

**EMPIRICAL STUDIES FOR DESIGNING AND TESTING OUT
SOME FOLK-ART FORMS FOR CONSCIENTISING
ADULT LEARNERS IN KERALA**

T.P. RAVI. M.A., M.Ed., M.Phil., M.A.D.E.
P.M.D.in Adult and Cont: Edn.

Thesis
submitted for the award of the degree of
DOCTOR OF PHILOSOPHY
in Education

DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES
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DECLARATION

I, Ravi, T.P, do hereby declare that this thesis "Empirical Studies for Designing and Testing out some Folk-Art Forms for Conscientising Adult Learners in Kerala" submitted to the University of Calicut for the award of the degree of Doctor of Philosophy in Education, has not been presented by me for the award of a degree, diploma, title or recognition, before.

Calicut University Campus,
28th August, 2001.


RAVI. T.P.

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2001

Dr.K. Sivarajan
Project Officer
Department of Adult Education & Extension Services
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Calicut University P.O.
Dated: 28-08-2001.

CERTIFICATE

This is to certify that the thesis entitled "**Empirical Studies for Designing and Testing out some Folk-Art Forms for Conscientising Adult Learners in Kerala**" is a record of genuine research work done by **Sri. Ravi, T.P**, under my supervision, for the award of the degree of Doctor of Philosophy in Education and that no part of it has been submitted before for the award of any degree.



DR. K. SIVARAJAN
(Supervising Teacher)

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INTRODUCTION

Need and significance of the study
Statement of the problem
Definition of terms
Objectives of the study
Hypotheses
Methodology in brief
Scope and limitation
Arrangement of the thesis

INTRODUCTION

Education plays a key role in the overall development of human beings. It occupies a honourable position in the society. It is true that national cohesion, scientific temper, independence of mind and spirit as enshrined in our constitution can be achieved only through the instrument of education

Education has been considered to be a noble endeavour since time immemorial, in *gurukulas*, *ashrams* and monasteries. At the time of independence India we adopted the British system of education which was not only qualitatively inadequate but also characterized by structural imbalance. At that time, only fourteen percent of population was literate and that only one child out of three had been enrolled in a primary school. Low levels of participation and literacy was aggravated by acute regional, gender and social imbalances and disparities. In India the task of educating the illiterate folk was proved very difficult because of its huge size, multi-linguistic and multi cultural diversities.

After independence the planners as well as the administrators realized the urgent need for a national system of education suited to the need and aspiration of the free and modern India. The makers of the constitution itself laid basic pillars on which the edifice of Indian education could be built.

In the educational set up of our country primary schools occupy a very significant slot. At present India has one of the largest elementary education systems in the world. From 1990 onwards we have been following a Minimum

Level of Learning (MLL) and that greater efforts have since been made to impart education effectively. In the elementary education sector a number of innovations in the form of centrally sponsored schemes have been made in different states as an aftermath of National Policy on Education (1986). These are Operation Black Board, restructuring and strengthening the Teacher Education for upgrading the skill of teachers, Non-Formal Education Programmes, District Primary Education Programmes (DPEP), Sarva Shikshak Abhayan, etc. In the post 1986 period significant shift was seen in funding towards elementary education and adult literacy with the objective of achieving the goal of "Education for All." The DPEP launched in 1994 with assistance from the World Bank lays emphasis on decentralized management, community mobilization and district wide specific planning.

India cannot remain aloof from the influences of globalization in the field of education. We have to produce competent brains to meet the challenges of the modern times. So enterprising educationists from different states in the country have already come forward through to take up the task established government-semi-government, private institutions and self financing institutions, to meet the challenges. But at the same time it will be the look out of the government to see that the larger community being provided a universal sound primary education. For that they have to adopt even the method of adult education. In this context Dr. V.K.R.V. Rao's observation is very relevant. He says "without adult education and adult literacy, it is not possible to have that range

and spread of economic and social development which we require, nor it is possible to have that content or quality, or tone to our economic and social development that makes it worth in terms of values and welfare. A programme of adult education and literacy should therefore take a front place in any programme for economic and social development."¹

Literacy is a basic human need and a key to education. There is a correlation between literacy and economic development. Literacy influences economic development in several ways; in the first place, the educational system provides the labour force, that matches the needs of economy. Secondly literacy is a pre-requisite of economic development. It assumes a particular set of attitudes and values or broadly a new culture of its own. A tradition bound society can be converted into modern one only through literacy of its masses. According to Robert Heilbroner "The mere lay-in of a core of capital equipment, indispensable as that is for further economic expansion, does not yet catalyse a tradition bound society into a modern one. For that catalysis to take place, nothing short of a pervasive social transformation will suffice; a wholesale metamorphosis of habits, a wrenching re-orientation of values concerning time, status, money, work; and un-weaving and re-weaving of the fabric of daily existence itself."² 'During the last fifty three years, the country has been

1. Report of the Indian Education Commission - 1964-66. (1971). New Delhi: N.C.E.R.T., pp. 779-80.

2. Robert, Heilbroner. (1965). The Great Ascent. New York: Harper and Row Inc. p. 66.

making significant progress in the literacy programmes. But the widening spread and influence of electronic media are throwing up new challenges at an alarming rate. So a concerted and well determined effort on the part of the authorities is essential for the development of India. Otherwise it will remain as an illiterate and economically backward nation in this century in the wake of globalization, liberalization and privatisation.

Literacy is the foundation of human capital for better quality of life and wealth of a nation in respect of social, economic and political development. The eradication of illiteracy from a thickly populated country like India is not an easy job. To eradicate adult illiteracy the government of India launched a mission called National Literacy Mission (NLM) in 1988. Without eradicating illiteracy the process of nation building would never be completed. The goal of NLM is to attain a sustainable literacy level of seventy five percent by 2005. The Total Literacy Campaigns (TLCs) and Post Literacy Campaigns (PLCs) are the principal strategies adopted by NLM for eradication of illiteracy in India. The literacy campaigns are area-specific, time-bound, cost effective and outcome oriented. More over it lays emphasis on decentralized management, community mobilization and district specific planning. NLM has made all efforts to organize literacy movement and to achieve the best result.

Despite all those efforts it is a fact that one third of the World's largest illiterate population is in India. This may be due to the fast rate of growth of

population which has already crossed the one billion mark. No doubt the literacy growth rate could not keep pace with this population growth rate. Consequently the number of illiterates went on increasing for several decades. A turn round in this trend has been visible since 1991. Between the period of 1991 and 1997 sustainable reduction in the number of illiterates was noted indicating the success of the efforts made in the area of literacy and basic education.

The field of adult education experienced that the efforts made in the literacy programmes will be useless, unless effective post-literacy and continuing education are provided with. There were a number of literacy campaigns and missions. Most of the participants of these area are of fragile nature and if they do not strengthen the newly acquired literacy skill in their day to day life, they are liable to relapse soon into the illiteracy level. So conscientious efforts should go into literacy drives because literacy is an important input in the overall development of individuals and nations. Through the continuing educational awareness on social issues the future of society could be qualitatively improved. Adult learners can be brought into the creative arena of the world by means of continuous conscientious efforts on the part of educators.

NEED AND SIGNIFICANCE

Transformation of World can be carried out by human observations, that is, the knowledge acquired by human beings is important for nourishing

progress of the world. Knowledge has many dimensions and it is available every where. It is present in human brain, acquired through education information, intelligence, experience and conscientiousness. Education, consciousness and conscientiousness among adult learners are essential for a participatory society. For the effective development of peoples' power, they themselves have to come forward readily. Individual and society received education through the effort of study which can be easily adopted by others.

Education cannot, on its own solve the problem raised by the social ties, for life based education is the basic component of social cohesion and national identity. The four pillars of education, such as learning to know, learning to do, learning to live together and learning to be - make the adult learners to identify their own problems. They themselves have to find out suitable solution for this, that is, a problematic situation has to be solved by themselves. It is achieved only through co-operative effort of each and every individual - which is the real and deep level education. It acts as a great contribution for the healthy development of the individual and the society.

For achieving the deep level education literacy is an essential component. Literacy facilitates the development in the social sector especially in health, primary education, labour, industry, rural development, poverty eradication, peace, population control and such other critical areas of development. In order to impart education in the social issues to the adult learners, conscientisation is needed.

The concept of conscientisation is the arousing of man's positive self in relation to environment and society through liberating education. Conscientisation techniques presents a life situation in order to promote and reflect the reality of human problems to the learners, using generative themes and meaningful words.

According to Paulo Freire, "Conscientisation does not stop at the level of mere subjective perception of a situation, but through action, prepares men for the struggle against the obstacle to their humanization."³

In Kerala there are a number of adult education centres, for providing literacy to the illiterate masses, and full fledged centres of learning for all categories of people from all walks of life. It should be a common place for all, having something to give and take through learning, implementing different programmes. But none of the programmes include any conscientisation themes connected with social issues. Our nation requires conscientisation programmes connected with social issues to eradicate the social evils prevailing in the country.

One can not attain conscientisation through any mechanistic fashion, but through culture. India's culture is based on various traditional art forms. Hence if the art forms are used for implementing education for adult learners, it can be digested easily and maximum out put achieved.

3. Paulo, Freire. (1972). Pedagogy of the Oppressed. London: Penguin Books, p. 90.

The style of folk art forms are peculiar and are worth studying as the most valuable treasures of culture and growth of a society. The folk art forms are not mere art to be appreciated and enjoyed but every aspect of, real life is reflected in it and that every point is easily communicable. Folk art forms have by and large, retained their characteristics, perhaps due to the compulsions of the historical and social conditions both in terms of forms of meaning and more importantly function. Folk art forms are constituted by illiterates, backward farmers and rural people.

In Kerala for conscientising the adult learners no scientifically tested models have been evolved and developed using folk art forms and hence the present investigation. Certain models have to be developed. Through these models, the interest of the adult learners, their participation and conscientisation, towards social issues can be improved. The present study is intended to develop such scientific models and testing out some folk art forms for conscientising the adult learners in Kerala. Since folk art forms are easily communicable and popular it would be most appropriate to make use of these forms for developing models or strategies in order to conscientise the adult learners.

STATEMENT OF THE PROBLEM

The present study titled as "EMPIRICAL STUDIES FOR DESIGNING AND TESTING OUT SOME FOLK ART FORMS FOR CONSCIENTISING ADULT LEARNERS IN KERALA."

DEFINITION OF TERMS

1. Folk art forms

Specified popular and traditional art forms of the present context. In this study the folk art forms refers to:

- a) Ottanthullal,
- b) Street drama,
- c) Vilpattu,
- d) Kathaprasangam, and
- e) Drama.

2. Conscientising

Developing of a deep moral awareness and preparing of positive action in relation to something one's environment and society through deep level education.

3. Adult learners

Learners who are outside the normal age of schooling, falling within the 15-60 age group, not attending formal schools.

OBJECTIVES OF THE STUDY

The following are the major objectives of the study:

1. To identify the critical area in which adult learners are to be conscientised

2. To develop appropriate conscientisation strategies using the following folk art forms:

- a) Ottanthullal
- b) Street drama
- c) Vilpattu
- d) Kathaprasangam and
- c) Drama.

3. To test the efficacy of the five conscientisation strategies used in the study, by measuring the attitude of the clientele groups towards, defined social issues by comparing the mean attitude scores of the group before and after the conscientisation using, the test of significance.

HYPOTHESES

MAJOR HYPOTHESIS

Folklore techniques have maximum efficacy in changing the attitude of adult learners towards crucial social issues selected for study viz.,

1. Uncontrolled Population Explosion
2. Spread of AIDS
3. Alcoholism
4. Practice of Dowry
5. Social Disharmony

SUB-HYPOTHESIS

The select conscientisation programme will improve significantly the attitude of the adult learners towards each of the defined conscientisation areas.

METHODOLOGY IN BRIEF

The present study is intended to designing and testing out some folk art forms for conscientising the adult learners in Kerala. The study is experimental in nature. It is intended to conscientise the adult learners about the fixed social issues prevailing in our society, through five folk art forms.

TOOLS

1. Interview schedule
2. Attitude Scale

On the basis of the information collected with the help of interview schedule five social issues, i.e., Uncontrolled Population Explosion, Spread of AIDS, Alcoholism, Practice of Dowry and Social Disharmony, were identified. These issues were translated through easily digestible folk art forms as given below:

1. Uncontrolled Population Explosion, through the form of Ottanthullal,
2. Spread of AIDS through the form of street drama,
3. Alcoholism through the form of vilpattu,
4. Practice of Dowry through the form of Kathaprasangam, and
5. Social Disharmony through the form of drama.

From this strategy, the investigator prepared five attitude scales. This attitude scales were presented before the experts in the concerned field and certain changes made. Firstly five standardized attitude scales were prepared.

SAMPLE

The sample consisted of adult learners in Kerala. The sample selection was purposive, but true representation of the population. Here took purposive sample keeping in view the experimental nature of the study and its demand and delimitations. Out of the 1510 adult learners (733 males and 777 females) from rural, semi-urban, and urban areas of Kannur, Malappuram, Ernakulam, Pathanamthitta and Thiruvananthapuram districts. The number of samples selected for each category were as follows:

1. Uncontrolled Population Explosion--298 adult learners (141 males and 157 females).
2. Spread of AIDS - 302 adult learners (145 males and 157 females)
3. Alcoholism - 310 adult learners (160 males and 150 females).
4. Practice of Dowry - 300 adult learners (143 males and 157 females) and
5. Social Disharmony - 300 adult learners (144 males and 156 females).

DATA COLLECTION

Keeping in mind with the five teaching models, that is, Inquiry Training Model, for Uncontrolled Population Explosion, Organizer model for Spread of

AIDS, Jurisprudential Model for Alcoholism, Social Simulation model for Practice of Dowry and Role playing for Social Disharmony, five folk art forms were presented to a group of adult learners in different places of Kerala. Before and after the presentation of the programme, copies of the standardized attitude scale were issued to the participants and collected the same duly filled up. Using these filled up attitude scales collected, the work was set in motion.

ANALYSIS AND INTERPRETATION

Analysis and interpretation of data was done using the test of significance.

SCOPE AND LIMITATIONS

The literacy campaigns in India have covered about 90 per cent of India's villages and its population. Presently all the 14 districts of Kerala are covered by the continuing education programmes. For creating and building up an environment conducive to learning a number of programmes like Kala Jathas, Street Plays, Slogans, Wall Writings, Human chains, Cycle rallies, Local theatre puppetry, Folk songs and Modern media have been arranged. These campaigns also created social awareness regarding the importance of education both for parents as well as for their children including girls. The most illiterate and deprived section of the society have well appreciated this effort. Even though a number of efforts have been made to achieve total literacy, follow up

programmes were not up to the mark to keep the participants in the literate stage. All these efforts would not find its goal without having created proper awareness on the various social issues. There has been no attempt to test and evaluate the awareness of various social issues properly; especially those connected with folk art forms. The folk art forms easily arrest the minds of the adult learners. Most of the folk art forms can be used for conscientising the adult learners.

