று	ன	

கோடிட்ட இடத்தில் எழுத்தை எழுதுதல் (2. எழுதுதல்) 5

மஞ்ச -----
 வகாய் -----
 மா -----
 பா -----பு
 மீ -----

பெயர்களை அழுதிடல்

எம் தாய் பெயர் -----

எம் தந்தை பெயர் -----

எம் அக்கநர் பெயர் -----

என் பெயர் -----

(3 கணிதம்)

பொருத்திக் காட்டுதல்

ஒம் 3

ஓம் 5

ஏம் 3

ஐம் 9

ஒம்ப 4

நாக்கு 7

விடுபட்ட அங்களை எழுதுதல்

4	5	..	..	8
3	4	..	..	7
60	60	..	..	..... 65
40	..	..	43	
20	25	..	..	40

மதிப்பீட்டுத்தாள் - ௨ - இரண்டாம் நிலை

வாக்கியங்களைப் படித்தல்

சேமிப்பு நகிசும்தரும்

கீரை சத்தாவு உணவு

பப்பாளி உடலுக்கு நல்லது

உழைப்பு உயர்வு தரும்

மரங்கள் நாட்டின் பசுவம்

எழுதுதல்

- அ. உயிர் வாழு வேண்டும் (உணவு, மாடு).
- ஆ. ஈ மொய்த்த பட்டங்களை உலிவது (சரி, தவறு).
- இ. மழை பெற வளர்ப்போம் (மரம், ஆடு).
- ஈ. பொங்கல் மாதத்தில் வரும் (ஐப்பசி, கை).
- உ. ஒரு தொற்றுநோய் (தலைவலி, காலரா).

APPENDIX - C

STATISTICAL ANALYSIS

Test of Significance - 't' value.

To compare the different aspects of the tribal youth. Ambition, effect of education on their general aspects, usefulness of reading and writing to their life, knowledge about health and hygiene and use of education in general 't' test was used.

Formula:
$$t = \frac{\text{Difference}}{\text{S.E.}}$$

Steps followed:

P_1 = Proportion of the first sample
(Before education) $\frac{X_1}{n_1} = P_1$

P_2 = Proportion of the second sample
(After education) $\frac{X_2}{n_2} = P_2$

P_1 = number of observation in the first sample (Before education)

P_2 = number of observation in the second sample (After education)

S.E. = Standard Error.

= S.E. $\sqrt{\frac{P_1 + P_2 - (P_1 - P_2)^2}{n}}$

n = number of observation.

Difference = $P_1 - P_2$

USEFULNESS OF READING AND WRITING TO THEIR LIFE

Item	Before education P ₁	After education P ₂	P ₁ - P ₂	S.E.	't' value	Level of Significance
<u>Checking accounts</u>						
Yes	5	95	0.05	0.0436	20.647**	p = 0.01
No	95	5	0.95	0.0218	43.589**	p = 0.01
<u>Marketing</u>						
Self help	5	100	0.05	0.384	24.736**	p = 0.01
<u>Reading bus number</u>						
Yes	4	96	0.04	0.0392	23.474**	p = 0.01
No	96	0	0.96	0.0196	49.990**	p = 0.01

EFFECT OF EDUCATION ON THEIR GENERAL ASPECTS

Items	P ₁	P ₂	P ₁	P ₂	P ₁ - P ₂	S.E.	't' value	Level of significance
<u>Kitchen garden</u>								
Yes	71	100	0.71	1.00	0.29	0.1275	2.274*	p = 0.05
No	29	0	0.29	0	0.29	0.0554	6.391**	p = 0.01
<u>Tree planting</u>								
Yes	66	100	0.66	1.00	0.34	0.1243	2.736**	p = 0.01
No	34	0	0.34	0	0.34	0.0474	7.177**	p = 0.01
<u>Evils of drinking</u>								
Alcohol	4	100	0.04	1.00	0.96	0.0344	27.899**	p = 0.01
Don't know	96	0	0.96	0	0.96	0.0196	48.990**	p = 0.01
<u>Guiding others</u>								
Yes	0	57	0	0.57	0.57	0.0495	11.513	p = 0.01
No	100	43	1.00	0.43	0.57	0.1051	5.422	p = 0.01