In Kerala the number of adult learners are much more than one expects. Out of the fourteen districts, only six areas in five districts were selected. Tribal areas, hilly areas, coastal areas were not selected. Because of the empirical design of the study and also time limitation, much of the areas could not be considered for the study. Regarding the sample - since the study is of experimental nature limited the number of adult learners to 1510 and were randomly selected in rural, semi-urban, and urban areas. Among the number of socially relevant problems here, only five problems were selected because the experts in the fields concerned, have identified these five problems as crucial. These social issues were presented in five folk art forms selected from the folk art group. These folk art forms are capable of communication to the adult learners. Conscientisation can gain its fruits.

In this study interview schedule and attitude scale are used for collecting data. For analysing the data test of significance is used.

ARRANGEMENT OF THE THESIS

This thesis consists of six chapters. The introductory chapter includes need and significance, objectives, hypothesis, statement of the problem, definition of the terms, methodology in brief scope and limitations.

In chapter two, an attempt has been made to sketch out the literacy movement- a global perspective, literacy programmes and movements in India, such as, National Adult Education, the Farmers Functional Literacy, National Adult Education Programmes - National Literacy Mission, Jana Shikshan Nilayam, Mass Literacy Campaigns in Kerala, The Peoples Education and Literacy Campaign, Mass Literacy Campaign (MLC) Model - an Indian Experience (Ernakulam Total Literacy Campaign). State Level Mass Literacy Campaign, Post-Literacy and Continuing Education, etc.

Review of the related studies has been attempted in the next chapter.

Chapter four deals with methodology. It includes selection of the social issues, preparation and standardization of the attitude scales, selection of samples and implementation of the five strategies.

Analysis and interpretation of data obtained has been attempted to in the fifth chapter.

The last chapter contains conclusions and suggestions of the study.

As in customary to every thesis bibliography, tables, charts, diagrams etc., are appended towards the end of the thesis.

**EMPIRICAL STUDIES FOR DESIGNING AND TESTING OUT
SOME FOLK-ART FORMS FOR CONSCIENTISING
ADULT LEARNERS IN KERALA**

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P.M.D.in Adult and Cont: Edn.

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2001

LITERACY MOVEMENTS

Literacy movements – A global perspective
Literacy programmes and movements in India
Programmes on National Adult Education
The Farmers' Functional Literacy Project
National Adult Education Programme
National Literacy Mission
Jana Shikshan Nilayam
Mass Literacy Campaign in Kerala
The Peoples' Education and Literacy Campaign
Mass Literacy Campaign Model
State Level Mass Literacy Campaign
Post Literacy
Continuing Education

LITERACY MOVEMENTS – A GLOBAL PERSPECTIVE

All over the world there have been a number of literacy movements. They have taken place under a variety of historical, cultural, social and political conditions. That is during the period from the mid sixteenth to the present century. Each movement has its own unique feature. Certain degree of generalization has also been emerged from the study of these campaigns.

Practically everyone of these campaigns has become a part of an ongoing larger structural, socio-cultural, economic and political transformation.

According to Lenin “the strength of the state lies in the awareness of the masses; a state is only when the masses are well informed, can pass judgements on any issue, and can make their own decisions.”¹

For the elimination of illiteracy ‘Universal Free and Compulsory Education’ is needed mass campaign is a successful means and also is an essential part for eradication of illiteracy. Expansion of the schooling as well as selective approaches targeting small groups of population will not help in the eradication of illiteracy.

Literacy campaigns were seen as an impact of the socialist revolution which aroused the former Soviet Union, the Peoples Republic of China, the Socialist Republic of Vietnam and Cuba. The word campaign suggests, mass

1. Bhola, H.S. (1984). Campaigning for Literacy. Paris: UNESCO, p. 41.

literacy programmes as invariably time bound and characterized by a sense of urgency as opposed to routine literacy programme. Twentieth century situation is an example to be cited. Each campaign took its own time and on its completion, that is, may be lasting less than a year at one end; and in the Soviet Union, China and Vietnam the campaigns go on extending decades.

After the Lenin's decree of the council of National Commissars on the Liquidation of illiteracy on December 1919, the Soviet Literacy Campaign came into effect officially, which showed remarkable result in a span of two decades. This is, the literacy rate reached to 87.4 per cent from the starting line of 44 per cent. The same degree of increase was also noted in the case of female literacy and rural literacy (female literacy rate jumped from 32.2 per cent in 1919 to 81.6 per cent in 1939, rural literacy from 37.7 per cent to 84 per cent). In spite of a tremendous external military pressures existed after the war; due to the compulsory and free schooling, literacy could be achieved to the entire population in the age group of 9-49 as well as male-female literacy differences could at least be ruled out by 1980.

In China also there took place a Cultural Revolution during the period from 1966 to 1975. The Chinese Literacy campaign was started in 1950 and ended by 1980. A survey on literacy conducted in 1981 showed that the literacy rate among the young and middle aged peasants increased to 70 per cent in 1949. Similarly an increase was noted from 30 per cent to 92 per cent in the workers and employes. This achievement was because of the strong and

successful adult literacy campaigns and a development of a strong and widely accessible schooling system.

A two phased highly successful mass campaign for literacy between 1945 to 1950 was conducted in North Vietnam, at the same time of the ongoing war of resistance against French colonialism. During the period between end 1945 and June 1950, the campaign made 11.13 million adults literate in two phases while in a third phase from 1956 to 1958; another 2.16 million persons become literate in North Vietnam. A new campaign was organised in 1976, after the unification of Vietnam in 1975. Over 1.32 million adults became literate, at the closure of the campaign in 1977. Officially in 1978 March Vietnam declared elimination of adult illiteracy practically.

Whether it was USSR, China, Vietnam or in the less populous countries like Cuba or Tanzania, mass campaigns have been proved successful. Most of these campaigns made use of various folk art forms prevalent in those countries as the main vehicle during the conducting of the campaign. Since the folk art forms were considered as powerful weapons to infuse ideas in the minds of the people, they were proved very successful. The folk art forms used include literature, music, dance and the visual art forms, such as Kalajathas, Street dramas, Slogans, Wall writings, Human chains, etc. Most of these countries accepted street drama as a part of social revolution in those days, in order to spread the idea among the educated and illiterate masses. History shows that

any country with strong political commitment and strongly interwoven different folk art forms, accelerate the process of eradication of illiteracy.

During the transition stage of the modern European societies towards capitalism, the mass literacy programme took its own initiation. Similarly in Tanzanian campaign got strengthened only after their independence.

Mass literacy emerged as a social campaign in Europe with the rise of Protestantism. According to Armove and Graff "The German, Swedish and Scottish (Literacy) campaigns from the middle of the sixteenth century were intimately connected to the Protestant Reformations and the subsequent Catholic Counter Reformation."²

While initially the impetus on mass literacy might have come from the need for a new religious ideology to establish its dominance in society, several objective factors were considered to strengthen efforts towards mass literacy. These includes the invention of printing press, the continuous improvements in Science and technology, especially in transport and communication and the emergence of the centralised political entities that the modern nations represent.

Efforts at mass literacy, whether in pre-industrial Europe or in the contemporary developing world can be asserted as a historical generalization, invariably accompanied by the institutionalisation of schooling. In Europe one

2. Armove, R.F. and H.J. Graff, eds. (1987). National Literacy Campaign: Historical and Comparative Perspectives. New York: Plenum Press, p. 4.

country after another - Scotland, Prussia, Austria and Sweden early; France, England and Italy later - made education compulsory. At the end of the nineteenth century Japan became the first known Eastern country to make elementary education compulsory. Then, other non western countries made education compulsory, most notably and successfully South Korea and Taiwan.

Since the campaign into various European countries gradually stick on, and time bound nature, in the pre-twentieth century, it could not achieve good quality.

“What distinguishes twentieth century literacy campaign from earlier educational movements (such as those of Germany, Sweden and Scotland, which spanned over two hundred years) is the telescoped period of time in which the mobilizations occurred, stemming from the fact that political power can be more effectively centralised than in earlier periods. The transformation of communications, including electronic technologies and economics of scale in the publishing industry further facilitates printing and dissemination of literacy texts and transmission of messages and symbols relating to campaign.”³ Several factors were underlying in the time bound literacy campaign as explained above.

In the early days, It is said that salvation was attained by reading religious books. Through this, the reformer of early Europe, especially

3. Ibid., p. 3.

protestant community achieved literacy for their people. This social revolution which conceived potential significance of literacy made use of printing technology for its success. England, America, Germany and like countries found the folklore as a science and started studies on it. The morality and responsibility and the customs of the people related to their day to day life were used to be transferred from one to another, through folk art forms. Hence mass literacy campaigns were using these art forms especially street drama accepted by the people, as a means for communication.

After the second world war the newly independent countries interested in their own has been building, narrow literacy conceptions. A world conference of ministers of education on the eradication of illiteracy held in Teheran in 1965, put the accent on so-called functional literacy which viewed literacy primarily as an instrument to enhance productivity. In eleven countries between 1967 and 1973 the conception continues to have its adherents, and was in fact put into practice in the experimental World Literacy Programme. In 1975 an international symposium on literacy was held at Persepolis, Iran re-emerged a broader conception of literacy, that is, literacy as an instrument for human liberation from all social evils. It also insisted on the consciousness of the contradictions of the society in which man lives, and of its aims. It also wanted initiative and participation of individuals in the creation of projects capable of defining the aims and objectives of an authentic human development.

Experience shows that mass-literacy campaign is the most effective means when made with the help of different folk art forms for eradication of illiteracy within a short period, at the same time, universalisation of elementary education through selective approaches used to take much time. This shows that diffusion is a mean for the eradication of illiteracy.

LITERACY PROGRAMMES AND MOVEMENTS IN INDIA

There is no country whose love of learning and knowledge had so early an origin like India. The law of Manu and other sastras recorded regulations of studies. Famous seats of learning were Taxilla and Ujjain in the early centres of the Christian era, Ayodhya, Nalanda and Patliputra during Gupta period and Banaras, Sringeri and Nadia during Hindu rulers. After the Muslim conquest, many emperors particularly Akbar was interested in patronising education of the subjects. In the British period they introduced English education. After independence the education has been demoncratised.

Mass literacy programmes and campaigns were to accelerate the growth of literacy and contributed largely on the global scale. Similarly the decolonisation after the Second World War which ushered in new independent countries, also helped a lot in the expansion of primary education. Along with the primary education certain countries carried out specific adult education programme. These two programmes played effective role in increasing the adult literate all over the world especially in India.

PROGRAMMES ON NATIONAL ADULT EDUCATION

With regard to adult education some projects were formed in the light of the report of Kothari Commission 1964-66 and National Policy on Education (1968) and National Board of Adult Education (NBAE) in 1969. Some of the programmes received enhanced funding where as others not. Certain programme were directly implemented by the central and state governments and a few were funded through voluntary agencies. These agencies organised pace-setter activities in an innovative spirit. Most of the programmes were contributed significantly to the structure and content of National Adult Education Programme. These programmes were held in village, district and state level.

In the village level a movement called Gram Shikshan Mohim (GSM) was started in 1959 to eradicate illiteracy among the village people. Later this programme was extended to all over the states. The main advantage of this programme was the affective participation of the village people and also the mass-campaign held in each and every village with the active involvement of educated personnel of the village. These campaigns were planned to organise for four months period with the help of an executive committee consisting of a framework (sarpanch), and the headmaster of the primary school of that village as the secretary. The schemes were implemented through the Block Development Officers. Usually the participants of each class was 5 to 10 number

which was carried out by senior school children and primary school teachers, handling a syllabus consisted of reading and writing simple sentences and learning of elementary arithmetic, social and developmental schemes and activities. The figure of the results of this movement showed that between 1961 and 1963, i.e., within a period of two years, one million persons were made literate.

Most of the Indian are in the villages. They are always exposed to the folk arts. Since folklore is the reflection of the oppressed feeling and desires it help the people to escape from the troubled world by imagination. Folklore is a means also considered as a weapon for education of the community concerned, especially the illiterate society. Folk-literature has been an integral part of the work, worship and leisure of the bulk of Indian population. It is actively shared by men and women of even the lowest castes. Not only the rural people, but a large part of the population of pre-industrial urban centres, are active bearers of the oral tradition. This wide sharing is brought out by the selection of themes and their treatment in various folk literature. In GSM also similar kinds of folk art forms were widely used for making it success.⁴

According to UNESCO citation the Gram Shikshan Mohim (GSM) in 1972 “the campaign is to eradicate adult illiteracy completely in 36,693 villages and

4. William, R. Bascom. (1965). Four functions of Folklore in the study of Folklore. Allan Dunder's (Ed.). Prentice Hall, p. 276.

hamlets where it brought literacy to 4,50,000 men and 5,20,000 women, giving them a sound basis of knowledge going beyond the level of elementary literacy, a desire to continue their education and training and the mean of doing so.”⁵

GSM pattern may be considered for adoption by other state governments, with local variations for the purpose of the removal of adult illiteracy.

1. The Farmers' Functional Literacy Project (FFLP)

In the light of Green Revolution in 1967-68 a new project was implemented known as Farmers Functional Literacy Project (FFLP). The objectives of this scheme is

(1) to impart training in new and advanced agricultural technology to the farmers.

(2) to broadcast farm and agricultural news to provide additional support for training efforts.

3) to impart functional literacy to farmers.

This project was initially started in hundred districts in 1967 covering the farmers working in about 32 million acres of land. The purpose was to make aware them with the latest laboratory knowledge about the high yielding and disease resistant varieties of seeds and plants and to pursue them to cultivate

5. Saraf, S.N. (1980). Literacy in a Non-literacy Milieu. Paris: International Institute for Educational Planning, p. 54.

such high yielding varieties. If the farmers were not literate they might be forced to embrace the outdated knowledge. The programme was aimed at to enable the farmers to acquire literacy skills as also agricultural information which would immediately used by them in their agricultural function.

Even though about nine lakh farmers participated in the literacy classes by 1977, the project had many deficiencies.

1) lack of proper integration between the three objectives.

2) tendency to treat the literacy component as the feeble part of the other two objectives.

Since the purpose of FFLP was to enable the farmers to acquire scientific knowledge and modern techniques in agriculture, it was for them to acquaint with these techniques with the help of various folk art forms prevalent in these areas. It was mainly because most of the farmers were illiterate and ignorant and were following the folk tradition. PFLP were also found using various folk literature for its success.

From the FFLP the working group on adult education concluded that integration of functional development and literacy had to be ensured at all levels, that is, the adult education centre should be compact cluster. Also found that decentralisation as well as good monitoring and timely proper evaluation are essential.

2. National Adult Education Programme (NAEP)

To give top priority for universalisation of elementary education and adult education a policy of National Adult Education Programme (NAEP) was launched by the Government of India on second October 1972. This programme was to organise adult education with literacy as an indispensable component at least for 100 million illiterate persons, in the age group of 15⁺ and to provide skills for self directed learning, leading to self-reliance and nations development. In order to implement this programme the government extended financial assistance of Rs.2,240 million. According to the 27th round of National sample survey "94.2% of the rural population and 87.9% of the urban population had acquired no skills. The female literacy rate was below 10% in many regions and below 5% in some.⁶

NAEP defined literacy in three aspects, i.e.,

1. Which would enable learners to continue to learn in a self-reliant manner.
2. Functional development, to cater an individual as a producer and worker
and.
3. Social awareness about the social policies.

The NAEP formed several projects and planned to implement them by variety of agencies such as voluntary agencies, educational institutions, local

6. Draft Sixth Five Year Plan. (1979). Planning Commission. New Delhi: Government of India, p. 180.

bodies and by the government itself. A project thus formed was "field level administrative unit responsible for the organisation of the programme in a compact and contiguous area with a more or less common environmental background and learning needs."⁷

In 1979 a Review Committee was formed and it recommended for the strengthening of the programmes of NAEP that "...the NAEP should grow into a kind of action programme for development through education and of education through development and made a number of valuable suggestions, these were not followed up."⁸ As Professor Adiseshiah pointed out "This national effort was short-lived, for when there was a change of government at the union level on 1980, the programme was stopped on grounds of it being used by some parties for their political end."⁹

Under the Chairmanship of Dr. D.S. Kothari, a committee was constituted in 1980 to review the NAEP. As per this the NAEP switched over point number sixteen of the new twenty point programme. The aim of the programme was the eradication of illiteracy and spread of universal education. It had three phases

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7. Bordia, A. (1980). The National Adult Education Programme: Background and Prospects, in A.B. Shah and Susheela Bhan, eds. Non-Formal Education and the NAEP, 57-84, Bombay: Oxford University Press, 64.
 8. Government of India. (1978b). National Adult Education Programme: An Outline. Ministry of Education and Social Welfare. New Delhi: Government of India, p. 34.
 9. Government of India. (1988). National Literacy Mission. Ministry of Human Resource Development. New Delhi: Government of India. P. 4.

for ensuring hundred per cent enrolment avoiding dropping out and providing literacy.

In 1982 a programme more or less the same as that of NAEP was launched, viz. Adult Education Programme (AEP). It was given top priority, in 1986, on the then government's National Policy on Education (NPE). Now it is known as National Programme of Adult Education (NPAE). The main aim of NPAE was to provide education and literacy in the age group 15-35 for at least about 100 million. It was a time bound programme covering approximately 40 million by 1990 and 60 million by 1995.

The NAEP was a mass programme with the quality of planning and implementation of a selective programme. But the programme could not assume a mass character. Programmes implemented in the later 70s and 80s had neither mass character nor quality associated with selective intense projects. The NAEP and its succession AEP and NPAE were intended to be a mass programme, but they remained a traditionally centre based programme also honorarium based hierarchical and government funded and government controlled.

3. National Literacy Mission (NLM)

On the basis of the pursuance of NPAE and also to cope up all the citizen of the country, with basic skills of literacy, on 5th May 1988 a National literacy Mission (NLM) was launched which was "...largely the outcome of an

evaluation of the strengths and weakness of the NAEP by the Institutes of Social Research and Management...."¹⁰

The NLM was formed on the view that even though there was rapid expansion of formal education, since independence, the number of non-literate aged 5 years and above was growing larger than the number of literates. The objectives of NLM was to focus at rural areas, particularly on women and scheduled caste and tribes coming in the age group 13-15; also to impart functional literacy to 80 million illiterates, i.e.. 30 million by 1990 and the remaining 50 million by 1995. According to NLM, the functional literacy means:

- 1) Achieving self-reliance in literacy and numeracy.
- 2) To create awareness of own deprivation and amelioration to make one to involve in the countries developmental activities.
- 3) Acquiring skills to improve the economic status for the general well being, and
- (4) To imbibe the national value.

NLM tried to secure peoples participation voluntary agencies involvement and, also to improve the programme of RELP and SAEP, a functional literacy, institutionalise post-literacy and continuing education.

10. Mishra, L. (1993b). Total Literacy Campaign: An Unwritten Chapter in Indian History. Directorate of Adult Education. New Delhi: Government of India.

The projects put forwarded by NLM focussed on a compact, administratively viable area and on functional autonomy within broad and flexible financial and other norms, also stressed on implementing the projects through state government, voluntary agencies, Panchayat Raj institutions, Nehru Yuvak Kendras, etc.

For the NLM an autonomous body was formed under the Union Ministry of Human Resource Development - Department of Education, named National Literacy Mission Authority (NLMA). The NLMA has two-tier structure:

- 1) the council, headed by union minister for Human Resource Development, with the participation of ministers and leaders of major political parties, MPs and educationists.
- 2) the executive committee, headed by the Union Education Secretary. It is the duty of the executive committee to give the operational leadership of the NLM.

Just like the previous schemes, later NLM also wanted the projects to be implemented by a variety of different agencies instead of people's movements. The initial NLM documents emphasised on technological innovation rather than social activities such as voluntary or unleashing peoples movements. After few months of launching the NLM it transformed its character and future course of development also and changed its outlook in the countries literacy scenario.

Kerala Sastra Sahitya Parishad (KSSP) and the Bharat Gyan Vigyan Samithi (BGVS) played a good role for this change.

4. Jana Shikshan Nilayam (JSN)

To enable the learners to continue their learning beyond elementary education, the Jana Shikshan Nilayams (JSNS) were established in Feb 1988. The JSN were established with the view to:

- (1) Provide facilities for retention, continuing education and application of functional literacy,
- (2) To disseminate information about the developmental activities and to participate the individuals coming under the deprived sections of the society.
- (3) To create awareness about national concerns and to share the common problems of the community.
- (4) To improve the economic conditions and the well being and to improve the practicability.
- (5) To promote recreation and healthy living standards.

JSN planned to conduct 3 to 4 hours evening classes in a week. This scheme is meant for not only to neo-literates but also for school dropouts and those having only primary school education and those completed non-formal education programme. This is established as a permanent continuing education

centre aiming at least about 5,000 persons coming under 4 or 5 nearby villages. Its structure, at the top a project officer and the education is to be imparted by local volunteers. The work of the volunteers was also to motivate the adult learners.

Literacy is an indispensable component of human resource development and is a pre-condition for an individual's evaluation and growth of national development. National Literacy Mission is envisaged as a social mission for mobilising the active participation of common people. Today recreations taking place in relation to any folklore form is a strong conveyor of ideas and an instrument for the transference of ideas. It is widely used in different mission mainly in the form of puppet show, slogans, posture, etc.

5. Mass Literacy Campaigns in Kerala

The seeds of an education revolution was first sown here by the then Princess of the erstwhile Travancore state in 1817 by declaring that expenditure on education will be fully met from state exchequer. Besides the starting of English schools in 1834, the awakening enkindled in the minds of people by social reformers like Chatampi Swami, Kumaranasan, Sree Narayana Guru and Ayyankali. The religious institutions and political movements also led the Keralites to the highest levels of literacy.

With the aim of eradication of illiteracy night schools and rural libraries were established in the pre-independence period itself. In Kerala organised

literacy activity started with the formation of Kerala Grandha Sala Sangham. Voluntary Associations also took the responsibility for promoting literacy for awakening in the educated youth persuaded the universities of Kerala to conduct literacy programmes through their specified adult education wings. The grass root level experiments in the literacy mission were started first in Ezhom village of Kannur district.

6. The Peoples Education and Literacy Campaign

The Peoples Education and Literacy Campaign, Kottayam (PELCK), was initiated by the District Collector, municipal officials, NSS unit of Mahatma University and a number of voluntary organisations in 1989. Its objective was to attain cent per cent literacy in Kottayam town within a record time of 'hundred days' from 4th March 1989 to 12th June 1989. All illiterate persons of the 6-60 age group were identified as the target group of the campaign. The volunteers from NSVs, NSS and local area were given necessary training. Teaching learning materials, monitoring and evaluation programmes, etc were got ready. Tests were conducted and at the end, certificates issued while declaring total literacy in this area. Programmes of continuing education were also planned.

Kottayam programme is an example for the short duration literacy campaign and that Kottayam town attained the status of the first fully literate town in India.

Mass Literacy Campaign (MLC) Model-- An Indian Experience (Ernakulam Total Literacy Campaign (TLC))

Every successful literacy campaign, the world over was either accompanied by significant structural transformations in economy, polity and society, or had occurred as an immediate sequel to a successful socialist or national liberation revolution. The mass literacy campaign in India, however, are taking place not as a part of a larger, dynamic socio-economic transformation or on the basis of pre-existing atmosphere of revolutionary class in society. On the contrary, they are occurring in the midst of widely prevalent cynicism and a significant measure of disillusionment among wide sections of the people concerning the post-independence developments in the country in all spheres.

The Indian experience with regard to mass campaign for literacy in many respect, is quite distinctive. The Ernakulam district campaigns are unique in one very specific sense. The launching of a total literacy campaign in Ernakulam district of Kerala with the objective of making 200,000 persons in the district literate in one year. Kerala Sastra Sahitya Parishad (KSSP) is an organisation, well known for its activities, in the area of science communication, education, health and environment. In 1978, in association with the literacy activities of National Adult Education Programme (NAEP), prepared a five year plan for the Kerala to become fully literate. From the reflection of this plan and knowing the weakness of NAEP, the KSSP proposed a revised action plan. The key feature of

these two action plans helped a lot into the success of Ernakulam Total Literacy Campaign (TLC). The agencies took part in the literacy mission in Ernakulam district chalked-out a time-bound programme all over the district. On 26th Feb. 1989, a total literacy campaign in Ernakulam district was launched out with the objective of making 1.62 lakh persons literate in one year through a voluntary based programme (except those of above 60 years, physically and mentally handicapped). The campaign was launched with the help of district administration and non-governmental organisations. It achieved its objectives in December 1989.

On 4th February, 1990, Prime Minister declared Ernakulam the first fully literate district in the country. 1.5 lakh persons were made literate with the help of over 20,000 volunteers instructors who spent 240 hours of time in actual conduct of literacy classes. A number of other personnels, i.e., volunteers, master trainees, resource persons, organisers, etc. were directly involved in this mission. Members of street theatre troupe, cycle jathas, padayathras, rallies, human chains, song groups etc also participated directly or indirectly in this conscientisation movement.

The socio-economic and the cultural trends prevailing in the district of Ernakulam contributed much for the MLC. MLC had three kinds of approaches (1) the mass campaign approach, (2) participatory approach, (3) volunteer approach. Certain special features of these approaches were (a) compact

geographical administrative area, (b) specified target group, (c) mass-event approach for each and every activity (d) creation of literacy friendly environment by making a large number of people excited about the programme (e) participation of teaching training and organising personals voluntary basis (f) unpaid nature of service.

The campaign had three phases (1) Motivation and mobilisation phase, (2) Teaching learning phase, and (3) The consolidation phase. The first phase was carried out through print and audio visual media, street plays and also attracting educated ones to join the literacy mission as volunteers and to motivate the illiterate learners to join the literacy centres. In this phase various activities, such as door to door survey on a single day, meeting the learners and to find the volunteers were carried out.

In MLC the motivational and mobilisation phase Kala jathas and elaborate training were conducted as a powerful instrument. Kala jathas were effective organiser programmes and powerful means for communication for the literate as well as the illiterate. It was a contribution of KSSP who are the pioneers in the peoples science movement in India. Kala jathas, in order to impart the message of literacy to the people, used street theatre and folk art forms. In a troupe of Kalajathas wholly 15 person including male and female used to participate. They used to travel from place to place and stage cultural programmes of skits, songs and dance-dramas relating to literacy. In a day

usually 3 to 4 programmes extending a time gap of 60-90 minutes were conducted by a troupe within a territory in a month.

The key function of Kalajatha in a literacy campaign were:

(1) It served as a great organiser, that is, by compelling, need and environment, to form a local organising committee, to receive and to make for the arrangement for the performance of the jatha troupe. Thus it helped to form core-group of literacy organisers in a habitation.

2) It was extremely the low cost method of spreading the message.

3) By motivating the local participation in the organisation and conduct the programme, it induced the local community to own the literacy campaign and its objectives and tastes.

4) Since folk art forms or street theatre is the medium of the habitats the content could be digested powerfully as it is easy to win hearts and minds.

Typically the training structure in a MLC is Pyrammidal type. At the top it consists a core group 13 to 20 persons having through grounding in the history and pedagogy of adult education. They should have adequate knowledge experience of literacy campaigns. This team should have firm commitment to internalise completely at the conceptual level all the aspects of MLC and should plan out the entire training programme. These persons were designated as key resource person (KRPs). In the second pyramidal stage, the

key resource persons trained the trainers who were designated as Resource Persons (RPs). They in turn trained master trainers (MTs) and the Master trainers trained the Volunteer Instructors (VIs). The volunteer instructors extends literacy instruction to the learners. For getting good interaction, excitement and collective learning possibility overall to pay attention on each learner the optimum size of learners in a centre was suggested to be ten.

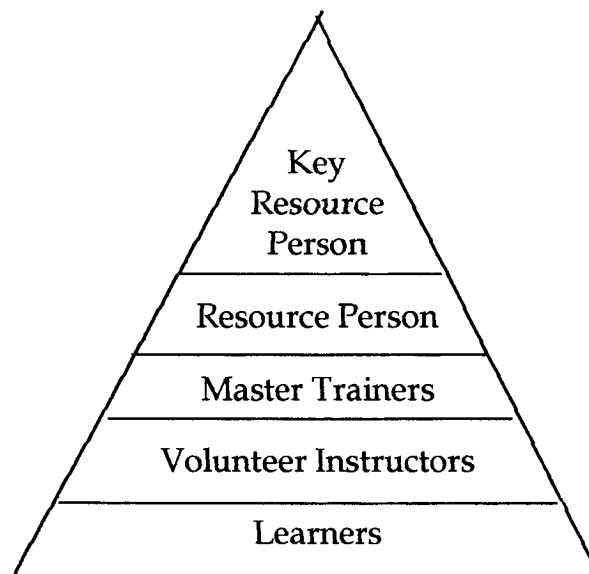


Fig. 1. Pyramidal Type of Training

The initial phase of motivation and mobilisation of MLC was followed six to eight months of literacy class constituting teaching learning phase. The teaching learning phase is the core of total literacy campaign (TLC). Here the success of the campaign is determined. This phase in pedagogy and the volunteer learner interaction. It is inherently elastic. The learner was expected to acquire the specified level of competency in reading, writing and arithmetic

(3Rs) in a period of six to eight month using three graded 'Improved Phase and Content of Learning' (IPCL). The closing of this phase is the consolidation phase which is a transition phase to the post-literacy.

The transition to post-literacy is in a sense a declaration of total literacy. The NLM authority in India set up two separate expert committees for the post-literacy and total literacy declaration. The total literacy declaration begins at the grass root level and building up finally to district level—declaration event. At each level the declaration is a recognition of enormous effort put into the campaign by the participants.

In order to watch out the post-literacy and total literacy declaration the NLM authority in India had set up two expert committees. The declaration process would be an honest attempt rendering of accounts to the people drawing attention to the inadequacies and unfinished tasks, highlighting positive attainments, efforts for taking the campaign forward and into post-literacy. The task of post-literacy is to stabilise and strengthen the literacy skills of neo-literates and to move from guided learning to self-learning; link the learning into action for development at the individual and collective social levels. In post-literacy life experiences as well as the functionality and awareness acquired from the MLC show active roles.

The MLC model emerging since the pioneering of Ernakulam campaign is still evolving. It proved successful and significant in many districts.

This was the first major effort to mobilise the adult learners. A huge procession, colourful, enthusiastic and lovely was set to tone of the literacy programme, led by the officials of this programme. The participants of the procession recited literacy slogans. Mikes, drums, music and indigenous folk dances, etc were added to the programme and an appeal was made to the people to transform the district fully literate. The success of the district convention set the stage for organising block and village conventions.

From the above programme it is seen that the most important instrument of motivation in the literacy campaign was the Kalajatha, which is a form of street theatre. The kalajatha is characterized by its simplicity. The actors wear no make up, all of them are dressed in simple clothes, uniform in colour and pattern. There are no elaborate sets; a black piece of cloth, a bamboo stick with a few bells strung on a sash tied at the waist serve as the props, brought maximum effect, to communicate ideas and meanings. The musical accompaniments are simple--the traditional chenda, mridhangam and a few symbols.

The jatha which echoed the fears and aspirations of the local people, created an awareness on various factors. While performing the jatha dramas and musics for social mobilisation were also used. The dramas of Bharat Jan Vigyan Jatha (BJVJ), a massive communication effort to promote scientific awareness and temper, were used for the local jatha with a slight modification of songs and

skits. All of the songs and skits used in these jatha programmes were of folk art forms. In jatha's peoples feelings were coming out through their own mouth spontaneously with the help of naturally beautified form of rhythm and music. These jathas helped to create a congenial environment for implementing the TLC and for taking the message of the need for literacy to the grass roots.

State Level Mass Literacy Campaign

In the light of the Ernakulam Literacy Campaign, similar campaigns were launched in other districts of Kerala as well. For this mission a project named "Akshara Keralam" was introduced. With the active role of this project, Kerala became the first fully literate state in the country. Along with the Governmental and non-governmental efforts for adult literacy and the people's science movements transformed the literary work, into a peoples movement. Kerala's folk arts made use during the Ernakulam TLC were widely used.

The state level literacy campaign was organised by the Kerala Saksharatha Samithi (KSS) with Chief Minister as the Chairman, participating peoples from various walks of life, co-ordinators at the district level and downward. Assistant Programme Officers (APOs) and Programme Officers (POs) were also nominated. The academic council and expert groups formed in the district and state level kept a close watch of this mission by conducting regular meetings and discussions. The evaluation proforma prepared by these experts

keeping in view the norms put forth by the NLM declared those who secured above 70% marks as neo-literates.

The target of the mission was 22.6 lakh from the identified 28.2 lakhs. In the evaluation conducted after the completion of the ten months programme only 12.2 lakhs were declared as neo-literate excluding almost 16 lakhs still to be brought under the Total Literacy Campaign. This groups consisted of tribals, linguistic minority, slum dwellers, etc. Giving emphasis to this section a phase two of TLC was planned and implemented for neo-literates and the total literacy rate in the 1991 census figured to 89.81%. It has to be noted specially that in the 'Kerala Model' the priority group was 6-60 years where as according to NLM it is 15 to 35 years. This only show the earnestness in the concerned personnel to ensure "Education for all" and the methods they adopted like monitoring and evaluation, certification, follow up, etc., are unique of the Kerala model.

In 1991, 8th April Kerala Government officially declared the "State as Total Literate". After this declaration the literacy movement in Kerala lost its steam. Now the state government has taken new steps to strengthen the post-literacy and continuing education programme.

POST LITERACY

Post-literacy is the bridge between the primary education and further study. Post literacy gives chances for the interested, enthusiastic learners to develop and improve this learning potential. The aim of NLM, post literacy

programme, is to convert the learners to a wholly educated person to become a productive socio-economic asset to the community and nations. Functional literacy is a conceptual programme signifying a technique of delivering knowledge to make the learning relevant to living and working conditions.

“Today education has become a life long process and continuing education has become essential even for survival” (Dr. Zakir Hussain). Functional post literacy must be given as much importance as the basic literacy programme. The NLM implemented a mission mode, two year post-literary programme followed by TLC envisaging the following facts to be stressed while planning post literacy (PL) and continuing education (CE).

1. Identification of learning needs of neo-literates.
2. Provision of learning opportunities to meet the needs.
3. Creating a socio-economic political and cultural ambient to sustain the learning environment.

Post literacy is regarded as an integrated learning process to assist neo-literate to retain, improve and apply their basic knowledge, attitude and skills for the satisfaction of their basic needs and to permit them to continue education through self directed process for the improvement of quality of their life.

The PLC project should give importance to the competency levels of the learner on the basis study, their cognitive ability, felt needs and socio-cultural

status. Textual materials as well as help from the voluntary instructor should be imparted to the learners. In the second phase, variety of reading materials and library services should be provided for self learning. In the past few years the PLC's confined to reading reinforcement and also converted the post-literacy centres into Jana Shikshan Nilayams. Since most of the PLCs could not achieve the targetted goal, the PLC's should approach the first literacy activities systematically in disseminating knowledge on the subjects related with human life. Similarly it should design, develop and operate vocational courses in order to provide the vocational skills and diffusion technology.

The success of post-literacy campaign in most of the states shows that no single national strategy couldn't achieve the goals of post-literacy and continuing education. For targeting organisational, methodological progress, curricular content should be incorporated with the prevailing socio political and cultural conditions.

While planning a post-literacy programme decisions should be taken from the whole community having legitimate eyes, i.e., the deigning must have a participatory approach. The life long process of education, i.e., the post-literacy programme have to fulfil (a) Remediation, i.e., should be remedy for the deficiencies of learning in the basis literacy phase, (b) Continuation, i.e., to make the neo-literates to life-long learner, (c) application of acquired skills for improving the quality of life and for community development (d)

Communitisation, i.e., bringing the neo-literate to play active role in the social and economic changes of the country.

For the effective implementation of post-literacy programme the organisational structures of Sakshara Samities at different levels in villages and in districts are to be set up. There should be constant dialogue, communication and co-ordination among the committees of different levels. The committees are to be constituted representing peoples of different sections associated with the panchayaths. A monitoring committee is necessary to see into the activities. Moreover whole time workers may be engaged at block or district levels to provide organisational and managerial support.

Since the percentage of success of post-literacy is much less than basic literacy, the PL is to be linked with job oriented skills and reading skills and an awareness must be created in the learners that the programme will also contribute to economic growth and social equality.

CONTINUING EDUCATION

Literacy is only an entry point to the world of information and communication. For actively participating in them and to play the role for social and economic upliftment of the country the skills acquired by the neo-literates during TLC and PLC need to be carried forward necessitating continuing education beyond post literacy. Today in every aspects; every organisation or institution is looking forward for flexibility in occupation and skills

redistribution. Hence the continuing education in the next decade shall have to be, future oriented to promote human resources development commensurate with future needs.

Continuing education aims to consolidate the literacy acquired during TLC. NLM being conscious of continuing education for neo-literates, from first January 1996, replaced the post literacy and continuing education scheme by Jana Shikshan Nilayam (JSN) launched in 1988. The new scheme was formulated as per the recommendation of the evaluation report of JSN scheme and the report of the Expert Group headed by Prof. Arun Ghosh. The main objectives of the scheme are to institutionalise continuing education for neo-literates and to provide flexibility in designing and implementing the programme.

The objectives of the scheme are:-

1. Providing facilities for retention of literary skills and continuing education to enable the learners to continue their learning beyond basic literacy.
2. Creating scope for the application of functional literacy for improving living conditions and quality of life.
3. Dissemination of information on developmental programmes and widening and improving participation of traditionally deprived sections of the society.

4. Creation of awareness about national concerns such as national integration, conservation and improvement of the environment, women's equality, observance of small family norms, etc. and sharing of common problems of the community.
5. Improvement of economic conditions and general well being as well as improvement of productivity by organising short duration training programmes, orientation courses for providing vocational skills and by taking up linkage activities for establishing direct linkage between continuing education and developmental activities.
6. Providing facilities for library and reading rooms for creating an environment conducive to literacy efforts and a learning society.
7. Organisation of cultural and recreational activities with effective community participation.

The scheme was implemented through the Zilla Saksharata Samiti giving freedom to develop its own type of programmes, depending upon the need of socio-economic condition of neo-literates and the resources available. Implementation of the scheme and the funds will be decentralised. For that the scheme emerges creation of an organisational set up with the involvement of Panchayaths, educational institutions, non-governmental organisation, etc.

For implementing, continuing, education centres have to be set up having the facilities such as library, reading room, learning centres, training centre,

information centres, charcha mandal, development centre, cultural centre and sports centre.

Besides CEC, the ZSS have to encourage, to develop and take up implementation of specific functional programmes centres the needs and interaction of neo-literates with the aim of making learning relevant to living and working.

The four types of programmes suggested are:

1. Equivalency Programmes (EPs)
2. Income Generating Programmes (IGPs)
3. Quality of Life Improvement Programmes (QLPs)
4. Individual Interest Promotion Programmes (IIPPs).

Equivalency Programme is an alternative education programme equivalent to the existing formal education. It is a type of continuing education for those who have acquired basic literacy, skills/completed primary education.

Income Generating Programmes are vocational and technical enabling the participants to upgrade their vocational skills leading to income generating activities.

Quality of Life Improvement Programmes are to enable the learners and the community to acquire the essential knowledge, attitude, value, skills in order to improve the quality of their life and to improve the standard of living of the society.

Individuals interested in promotion programmes create chances to think and act in the social, cultural and spiritual beings. Specialised, individual learning interests are also promoted.

In most of the developed countries continuing education has been an important component of higher, technical and professional education. India like any other developing country in recent times, this concept has assumed great significance. After the implementation of Total Literacy Campaigns in various parts of our country a number of neo-literates have emerged requiring new areas of learning. It gave new impetus to the programmes of continuing education. Literacy is an important input in the process of overall development of individuals and nations.

Literacy campaigns in our country have created a remarkable impact in different parts especially in the southern zone covering 90% of population of India. These literacy campaigns could create social awareness to the importance of education. In a society awareness about the social evils, to a certain extent, make the individuals face the problems of day to day life situations. To achieve the goal there is a long way to go. Continuing education programmes have to be so designed that they cater to the needs of the society to get rid of evil tendencies.

Now India has already entered knowledge millennium and the Indian society is gradually transferring into a knowledge society. A knowledge based

society will find new and innovative ways to meet the challenges of the society. To achieve this conscientisation is highly inevitable. Most of the peoples of India live in the villages and are somehow or other linked with the traditional art forms and its culture.

Folklore, religion, social conventions, etc., contribute to the style, content and pattern of life within a particular group. Folk arts is dynamic and rigid. It attains new themes to meet new conditions. Folk art forms have strictly crossed the national boundaries. The cultural, traditional and environmental factors affect the folk arts. By and large folk literature is the oral lore of people with no written language. It has been evolved over the ages. It even exists side by side with the written record in advanced cultures.

The folk arts are considered as a strong media in adult education. It can be made use of through the involvement of panchayati raj institutions and other agencies. The local talents of the folk art forms available should be identified, and training and orientation provided to them. The selected folk artists should include students, functionaries and local youths. The contents of the folk media should voice local needs of the community relating to literacy, post literacy and continuing education.

Suitable steps may be taken to utilise the services of various form of media. To reach the target group, print media, audio video tapes could be made use of making the folk songs and stories more popular among the adult

learners. A multi media approach will integrate folk art forms with print and electronic media. A conscientisation programme with the help of these traditional art forms and different media will help to usher in an enlightened and resourceful social set up.

**EMPIRICAL STUDIES FOR DESIGNING AND TESTING OUT
SOME FOLK-ART FORMS FOR CONSCIENTISING
ADULT LEARNERS IN KERALA**

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P.M.D.in Adult and Cont: Edn.

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REVIEW OF RELATED STUDIES

REVIEW OF RELATED STUDIES

In this chapter the related studies have been reviewed so as to provide a philosophical background for the study. Moreover, the guidelines for the study have been derived from the review given hereunder.

No study could be traced out from the literature available which has close link with the conscientisation practices adopted on adult learners. Studies using folk art forms connected with any of the social issues also was not available. However a few studies having relationship with social issues were available. Fourteen studies each, on the five social issues such as uncontrolled population explosion, spread of AIDS, alcoholism, practice of dowry and social disharmony have been presented here. These studies are carried out in India as well as in abroad. The studies were listed below in the chronological order of the work.

1. Studies on Uncontrolled Population Explosion

The `correspondence on population growth and contraception in Africa - Dr.A.R.P. Walker and others, February 27, p. 657 and Dr.P.V.P. Cosgrove (March 20, p. 900)--illustrates the historical and demographic trap into which most of the peoples of the so-called Third World, but especially in Africa, are falling. On the other hand social factors which motivate peasant peoples to try limiting their families and adopting contraceptive practices start to operate only in a climate of progressively rising standards of living. (In this connection it is

interesting that from Dr. Walker and others figures this appears to be happening in South Africa, where African peoples are relatively more prosperous than elsewhere). On the other hand, while it is undoubtedly possible by modern agricultural methods to feed adequately the burgeoning population of these countries the lack of suitable education, development of infrastructure, prevent the acceptance of these methods and the proper distribution of food supplies to where they are needed. Historically it is a tragedy that these newly emergent nations do not have the time which is required to bring about changes in their own societies to meet these problems, which normally might be expected to span several generations before the population bomb explodes in their faces, leaving a trail of untold human misery with great political instability and dangers to world peace. The cynical exploitations of the situation by certain outside countries who are simply running guns to dissident groups for political purposes serves only to compound the problems. Apart from the Brandt Commission and the Western summit meeting last year, there seems little international recognition of the magnitude and urgency of the problems. What is required is a massive program on an international scale rather on the lines of Marshall Aid after the war to provide food and the means of its production, and to exert moral pressure on those nations displaying a negative attitude towards the problems by the conclusion of an Helsinki-type agreement. At the same time a new economic order needs to be set up whereby 3rd World nations are enabled to sell their products at advantageous rates thus stimulating the growth

of their economies and creating expanding markets for world trade. Without attention to such matters all efforts of medical and allied personnel to improve the health and quality of life of these peoples, will be of no avail and, indeed, may serve to aggravate the problem--by disease control, etc. The medical profession in many countries is currently concerning itself with the medical consequences of nuclear warfare. I should like to suggest it addresses itself to the problems of population growth with equal vigour as it is not too fanciful to suggest they are related problems.¹

Interviews were conducted with 72 Philippine government staff aged 24-63 (55% females and 45% males) who participated in population and development (POPDEV) training sessions in Cagayan de Oro City, Gingoog City, Butuan City, and Ozamiz City so researchers could determine their knowledge about POPDEV concepts and parameters, their attitude towards the interrelationships between population and development, and whether the trainees have integrated or were thinking about integrating population and development relationships into their planning and programming of existing government programs and projects. All the interviewed trainees had at least some college education. 69% had a bachelor's degree, 7% were physicians or dentists, 10% had a master's degree. 76.4% currently had different positions/work assignments than they had when they first joined the agency.

1. Cunningham, G.A. (1982). Population Growth and Contraception in Africa (letter). British Medical Journal, 1: 294 (6325), 1333.

The number of years in government service ranged from 1 to 39 years. Most trainees had been promoted to their current position within the last 4 years. The number of training days was 1-20 days. 35% attended a 3 day training session and another 35% attended a 5-day training session. The current projects of about 78% of trainees affect population characteristics. About 57% reported to have considered population factors in planning programs and projects for their agency. 73% of them said that population factors are a must in any planning. About 60% wanted further training in POPDEV. 81% believed that it was always important to consider effects of government programmes on some population characteristics. Reasons for not considering population factors were: planning done at higher levels; population not recognized as a problem; lack of knowledge about POPDEV parameters; implementation of only what has already been planned; lack of data; and issues revolving around peace and order. In conclusion, even though most trainees understood POPDEV concepts and parameters, they claimed to have inadequate skills as to how to apply the newly acquired knowledge.²

Birzea discusses Romanian population policies under Ceaucescu, which penalized single people and couples without children, rewarded large families, prohibited abortion, contrasts with new policies, implemented after his fall that reinstated individual liberties but sought to promote through education parental

2. Palma, Sealza, L. (1992). The POPDEV Training: A KAP Level Assessment. Research Report, Xavier University, Philippines, p. 30.

responsibility, safe sex, environmental protection, and other positive population outcomes.³

Cohen proposes a systematic and stepwise approach to the design of population information, education, and communication (IEC) strategies. He clarifies the role of IEC in population programmes, details methodological steps to follow in IEC strategy development, and identifies types of research and source of data needed.⁴

Crews traces the development of the field of U.S. population education from early efforts in the 1960s. Identifies key organizations and their contributions to the field in the 1970s and 1980s. Assesses the status of population education in 1992, summarizing the work of the Population Reference Bureau, Zero Population Growth, and other groups.⁵

El-Wardini discusses the objectives of population education in Arab countries, real and perceived barriers to its implementation, the decision to infuse population education into the curriculum rather than create separate

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3. Birzea, Cesar (1993). Les Questions de Population en Roumaina (Population Questions in Romania). International Review of Education, v. 39, n. 1-2, 133-136.
 4. Cohen, Sylvie I. (1993). Developing IEC strategies for Population Programmes. Population Education in Asia and the Pacific Newsletter and Forum, v. 38, 20-23.
 5. Crews, Kimberly, A. (1993). Population Education in the USA. International Review of Education, v 39, n.1-2, 136-142.

courses, and the current status and ongoing fragility of population education projects.⁶

Georges discusses the cultural, political and institutional barriers to population education in Madagascar and the strategies and initiatives that have been adopted to overcome them, including emphasizing the national character of a project, accommodating the values and ideals of the people involved, and assuring teachers of their classroom autonomy.⁷

Palacio reviews the history of population education programmes in Latin America and Caribbean from 1970 to 1992 and changes in fertility, mortality, and migration during that period. Considers issues such as government styles and motivations, staff shortages, co-operation among administrators, teacher training, distance education and new management systems.⁸

The State Resource Centre in Jamia, Millia Islamia, New Delhi began to integrate adult literacy into population education programmes in 1987. These programmes provide education on family size, child spacing, responsible parenthood, marriage age, population beliefs and customs, and development

6. El-Wardini, edouard. (1993). Initiatives et Resistances dans les etats Arabes. (Initiatives and Resistance in the Arab states). International Review of Education, v. 39, n.1-2, 113-18.

7. Georges, Claude. (1993). Resistance et initiatives a Madagascar (Resistance and Initiatives in Madagascar). International Review of Education, v. 39, n.1-2, 102-108.

8. Palacio, Jairo (1993). The case of Latin America and the Caribbean. International Review of Education, v. 39, n. 1-2, 108-113.

issues related to population growth in order to increase demand for family planning (FP). The education material on population is used as source material in the reading books at all levels. Education is supplemented with other visual training aids, theatre, and fairs. The literacy programme is monitored by professional staff. A survey was administered to assess the impact of the programme in terms of changes in knowledge, attitudes, and practices; appreciation of population problems; and demand for controlling growth. 21 projects and a sample of 85 centres were involved. The survey was administered to 10 students selected at random from each centre; the total sample was 934 students for the pretest and 568 students for the post-test. The sample included 71% illiterates and 88% women; the average age was 25 years. The mean family income was Rs.730. Most were married. Every measure showed some increase in knowledge. The highest increases were in knowledge about the recommended schedule for prenatal visits (72%), customs/beliefs on overpopulation (54%), and the effects on public facilities due to overpopulation, followed by the minimum age of marriage for boys (29%) and the adverse effects on early marriage for girls (27%). There was an increase in correct responses about adverse effects of early marriage on girls, adverse effects of closely-spaced children, parental duties, beliefs on overpopulation, adverse effects on public facilities, and adverse effects on the environment. There was a 40% increase in high knowledge scores. Favourable attitudes increased in the post-test from 67% to 92%. Knowledge about FP methods increased from 67% to

87%. There was an increase in use of public health services, a 7% increase in use of family welfare services, and a 137% increase in use of public FP counselling and services. The conclusion was that the programme was successful.⁹

Tagica assess population education activities in 10 Pacific Island countries in terms of the awareness of and commitment to such programmes; the development of curricula and instructional materials for formal education and non-formal education; training activities for policy makers, curriculum committees, teachers and others; evaluative research; and new areas of concern.¹⁰

According to Shiva The International Conference on Population and Development (ICPD) is set for September 1994, arms control and control of military interests are as crucial as population control. The expenditure on the military and arms should go to social measures and true socio-economic development. Women are leading the movement against war and towards peace. Women make up 70% of current refugees of ethnic conflicts. The conquest of free trade with little or no restriction and globalization trends forces developing countries to accept nonessential luxury items which tend to be irrational, hazardous consumer articles and technologies from industrialized

9. Qureshi, Z.H., and Rahman, S. (1993). Impact of Population Education on Learners of Adult Literacy Programmes in Delhi: A KAP Study. State Resource Centre. New Delhi, p. 80.

10 Tagica, Kaminieli. (1993). The Pacific Region. International Review of Education, v. 39, n. 1-2, 124-133.

countries. The privileged elite in developing countries and the industrialized countries overconsume, while the basic needs of the poor majority are not being met. The rich view the poor as a global threat and a threat for environmental degradation. They believe that free trade will solve all problems, yet it only marginalizes the poor and the vulnerable. The pattern of overconsumption is the threat. The poor are characterized as demons responsible for the population explosion. Women are angry that population control policies and attempts to control women's fertility. Specifically, most contraceptive technologies and most family planning programmes target women. Male responsibility is ignored. Religious fundamentalists tell women not to become pregnant, not to use contraception, and not to seek abortion, yet they allow male sex behaviour, e.g. sexual violence. This attitude leaves women vulnerable to unwanted pregnancies, sexually transmitted diseases, and AIDS. Developing countries should be concerned about chapter III on Population, Environment, and Development in the ICPD text. Most countries, including India, have formed a consensus on this chapter. The Vatican and some Latin American countries have objections, however. The meeting of Cairo will likely continue to promote the view that the fertility of women in developing countries and of women of colour must be controlled.¹¹

Bhargavan describes the adult literacy programme and an evaluation of the impact of integrating population information into the literacy programme

11. Shiva, M. (1994). ICPD: In Whose Interest? Health for the Millions, 2(3), 4-7.

curriculum in Uttar Pradesh. Population education in India was introduced in the 1980s for school-age children and nonformal education groups, illiterate adults aged 15-35 years, and children pursuing a higher education. In 1986, the curriculum included population education messages. The National Literacy Mission (NLM) in all of India, which was instituted in 1988, targeted 80 million illiterates in 1995 who were aged 15-35 years. Out of 90 districts selected, 32 districts were in Uttar Pradesh. The programme helps illiterates in reproductive ages in 32 districts in Uttar Pradesh. In all 32 districts, the crude birth rate was over 32. Infant mortality was also high and ranged from 93 in Nainital to 173 in Hardoi. The mean age at marriage was under 17.9 years. Female literacy was also low and ranged from 5.5% in Gonda district to 27.1% in Nainital district. The Total Literacy Campaign was in operation in 19 of the 32 districts. Education focuses on the small family norm, the appropriate age for marriage, responsible parenthood, population growth and the environment, population and health, population education and development, and population related beliefs and traditions. The programme evaluation was conducted in 15 NLM study centres among 225 respondents. Findings indicate that knowledge about the legal age of marriage was widespread. Many desired a higher age of marriage for their daughters than current levels, which were under the legal age. Learners compared to nonlearners had a more positive attitude toward the legal age of marriage. Learners were more aware of the adverse effects of early

marriage on maternal and child health. Learners were more aware of the need for pregnancy care and the importance of breast feeding and immunization.¹²

A representative population sample of 862 men and 857 women aged > 15 years living in the Czech Republic were interviewed in 1994 to investigate the socio demographic factors affecting their attitudes toward induced abortion. The investigation was carried out by the Demographic Research Agency (DEMA) by means of an anonymous questionnaire containing 35 sets of pretested questions concerning sexual experience, knowledge, and attitudes. The effect of education was statistically significant both with regard to the attitudes of men ($p < 0.0001$) and women ($p < 0.008$) when different groups with high school or university education were compared to those with elementary or vocational education. The liberality of attitudes to abortion tended to increase with increasing size of the village or town, although not to a significant degree. Attitudes toward induced abortion ranged from a belief that (a) it was totally unacceptable, (b) it was acceptable only for health reasons, (c) it was acceptable for social indications, to (d) it was entirely the woman's choice. By contrast age exerted a significant influence on liberality of attitude in both men ($p < 0.001$) and women ($p < 0.00001$) regarding induced abortion. Conservative views were expressed by respondents of the oldest age group (6.1% of women and 6.8% of men over 60 deemed abortion totally unacceptable) and by the youngest

12. Bhargava, P.K. (1997). Population issues in National Literacy Mission in Uttar Pradesh. In Makala Gupta and Aravind Pandey (eds.). Population and Development in Uttar Pradesh. New Delhi: B.R. Publishing Corporation, pp. 51-60.

respondents (5.4% of girls and 5.2% of boys deemed abortion totally unacceptable in the 15-17 age group). The comparison of Catholic believers (216 men and 300 women) to atheists (457 men and 351 women) showed that religious beliefs had a marked effect on the degree of conservatism in attitude to abortion. Among Catholic subjects only 7.0% of male and 7.2% of female respondents rejected abortion unequivocally, but 35.5% of the men and 31.4% of the women thought that abortion should be performed only for health reasons. By contrast, only 13.3% of the men and 13.6% of the women among atheists maintained this view.¹³

Links between education and population include the facts that women with increased literacy decrease their fertility and that countries with higher population growth rates produce more illiterate people. Possible reasons for the fertility-reducing effect of female education include the older marriage age of educated women, the increased income-generating potential of educated girls and women that increases their status, the increased self-esteem of educated girls, and the awareness among educated females of the health implications of large families and of family planning options. In 1994, the International Conference on Population and Development highlighted the importance of education as it emphasized reproductive rights and women's empowerment through education. Recognition of the right to learn provides a framework for

13. Weiss, P. and Zverina, J. (1998). Factors affecting the Attitude of the Czech Population towards Induced Abortion. Ceska Gynecologie | Ceska Lekarska Spolecnost J. Ev. Purkyne, 63 (5), 411-413.

the rights approach to population education. The concept of the right to learn also has implications for adult learners because it acknowledges the right to be recognized and to have experiences and competencies validated. Gender analysis plays an important role in population education, and the notion of lifelong learning has implications for changing gender relations as stereotypes are challenged. Recently, the importance of involving men in population education and reconsideration of gender roles has been recognized. In the 21st century, education and training will be less important than lifelong learning to know, to do, to live together, and to be. Population education will be an integral part of this process and will be changed by it.¹⁴

2. Studies on the Spread of AIDS

This study examined the effects of race/ethnicity and degree of acculturation on knowledge and attitudes about human immunodeficiency virus/acquired immune deficiency syndrome (HIV/AIDS). Subjects were 274 college students from 5 racial-ethnic groups (Whites, Blacks, Hispanics, Asian , Americans, U.S. born, having an Asian origin with families that had resided in the country for more than two generations, and Asians--non-U.S. born and living in the United States for 1 to 9 years). Subjects completed the Attitude Toward AIDS Scale. Multivariate analysis of variance indicated significant differences on the Knowledge and Attitudes scales as well as the attitudes issues

14. De Jardon, L.K. (1999). Adult Learning in the 1990s: the Population Education Debate. Development, 41(1) 47-50.

and persons subscale. Whites, Blacks, and Hispanics were more likely than Asian Americans and non-American born Asians to identify themselves as knowledgeable or very knowledgeable about HIV/AIDS and as having frequent access to HIV/AIDS information. Newspapers, television, and books were the most frequently mentioned sources of HIV/AIDS information for all five ethnic groups. Subjects answered correctly about 72% of the items on the Knowledge Scale, reflecting a moderately high level of knowledge about HIV/AIDS. Asians demonstrated a significantly lower level of knowledge than did the other four groups. On the Attitudes scale, respondents were seen to show a moderately positive overall attitude, with a greater acceptance and support given to AIDS-related issues than to individuals infected by HIV or with AIDS.¹⁵

Pre-and post-courses questionnaire assessments by Strauss, Ronald, P. and Others of a university course on Acquired Immune Deficiency Syndrome (AIDS) taken by 429 colleges students demonstrate substantial cognitive and attitudinal changes over the period. University courses can be an efficient way to educate future community leaders and professionals about AIDS.¹⁶

This study examined the applicability of a multicomponent model to understanding the bases of attitudes toward people with disabilities. The 108

15, Goh, David, S. (1991). Ethnicity Knowledge and Attitudes towards Acquired Immune Deficiency Syndrome. Paper presented at the Annual Convention of the American Psychological Association, San Francisco.

16. Strauss, Ronald, P. and Others. (1992). Cognitive and Attitudinal Impacts of a University AIDS Course: Interdisciplinary Education as a Public Health Intervention. American Journal of Public Health, v 82, n 4, 569-72.

students (65 females, 43 males) reported their attitudes towards three groups-- amputees, people with AIDS (Acquired Immune Deficiency Syndrome), and the chronically depressed. They also completed measures of four potential components of attitudes toward the groups (1) stereotypes, (2) symbolic beliefs, (3) emotions, and (4) attributions of control. Results demonstrated that, although the components accounted for a significant proportion of the variance in attitudes toward all groups, the pattern of prediction of attitudes differed considerably among groups. Findings indicate that men had less favourable attitudes towards people who are chronically depressed than did women, with perceived control being the sole predictor of men's attitudes towards this group. Results suggest that the elimination of prejudicial attitudes will require a heterogeneous approach since components of attitudes appear to be strongly dependent on the type of disability in question. Discussion focuses on the nature of attitudes toward people with disabilities and on potential means of eliminating prejudicial attitudes.¹⁷

Thomas and Guinn conducted pretests and posttests examined how race (white or African American) and social class (health professional or recovered drug user) of Human Immunodeficiency Virus (HIV) educators affected level of Acquired Immune Deficiency Syndrome (AIDS) knowledge among low-income

17. Esses, Victoria, M. and Others. (1993). Determinants of Attitudes toward People with Disabilities. Paper presented at the 1993 Annual Meeting at the American Psychological Association, Toronto, Ontario (Canada).

African Americans. Those who viewed a customized AIDS slide show significantly improved in AIDS knowledge.¹⁸

Richie and Getty conducted a survey on college students who did and did not attend an AIDS peer education programme completed preprogram and post-programme surveys to determine their AIDS-related attitudes and behaviour. Data analysis indicated students who attended the programme were more likely to engage in preventive behaviours including condom use and HIV-antibody testing.¹⁹

According to Williams the former Soviet Union largely ignored sex, sexuality and AIDS. In the 1950s through the 1970s, sex education was harshly moralistic and emphasized health rather than sex. Promiscuity was considered a decadent Western condition which paralleled the moral decay in the US and Europe. Soviet citizens were awkward and embarrassed to discuss sex and had a prudish attitude towards sex. Even though most people did not approve of premarital or extramarital sex, sexual behaviour went through significant changes during the 1970s, and the prevalence of sexually transmitted diseases (STDs) increased. Further, the birth rate fell and abortions increased. These changes motivated Brezhnev's government to undertake a sex education

18. Thomas, Stephen B. and Quinn, Sandra Crouse. (1993). An Evaluation of HIV Education Messengers in a Black Low Income Housing Complex. Journal of Health Education, v 24, n 3, 135-40.

19. Richie, Nicholas and Getty, Adelaide. (1994). Did an AIDS peer education Programme Change First-year College Students' Behaviour? Journal of American College Health, v 42, n 4, 163-165.

campaign around 1980, targeting mainly teenagers. Sex was less of a taboo when Gorbachev rose to top Soviet leadership. People were more open to sex education, but few people were qualified to teach it, and those that could do so tended to have traditional attitudes. Inadequate resources, poor training, lack of realism, and a failure to completely reject puritanical values continued to contribute to the failure of Soviet officials, from the time of Stalin to Gorbachev, to deliver proper sex education. Gorbachev's anti-drugs, alcohol, and prostitution policies, sex education, and AIDS policies failed considerably. Soviet officials asked citizens to return to marital fidelity and abstain from promiscuity. People tended to blame the main victims (i.e. gay males and prostitutes) for acquiring AIDS. Since the collapse of the Soviet Union in December, 1991, the Ministry of Public Health and other ministries may eventually be effective in preventing and controlling HIV/AIDS. Obstacles to overcome are urgent shortages of condoms and disposable syringes and the traditional view of gays and prostitutes as deviants. These obstacles will likely persist through the 1990s, resulting in continued increases in HIV/AIDS. The overall ignorance about sex and traditional patterns of sex behaviour make effective sex education unlikely in the near future.²⁰

This paper presents findings of a study that examined Mississippi public school superintendents' attitudes toward persons with Acquired Immune

20. Williams, C. (1994). Sex education and the AIDS epidemic in the former Soviet Union. Sociology of Health and Illness, 16(1), 81-102.

Deficiency Syndrome (AIDS) or Human Immunodeficiency Virus (HIV). A survey mailed to 153 Mississippi superintendents yielded 107 returns, a 70 per cent rate. The instrument was called the "Superintendents' Attitudes toward Persons with AIDS in Mississippi Public School Districts." The sample was predominantly comprised of white males. Overall, the superintendents showed a moderate attitude, neither negative or positive, toward persons with AIDS. Most (66 percent) had not participated in AIDS-education workshops, had not established AIDS-awareness programmes in their school districts (over 80 per cent), and had not encountered persons with AIDS or HIV in their school districts (98 per cent). Gender, age, ethnicity, educational level, geographic location, and years of experience had no significant effect on the administrators' attitudes. It is recommended that school districts adopt an AIDS policy; develop initiatives that will motivate students to change risky behaviours; research and implement. AIDS-education programme on a continuing basis; and require inservice training for school administrators. Fourteen tables are included. A copy of the questionnaire and study correspondence are included in the appendices.²¹ The resource guide is a collection of stories, articles, and worksheets on issues surrounding HIV/AIDS. It is intended to be informative and useful for adult language, literacy, and numeracy students. An HIV/AIDS introduction for teacher is followed by a section on further resources, which lists

21. Colomb, Mark A. (1995). A Comparative Analysis of the Attitudes of Superintendents towards Persons with AIDS in Mississippi's Public School Districts. Ph.D. Dissertation, Jackson State University, Mississippi.

organizations which may provide guest speakers, support, and further information. It also lists several training packages and videotapes students may find useful, particularly if they are young adults. An HIV./AIDS introduction for students is designed to allay some concerns about this topic that students may have. A student questionnaire follows. It is identical to one that is found at the end of the materials so that changes in students' ideas and understanding of HIV/AIDS issues can be determined. An answer key is provided. Notes for teachers preceding the nine sections of worksheets provide language, literacy, and numeracy objectives as well as suggestions for extension activities. Section titles are as follows: 1) HIV/AIDS True Stories; (2) HIV/AIDS--what are the letters for? What do the words mean? (3) HIV/AIDS--How do you get it? Fact or myth?; (4) HIV/AIDS--Australian statistics; (5) HIV/AIDS--world statistics; (6) HIV/AIDS--different opinions; (7) HIV/AIDS--community awareness; (8) HIV/AIDS newspaper coverage; and (9) HIV/AIDS--terms to avoid using.²²

A survey was conducted by Bester and Arendse by means of a questionnaire to obtain information on the knowledge and attitudes of 297 nursing students in the Western Cape regarding HIV-infected and AIDS patients. The inquiry focused on the factual knowledge of the students, whether they were afraid of attending to HIV-positive and AIDS patients, and whether they were adequately prepared to care for HIV-positive and AIDS patients. The

22. Norrish, Dilys. (1996). Positive Thinking, Language Literacy and Numeracy Resources on HIV/AIDS for Teachers of Adult Education. Blacktown (Australia): Western Sydney Institute of TAFE.

particulars of the questionnaire inquired about the cause, spreading, and symptoms of AIDS, risks for nurses, contact with AIDS patients, and the ethical ramifications of caring for them. 96% of them were unmarried females, and 61.3% were junior (1st and 2nd year) and 39.7% were senior (3rd and 4th year) students. The average score of correct knowledge about AIDS amounted to 72.5% (71.0% for juniors and 74.0% for seniors). 81% of the junior and 54% of the senior students deemed that their training in this respect was inadequate; and 91.5% of the respondents (95% of juniors and 88% of seniors) thought that the hospital practice should provide more training. 9.76% of the students stated that they knew a friend who had AIDS. 2.8% of the juniors and 0.8% of the seniors intimated that they would refuse to care for an AIDS patient, if they were ordered to attend to one. 21.9% of the respondents said that their family should be consulted if they were to work with AIDS patients. Those whose level of knowledge exceeded 75% were more negatively inclined towards AIDS patients than those whose level of knowledge was below 75%. It is recommended that the curricula of training institutions provide more AIDS-related information.²³ Fantum and Chala randomly selected a total of 1115 out-of-school youth from Bihar Dar Town in northwest Ethiopia were interviewed in 1994 to provide baseline data for an intervention aimed at controlling the spread of HIV/AIDS in this population. 95.4% of respondents

23. Bester, M.E. and Arendse, Y. (1996). Knowledge and attitude of nursing students concerning AIDS in three educational institutions in the West Cape. *Curationis*, 19(4), 64-6.

had heard of AIDS; the primary information sources were radio (80.1%), friends and relatives (58.5%), and health institutions (36.7%). 71.4% of respondents were able to identify more than 1 mode of HIV transmission. 86.1% indicated a preference for monogamous sexual relations, 10.1% preferred multiple sex partners, and 2.8% advocated sexual abstinence. 59.3% of interviewed youth were already sexually active; mean age at first intercourse was 15.9 years. The average number of sexual partners among sexually active youth was 3.9, 15.7% indicated an interest in condom use, 51.3% did not like condoms, and 33.0% were undecided about condoms. 30.5% of sexually active youth had ever used condoms; only 22.6% of condom users used them regularly. Out of a maximum possible score of 35, the mean HIV/AIDS knowledge score was 20.6 points. The mean attitude score was 13.5 out of a possible 22, while the mean practice score was 4.8 out of a maximum of 12 points. Age, sex, marital status, education, and employment status were significantly associated with knowledge, attitude, and practice scores. These scores were highest among youth 18-20 years, females, unmarried youth, those with some high school, and civil servants. The association between knowledge score and attitude and practice scores was not significant, however.²⁴

A survey conducted by the Centre for Study and Research on African and Asian Populations in 2 villages in Senegal's Kaolack region, 5 villages in

24. Fantahum, M. and Chala, F. (1996). Sexual behaviour, and knowledge and attitude towards HIV/AIDS among out of school youth in Bahir Dar Town, North-west Ethiopia. *Ethiopian Medical Journal*, 34(4), 233-42.

Cameroon's Eastern Province, and 2 hill areas in Burundi investigated the hypothesis that AIDS-related knowledge and attitudes are influenced both by HIV prevalence in the area and gender relations. In all, the data set was comprised of 2526 individual questionnaires, 796 family questionnaires, and 267 qualitative individual interviews. As expected, both men and women from Burundi—a country with high HIV seroprevalence—were more knowledgeable about AIDS than those in Cameroon and Senegal—countries with low HIV prevalence. However, even when economic activity, educational level, and migration were controlled, men in Cameroon and Senegal were significantly more likely than women to be knowledgeable about AIDS. Although stigmatization of persons with AIDS was strong in all 3 countries (because of a perceived association with prostitution), this attitude was more widespread in the 2 low-prevalence countries. The main sources of information about AIDS were, for men, the mass media, and, for women, interpersonal relations. In all 3 countries, personal exposure to someone with AIDS was significantly associated with male gender, higher educational status, employment outside the primary sector, and emigration experience. In Senegal and Cameroon, where personal confrontation with people with AIDS is less common than in Burundi because of lower HIV prevalence, people tended to rely on indirect sources of information about AIDS. The tendency for men to have a broader range of interpersonal contacts than women presumably accounts for men's greater knowledge levels in these countries. In Burundi, in contrast, where the epidemic has a high

prevalence, both men and women are likely to have personal encounters with those with AIDS and thus have equally high knowledge levels.²⁵

The aim of this study was to assess HIV/AIDS related attitudes and practices of hospital-based health workers in Kampala, Uganda. A cross-sectional study was conducted in Mulago Hospital, the main national referral hospital in Uganda. A total of 155 physicians and nurses completed a brief questionnaire on HIV risk perception, attitudes and practices regarding AIDS prevention education, HIV counselling and testing and care of patients with HIV disease. 29% of health workers reported never having discussed AIDS prevention with patients, 26% had never referred patients for HIV counselling and 31% had never advised patients suspected of HIV infection to be tested. Frequent explanations for not providing AIDS prevention education included time constraints and/or lack of related knowledge or skills. While 29% perceived recapping needless as involving no risk, activities involving casual contact with patients and condom use for protection against HIV infection were associated with a high perceived risk of HIV transmission, particularly among nurses. Physicians and nurses differed in their HIV/AIDS-related attitudes and practices. The physicians had a more positive attitude towards the care of patients with HIV disease. In addition, 80% of physicians compared to 59% of nurses referred patients for HIV counselling. A similar trend was found for

25. De Loenzien, M. (1996). Knowledge, opinions and attitudes towards AIDS in rural Africa (Senegal, Cameroon, Burundi) current research. *Societes D'Afrique et sida*, (13), 11-13.

advising patients to obtain HIV testing. Hospital-based health workers are missing important opportunities for AIDS prevention education with their patients. There are gaps in their knowledge about HIV and related infection control practices. Interventions should address their concerns and barriers to HIV prevention practices.²⁶

Raza and others randomly selected 733 men and 355 women aged 20-35 years in Lahore, Pakistan, from nonmedical educational institutions and workplaces were anonymously surveyed in a study to assess AIDS-related knowledge, attitude, and behaviour among educated youths. 95.2% of the men and 76.9% of women knew that AIDS exists in Pakistan. Of the entire sample of participants, 25.7% of the men and 21.4% of the women knew what causes AIDS. 59%, 48%, 68% and 43% of the men, and 28%, 45%, 59% and 35% of the women believed that HIV/AIDS could be transmitted through the sharing of utensils, mouth kissing, casual contact, and mosquito bites, respectively. 91% of the men and 86% of the women believed that people with AIDS should be isolated. Among those who responded to a question on pre-extra-material sexual experience, 63 (14.7%) of the men and 2(3.4%) of the women reported having such experience. 51 men and 2 females reported using condoms. The women surveyed had gaps in their knowledge on AIDS and its transmission.²⁷

26. Mungherera, M. and Others. (1997). HIV/AIDS related attitudes and practices of hospital-based health workers in Kampala, Uganda. *AIDS*, Suppl. 1; S 79-85.

27. Raza, M.I. and others. (1998). Knowledge, attitude and behaviour towards AIDS among educated youth in Lahore, Pakistan. *The Journal of the Pakistan Medical Association*, 48 (6), 179-82.

As part of a phase II clinical trial of a short course of zidovudine by Cartoux and others to prevent vertical HIV transmission in West Africa, HIV counselling and free, anonymous testing was offered to 9724 women attending antenatal clinics in Abidjan, Ivory Coast, and Bobo-Dioulasso, Burkina Faso, in 1995-96. 78.0% of pregnant women in Abidjan and 92.4% of those in Bobo-Dioulasso consented to HIV testing, and 58.4% and 81.8% respectively, returned for the disclosure of their test results. In the multivariate analysis, test refusal was associated with the counselor, high maternal educational level, and ignorance of the main modes of HIV transmission. The only factor significantly associated with failure to return for one's HIV result in both cities was a gestational age of 29 weeks or more. In Abidjan, women testing HIV-positive were three times more likely to fail to return for their test result than HIV-negative women. The greater acceptability of HIV testing in Bobo-Dioulasso than in Abidjan may reflect the lower educational levels, higher HIV/AIDS prevalence, and greater time allocated to the counselling process in the former city. The acceptability of HIV testing by pregnant women requires further attention if interventions to reduce vertical HIV transmission are to reach their intended targets.²⁸

3. Studies on Alcoholism

Barrett illustrate the use and abuse of dangerous and illicit drugs, particularly among young people, continues to rise despite recent efforts to

28. Cartoux, M. and others. (1998). Attitude of pregnant women towards HIV testing in Abidjan, Cote d'Ivoire and Bobo-Dioulasso, Burkina Faso. *AIDS*, 12(7), 2337-44.

develop and implement drug education programmes in schools. This study investigated substance use by rural Kansas fifth and sixth graders. Independent variables were gender, family structure, perceived relationship with parents, family substance use, attitude towards family, peer substance use, and self-concept. Dependent variables were number of cigarettes smoked, frequency of cigarette use, amount of alcohol use, frequency of alcohol use, frequency of smokeless tobacco use, and frequency of marijuana use. The sample consisted of 160 students, comprised of 71 fifth graders, 89 sixth graders, with 78 male and 82 females. A status survey design was employed using a three-way analysis of variance. Results showed peer substance use was a significant main effect for all dependent variables, and was more influential when attitude towards family was average to poor. Higher family substance use resulted in significantly higher mean use by subjects in 11 out of 15 interactions. Subjects with poor self-concept who were users nearly always reported greater mean use than those with positive self-concepts. Although peer influence is a significant factor, this study supports the importance of low substance use by family, and of maintaining a working relationship with the child in reducing substance use among rural elementary students.²⁹

According to Strecker alcohol has been and continues to be the drug of choice of youth. More than 75% of adolescents have used alcohol by the age of

29. Barrett, Hannah, J. (1990). Drug Uses in Rural Kansas Fifth and Sixth Graders, M.S. Thesis, Fort Hays State University, Kansas.

16 and over 60% of high school seniors nation wide have used some form of alcohol on the average of once a month. This study investigated factors affecting attitudes toward use of alcohol of 6th grade students (N=68) and 8th-grade students (N=60). Students were from areas in central Kansas in which agriculture was the main source of income, and from a more urbanized area. The students were surveyed, and these variables were investigated: grade placement, gender, community, perceived peer attitude, perceived parental attitude, and knowledge of alcohol. The dependent variable was the individual's attitude toward use of alcohol score from the Alcohol Attitude Questionnaire. The results of the study appeared to support these generalisations: (1) perceived peer attitude was positively associated with the individual's attitude toward alcohol use; (2) perceived parental attitude was positively associated with the individual's attitude toward alcohol use; (3) gender and grade in school were not associated with the individual's attitude toward alcohol use; (4) no association was found between community and the individual's attitude toward alcohol use; and (5) knowledge about alcohol was not associated with the individual's attitude toward alcohol use.³⁰

Stevens M. and others assessed alcohol use by 1,190 fourth, fifth, and sixth graders in 4 rural school districts. Found that 596 students drank, but not regularly. Reported drinking increased with grade and age; males drank more

30. Strecker, Glen, E. (1991). Factors Associated with Attitude toward Alcohol use of Sixth and Eighth Grade Students. M.S. Thesis, Fort Hays, State University, Kansas.

than females. Child's attitude toward drinking, family attitudes towards drinking, number of drinking friends, and self-perceived wrong doing by child were related to alcohol use.³¹

The Minnesota Student Survey was first administered in 1989 to students in grades 6, 9 and 12, when approximately 90,000 students completed the survey. The survey was administered to approximately 131,000 students in 1992. A comparison of the two administrations revealed that the adolescent student population had changed little between 1989 and 1992 as reflected by the demographics and family structure reported by students. Alcohol use appeared to have declined between 1989 and 1992 for all students regardless of age. The greatest change was seen in the increase in students who reported that they had never used alcohol. Marijuana and cocaine use also appeared to decline during the 3-year interval. Tobacco use, in contrast, showed little change between 1989 and 1992. Decreases in alcohol and drug use appeared to hold for both infrequent and frequent use. Fewer adolescents reported initiating alcohol or drug use at young ages, fewer students reported drinking to intoxication, and fewer students reported drinking and driving or riding with drinking friends. Acceptance of drinking and drug use seemed to be waning among adolescents. Antisocial behaviours (vandalism, physical fighting, shoplifting) were unchanged over the 3 year period, as were rates of family violence. Serious

31. Stevens, M. and others. (1991). Prevalence and correlates of alcohol use in a survey of rural elementary school students: The New Hampshire Study. Journal of Drug Education, v. 21, n. 4, 333-347.

emotional distress and low self-esteem showed slight increases, as did sexual abuse. Suicide attempts showed slight decline among younger students between 1989 and 1992.³²

In 1977, a longitudinal study was undertaken to determine the effects of *health curricula on children's knowledge level; their attitudes toward good health practices; and their smoking, drinking, and drug-use behaviour.*

Knowledge and attitude tests and a student survey were administered to students who entered kindergarten in 1977. These children were followed longitudinally and retested from first through third grade. Starting in 5th grade, another group of children was added and all children were followed through 12th grade. One group of children received the "Growing Healthy" curriculum from kindergarten through sixth grade. A second group received the standard textbook approach through third grade, then Growing Healthy for fourth through sixth grades. A third group received the standard textbook approach from kindergarten through sixth grade. The findings provide much positive evidence that the elementary school curriculum that children receive has an impact upon their levels of knowledge about health and their attitudes toward health; in addition these curricula appear to have an impact upon present and future health practices of students. Early intervention (using the growing healthy curriculum) with children as they entered the school system, when

32. *Reflections of Social Change. Minnesota Student Survey 1989-1992.* (1992). Reports. Research; Minnesota State Dept. of Education, St. Paul, Minnesota.

compared with intervention only during the early onset years or compared with standard elementary school health curricula, had a positive impact on the level of children's health knowledge, attitudes, and reported behaviour in the reported use of tobacco, alcohol, and other drugs.³³

Lord and John examined alcohol use among 7,799 adolescents. Found alcohol use highly correlated with composite effects of variables (behavioural intention; attitude toward school; school misconduct; time spent on sports, extracurricular activities, religion and academics; grade average; gender; and grade level). Alcohol use was positively correlated with time spent on religious activities.³⁴

Study of Duryea and Semark in a cohort of 29 students in a small rural New Mexico school completed a self-report measure of behavioural intention towards alcohol and drug use in 7th and 11th grades. During the four years between measures, students received significantly better behavioural intention toward high-risk situations at post-test.³⁵

33. Andrews, Richard, L. (1992). The Effects of School Health Curricula on Knowledge, Attitudes, and the Onset of Substance Abuse from Kindergarten to Grade 12, Reports Evaluative; Wyoming University, Laramie, College of Education, Wyoming.

34. Bechtel, Lord J. Swisher, John D. (1992). An analysis of the relationships among selected attitudinal, demographic and behavioural variables and the self-reported alcohol use, Reports-Research; Journal of Alcohol and Drug Education, v. 37, n. 2, 83-93.

35. Duryea, Elias L. and Semark, Larry (1994). Four years of Preventive Health Behaviour Education into an Isolated Hispanic School, Reports-Research (143); Journal Articles (80), New-Mexico.

The DARE (Drug Abuse Resistance Education) programme teaches students decision-making skills, shows them how to resist peer pressure to experiment with drugs and alcohol, and provides positive alternatives to drug use. This report looks at one state's DARE programmes. Included are an overview of the implementation process, a programme appraisal with indicators of programme success, and an outlook for the future. Each DARE project is listed by country or city, along with a brief programme profile. Survey results are presented, beginning with programme appraisals furnished by administrators, teachers, and parents. Student opinions are examined next, and include assessments on self concept, peer influence, attitudes toward police, and other factors. The surveys indicate that the DARE projects were successful; teachers, parents, and administrators all recorded positive opinions of DARE programme. The programmes also fostered community involvement, multi-agency cooperation and pooling of resources, and enhanced citizens' positive attitude toward local police. A number of recommendations are made for future programmes and a list of youth prevention programmes appears. Four appendices offer examples of DARE lessons, a list of substance abuse coordinators, the evaluation instruments used, and figures on juvenile arrests by local agencies.³⁶

The paper of Mack finds, the centres for disease control estimate that each year more than 8,000 Fetal Alcohol Syndrome (FAS) babies are born, and that

36. Silva, Roberta, K. (1994). Evaluation of Idaho's DARE 'Drug Resistance Education' Project. Reports-Research; Idaho State Dept. of Law Enforcement, Meridian.

many more babies go undiagnosed with Fetal Alcohol Effects (FAE), a less severe condition. FAS and FAE have been identified as major contributors to poor memory, shorter attention spans, lower IQs, diminished achievement levels, and other learning disabilities and behaviour problems in young children. A survey was conducted to ascertain teachers' knowledge of the syndrome, characteristics that typify alcohol-related birth defects, and prevention measures that may be shared with parents in a counselling session. Subjects were 385 Michigan teachers in preschool regular education, preschool special education, kindergarten, and Head Start. Results of the survey indicated that: 1) the teachers had a moderate awareness of FAS and FAE; (2) the syndrome was a problem of growing significance in their classroom; (3) teachers felt they lacked the ability to identify a student with FAS in their classroom, and (4) only a little over half the teachers' schools obtained a child's developmental history. Recommendations based on the results include the following: (1) schools should include questions concerning prenatal alcohol and drug exposure in health screening questions concerning prenatal alcohol and drug exposure in health screening surveys; (2) teacher education programmes should offer training to familiarise teacher candidates with the characteristics, strategies, and methods concerning the education of children with FAS/FAE; and (3) updated resources and information packages should be made available for parent education efforts and community dissemination.³⁷

37. Mack, Faite, R.P. (1995). Pre-school Teacher Attitude and Knowledge Regarding Fetal Alcohol Syndrome and Fetal Alcohol Effects, Paper presented at the Annual Conference of the National Association of Early Childhood Teacher Education, Michigan.

Robin and Johnson uses the concept of cross-pressures to predict frequency of adolescent alcohol, cigarette, and drug use. Eighth, 10th and 12th grade respondents reported frequency of alcohol, cigarette, and drug use for 30 days prior to the survey. They also reported perception of friends approval or disapproval of substance use, peer pressure to use, and their assessment of use risk.³⁸

Scott notices that alcohol and drug use may be a significant part of the adolescent, high school experience. Programme should be based on an understanding of attitudes and patterns of use, and how change occurs. Elaboration Model of Persuasion is a framework with which to examine attitude change and provides a base for building sound drug prevention programme.³⁹

Redeske views the adolescents continue to use alcohol and other drugs despite the profound risks to their health. This thesis examines the attitudes of students in grades 7-9 toward alcohol and other nonprescriptive mind-altering substances. Eight independent variables were investigated: (1) gender; (2) grade placement; (3) DARE (Drug Abuse Resistance Education) participation status; (4) family structure; (5) alcohol use; (6) nonprescriptive mind altering substance

38. Robin, Stanley, S. and Johnson, Eric Q. (1996). Attitude for Peer Cross Pressure: Adolescent Drug and Alcohol Use, Reports-Research; Journal of Drug Education, v. 26, n 1, 69-99.

39. S.L. Scott, Cynthia, G. (1996). Understanding Attitude Change in Developing Effective Substance Abuse Prevention Programmes for Adolescents, Opinion Papers (120), Journal School Counselor, v. 43, n. 3, 187-195.

use; (7) knowledge of alcohol; and (8) nonprescriptive mind altering substances. The sample consisted of 233 students. Results appeared to support the following generalisations; students who use alcohol have a positive attitude toward drinking; gender, grade placement, and DARE participation status should be interpreted concurrently for attitude toward drinking; the independent variables gender and grade placement should be interpreted concurrently for the dependent variable Attitude Toward Nonprescriptive Mind Altering Substance Use; and the independent variables family structure, alcohol use, and knowledge of alcohol should be interpreted concurrently for the dependent variable Attitude toward Nonprescriptive Mind Altering Substance Use. Implications of the study suggest that school officials should develop programmes to reduce alcohol and substance abuse of middle and high school students and communities, in general, should focus greater attention on the use and abuse of alcohol and other substances. Appended are various pieces of correspondence, survey instruments, summary tables of alcohol use and substance use, and instructions for students.⁴⁰

Taylor *et al.* assessed the risk, protective, alcohol and other drug (AOD) knowledge and attitudes, and AOD behaviour of 1,797 high-risk youth ages 12 to 19. Results from the survey suggest that the more protective the behaviour,

40. Redeske, Pamela. M. (1996). Attitudes toward Alcohol and Other Mind Altering Substance of Students in Seventh, Eighth, and Ninth Grades. Masters Thesis, Fort Hays State University, Kansas (US).

the greater the AOD knowledge and positive attitude and the lower the risk of AOD behaviour.⁴¹

Coleman and others surveyed, at entry 185 nursing, 152 medieval, 140 pharmacy, and 111 allied health students. All but the medical students were re-surveyed two years later following educational intervention. Nursing students displayed more drug use than did pharmacy students, whose curriculum placed more emphasis on drug and alcohol education.⁴²

4. Studies on Practice of Dowry

Dowry, though legally proscribed, is still a culturally sanctioned and socially structured practice in India. In dowry-related violence, not only the husband but his family members take part in the victimization of the woman. This study is based on a content analysis of newspapers to discover the perceptions of the mass media regarding dowry-related crimes against women. The paper explores the content of the news items, with reference to the characteristics of the victims and their spouses, the duration of marriage at the time of the violence, the nature of dowry demands, violence towards the victims, reporting of the incident, and the outcomes. The paper concludes that

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41. Tayler, Joanna and Lichtenstein, Carolyn. (1997). Risk, Protective, AOD knowledge, Attitude, and AOD Behaviour. Factors Associated with characterizations of High-Risk Youth. Reports-Research (143); Journal Article; Evaluation and Programme Planning, v. 20, n. 1, 27-45.
 42. Coleman, Elisabeth Ann, and others. (1997). Assessing substance Abuse among Health care students and the Efficacy of Educational Interventions, Reports-Research. Journal of Professional Nursing, v. 13, n. 1, 28-37.

in more than 80% of the cases, the outcome is the wife's death, preceded by physical and mental torture. In almost all the cases, the victimized woman is young, not highly educated, and dependent. The incidents are mostly confined to the early years of marriage and the victim's husband tends to be the main tormentor. At the time of death, in almost all the cases, the woman was residing at her in-laws' residence.⁴³

India is a land of diverse populace and geography. The Indian family is meant to fulfil religious obligations from birth to death. Religion is an all encompassing way of life. The guiding religious texts are the Purusharthas and Varnasrama Dharmas. Inequality of gender, occupation and life-cycle is inherent in Hinduism. There is a negative correlation between population growth and literacy rate. The Indian family is patriarchal. The family follows a joint nuclear-joint cycle. Marriage is a union of two families arranged by elders. A modern scourge of India is the dowry system and dowry deaths. Elders are respected even today divorce though having legal sanction has yet to get social sanction. Religion is an every day part of a Hindu family and the family exists to fulfil religious obligation.⁴⁴

In India, girls are considered a burden because they need a large dowry when they get married and because parents have to bear the cost of rearing

43. Prasad, B. Devi (1994). Dowry-related violence: A Content Analysis of News in Selected Newspapers. Journal of Comparative Family Studies, v. 25, 71-89.

44. Millatti, Leela (1995). Families in India: Beliefs and Realities. Journal of Comparative Family Studies, v. 26, 11-25.

them, even though for most of their working life they belong to their husbands' families. The result of this attitude is that parents spend less on their daughters' education and health than on those of their sons. Some girls work in child labour to 'earn' their dowries, and female infanticide is a frequent occurrence in many states. The state of Haryana, which has only 874 women per 1,000 men, established a scheme in 1994 to attempt to combat sex bias. When a girl is born, the government invests 2,500 rupees in the child's name in a savings scheme that will yield 25,000 rupees when the girl is 18. Only families with annual incomes of less than 11,000 rupees and no more than two children qualify for the scheme. As the two main political parties in India believe that this scheme will win them votes, it may become national policy.⁴⁵

Despite long-standing legal prohibitions, the practice of giving a dowry upon marriage remain strong in India. In Bihar, a Dowry Restrain Act was passed in 1950, but the dowry system prevails and the number of dowry deaths in the state has increased from 9 in 1981 to 153 in 1986. This study uses data on 5949 married women aged 13-49 from the 1992-93 National Family Health Survey in Bihar to examine the attitude that women in Bihar have toward the dowry system and the relationship between the attitudes of these women towards the dowry system and the education of daughters. Attitude towards the dowry system was determined for age, religion, caste, education of the respondent, place of residence, exposure to the mass media, identity of the

45. The Economist, (1995). India's Rich Little Poor Girls, v. 334, 40.

person who paid the marriage expenses, total number of living daughters, type of relationship before Marriage and standard of living. Multivariate analysis indicates that urban residents, those with two surviving daughters, Muslims, and members of scheduled tribes exhibited more disapproval towards the dowry system than rural residents, women with one or no surviving daughters, Christians, Sikhs and members of nonscheduled castes. If the families of brides bear the marriage expenses, they exhibit more disapproval of the dowry system. Women with higher educational levels express more disapproval as did women who married relatives. These findings indicate that improving female education could be an important means of inducing the necessary social change to eliminate dowries. Analysis of the data also supports the hypothesis that parents with a favourable attitude towards the dowry system have a correspondingly negative attitude towards educating their daughters. Perpetration of the dowry system means perpetration of female infanticide and domestic violence. As long as the system of arranged marriages continues, dowries will be important. Thus, vital legal amendments must be accompanied by a vigorous campaign for social change.⁴⁶

Gender-based violence, only recently emerging as a pervasive global issue, contributes significantly to preventable morbidity and mortality for women across diverse cultures. Existing documentation suggests that profound

46. Surender, S. Khan, A.G. and Radhakrishnan, S. (1997). The Dowry System and Education of Female Children: Attitude examined in Bihar. *Demography India*, 26(1), 109-22.

physical and psychological sequelae are endemic following intimate partner violence. The presentation of domestic violence is often culture specific. A new lexicon, prompted by the expansion of human rights analysis, describes particular threats to local women including dowry deaths honour murder, sati, and disproportional exposure to HIV/AIDS as well as globally generic perils including abuse, battering, marital rape, and murder. While still fragmentary, accruing data reveal strengthening associations between domestic violence and mental health. Depression, stress-related syndromes, chemical dependency and substance (ab)use, and suicide are consequences observed in the context of violence in women's lives. Emerging social, legal, medical, and educational strategies, often culture specific, offer novel local models to promote social change beginning with raising the status of women. The ubiquity, gravity, and variability of domestic violence across cultures compel additional research to promote the recognition, intervention, and prevention of domestic violence that are both locally specific and internationally instructive.⁴⁷

The writer explores the phenomenon of dowries in the U.K. as an element adding to patriarchal oppression for South Asian women in households. Her analysis is grounded in research examining the intersection of gender and ethnicity with specific reference to South Asian women in Britain. Her results reveal that dowries are employed to sell women as property in the arranged

47. Fischbach, Ruth, L. Herbert, Barbara (1997). Domestic Violence and Mental Health: Correlates and Conundrums within and across cultures. Social Science and Medicine, v. 45, 1161-76.

marriage relationship. In addition, she argues that education and religion make a significant difference to women's responses on dowries. She asserts that highly educated women were either living with their partners or single and considered that dowries degraded women. On the other hand, she notes that women with lower levels of education regarded dowries as part of the tradition, custom, and identity of South Asian people and had an arranged marriage and were given a dowry. She concludes that as South Asian women become highly educated, they reject arranged marriages and dowries and enter the labour market.⁴⁸

This paper uses ethnographic and econometric methods to study the determinants of wife abuse in a community of potters in Southern India. The qualitative work demonstrates that wife abuse is more likely when dowries are perceived as inadequate, when husbands are alcoholic, and when the cause of the abuse is perceived as "legitimate" by the community. Hypotheses generated from the qualitative work are tested with survey data, which confirm that the risk of wife abuse significantly increases with smaller dowry payments and alcohol consumption. Furthermore, the statistical analysis reveals that women who are sterilized or have fewer male children are more likely to be abused.⁴⁹

A commentary on J. Ensminger and J. Knightys "Changing Social Norms Common Property, Bride-wealth, and Clan Exogamy," which appears in this

48. Bhopal, Kalwant. (1997). South Asian Women within Households: Dowries, Degradation and Despair. Women's Studies International Forum, v. 20, 483-492.

49. Rao, Vijayendra. (1997). Wife-beating in Rural South India: A Qualitative and Econometric Analysis. Social Science and Medicine, v. 44, 1169-80.

issue. The breakdown of clan exogamy is not, as Ensminger and Knight maintain, due to the growing power of the young, but to the Galole Orma's conversion to the Islamic religion, which permits and encourages intralineage marriage. Similarly, the transition from Bride-wealth to indirect dowry developed not from the ability of young men to escape from dependence on their fathers in their need for Bride-wealth cattle but from the Islamic conversion and the Koran-advocated mahr. In conclusion, it can be said that changes in both intraclan relations and marriage transactions are responses to substantial changes in the means and relations of production that are aided by a previous normative change with the acceptance of Islam.⁵⁰

The writers review four books that discuss the historic evolution of patriarchalism and family structure in Brazil. The books reviewed are the *Disappearance of the Dowry: Women, Families, and Social Change in Sao Paulo, 1600-1900*, by Muriel Nazzari; *Family and Frontiers in Colonial Brazil: Santana de Parnaiba, 1580-1822*, by Alide C. Metcalf; *The Family in Bahia, Brazil, 1870-1945*, by Dain-Borges; and *Gesto do pecado: Casamento e sexualidade non manuais de confessores dos seculos XVI e XVII*, by Angela Mendes de Almeida.⁵¹

50. Schlegel, Alice. (1997). *Changing Social Norms: Common Property, Bridewealth, and Clan Exogamy*. *Current Anthropology*, v. 38, 18-19.

51. Samera, Eni-de-Mesquika, Costa, Dora-Isabel-Paiva-da. (1997). *Family, Patriarchalism, and Social Change in Brazil*. *Latin American Research Review*, v.32, 212-25.

Part of special issue presenting a multicultural perspective on marriage systems in transition. The writer discusses changes in the marriage system in India. She notes that women are marrying at later ages and that there has been a near universal adoption of dowry as a condition of marriage. She points out that these changes have been attributed to changes in the demographic conditions of the marriage market and particularly the deficit of marriageable men. She suggests an alternative view of marriage change, however, contending that gender-stratified marriage rules operating in the context of hierarchical society have shaped Indian women's marriage opportunities, both historically and contemporaneously. Based on marriage indices from the 1921 and 1981 Indian censuses, she argues that demographic conditions do not fully explain historical or contemporary features of India's marriage system. She links women's marriage age and the institution of dowry to female disadvantage in the marriage market and to gender-stratified marriage rules.⁵²

Becker attributes the existence of marital transfers to inflexibility in the division of joint product within the marriage. If that were the only reason, we would not have observed the coexistence of dowries and bride-prices. This paper offers an alternative analysis. While Becker's interpretation is retained for bride-prices, a dowry is now represented as a premortem bequest by altruistic parents for a daughter. It not only increases the wealth of the new conjugal

52. Banerjee, Kakoli (1999). Gender Stratification and the contemporary marriage market in India. *Journal of Family Issues*, v. 30, 646-76.

household but also enhances the bargaining power of the bride in the allocation of output within that household, thereby safeguarding her welfare. Using micro data from Taiwan, we found that a dowry the bride's welfare whereas a bride-price has no effect. These empirical results support the theoretical predictions of the model.⁵³

This article examines the role of dowries and highlights the variables that affected the size of dowries in fifteenth century Tuscany. The estimation, which matches the households found in the marriage contracts with the corresponding households in the Florentine Catasto of 1427, offers support for the present net value hypothesis and for the altruism model. Results indicate that positive correlation between a bride's dowry size and her age when used as proxy for her contribution to the marital household. Parents also provided their daughters with larger dowries when they married 'down' into relatively less wealthy or socially prominent households.⁵⁴

The writer examines the different types of violence against women in Bangladesh and explores their common links and shared roots in the sociopolitical and ideological relations between men and women in Bangladesh society. She draws upon case studies that demonstrate the various types of violence that occur, including murder, domestic violence, acid-throwing, dowry

53. Zhang, Junsen, Chan, William (1999). Dowry and Wife's Welfare: A Theoretical and Empirical Analysis. Journal of Political Economy, v.107, 786-808.

54. Botticini, Maristella. (1999). A loveless economy? Intergenerational Altruism and the marriage market in a Tuscan town. The Journal of Economic History, v. 59, 104-21.

deaths, and rape. She discusses the issues involved in considering the complexity of violence, and she describes cases of resistance against violence. She concludes by highlighting the important role of various women's groups and other nongovernment organizations in trying to establish rights for women in Bangladesh.⁵⁵

5. Literature on 'Peace'

Mayton says, an indirect/nonreactive technique of assessing spontaneous concern should be used to examine the salience of the threat of nuclear war. Direct/reactive techniques may produce inconsistent results and inadvertently enhance a false consensus. The procedures for the administration, scoring, and interpretation of a spontaneous concern measure along with acceptable reliability and validity estimates are reported. The salience of the threat of nuclear war is associated with worrying about nuclear war more often, higher levels of other nuclear worries, anxiety, depression, anger, and a greater fear of the future in general. Nuclear threat salience does not appear to be associated with several indicators of general anxiety or mental health, but it is moderately associated with the placing of a higher priority on the value of a world at peace.⁵⁶

55. Zaman, Habiba. (1999). Violence against women in Bangladesh: Issues and responses. Women's Studies International Forum, v. 22, 37-48.

56. Mayton, Daniel, M. (1987). Salience of the Nuclear Threat: Operationalization through spontaneous concern. Paper presented at the Annual Meeting of the American Psychological Association, New York.

The study was designed to identify developmental differences in the value priorities for individuals who spontaneously expressed a concern about nuclear war and those who did not. The Rokeach Value Survey and the Spontaneous Concern About the Nuclear Threat Scale were administered to a sample of over 5,000 adolescents and over 900 adult community members in the rural inland northwest. About one in four of the adolescents and older adults expressed concern about nuclear war. A significantly smaller proportion of the younger adults expressed concern about a nuclear war than the adolescents and older adults. Value priorities were found to differentiate significantly the two concern groups across the age span. Adolescents and adults who expressed concern about a nuclear war placed higher priorities on the social values of a world at peace. Respondents who did not express a concern about nuclear war placed higher priorities on the individual values of an exciting life and pleasure.⁵⁷

The findings of a study that examined the impact of peace studies courses at the college and university level upon students is reported. The study involved 260 undergraduate students at 3 Midwestern universities. At the beginning of each course, students filled out a questionnaire; at the end of the course, students were given identical questionnaires to see how their attitudes, beliefs, and levels of activity had changed during the semester. One year later

57. Mayton, Daniel, M. (1990). Values and the Silence of the Nuclear Threat: Social and Developmental Implications. Paper presented at the Annual Meeting of the American Psychological Association, Boston.

students were mailed a third identical questionnaire to see what further changes had taken place. A control group also was used so that a comparison of responses between the groups would indicate whether or not the change could be attributed to the influence of a peace studies course. Analyses of the results of the study do not support a major hypothesis of the study, that students taking a peace studies course would have significant changes in attitude in a more peaceful direction than students in a control group. However, the study does show that as a result of taking a peace studies course, one in five students do something to promote peace.⁵⁸

Since 'enemy images' are important ingredients in preparedness for war, they merit study by researchers interested in peace education and in the psychology of peace and war. This study postulates that images of enemy groups, whether they be foreign countries or various subgroups within one's own country, are an important psychological construct to the willingness of persons to support the use of military force or warfare. The study examines the phenomenon of enemy images among university students in four countries--Denmark, Finland, Sweden, and the USSR. The study employed the use of an associative technique in which students were given a verbal stimulus (such as 'The United States' or 'The Soviet Union) and asked to write all the words that occurred to them during a two minute period. Seven stimuli were used: the

58. Harris, Ian, M. (1991). The Challenge of Peace Education: Do Our Efforts Make a Difference? Paper presented at the Annual Meeting of the American Educational Research Association, Chicago.

future, avoiding war, enemies of our country, peace, the United States, the Soviet Union, and Human rights. The study was conducted during 1988 and 1989. Results included the finding that the attitudes of the University students from the four countries cannot be said to be greatly characterized by negative and stereotyped images of foreign countries or other foreign groups as enemies, or by militaristic attitudes in general. A 32-item list of references is included.⁵⁹

This report presents the results and activity ideas created by a peace and international education project. The project implemented and evaluated activities suitable for primary school pupils over a three-year period. The goals, contents, and methods presented are those of peace and environmental education. The teaching suggestions, methods, and activity ideas are based on knowledge and research results in developmental and sociopsychological studies and on moral education. The report discusses the meaning, functions, and impact of peace and international education. Peace and environmental education are discussed from the following perspectives: integration, general pedagogical principles, implementation possibilities, and new learning theories and practices. The report tries to answer the question of how to create the values, attitudes, and skills that make people act for peace and global survival. The document discusses structural violence and education for positive peace, human rights, experiential learning, cooperative learning, promoting moral

59. Bjerstedt, Ake and others. (1991). Enemy Images among University Students in Four Countries: A Cross-National Exploration Using an Associative Technique. Reports Research: Lund University, Sweden.

growth, growth for tolerance, promoting empathy and altruism, and learning for cooperation and non-violence in the areas of peace and environmental education. Environmental responsibility is broken down into sensitivity to nature and environmental education, and environmental education as a part of formal education. The project found that teachers needed to have a positive attitude towards new ideas in order to create a new model of teaching. Problems of implementation can be alleviated somewhat by keeping all the staff and parents informed of all the new activities. Cooperative learning and learning games helped increase pupils' self-esteem, moral development, and critical thinking.⁶⁰

Sears explains the experiences of a college teacher teaching a course on the Vietnam War during the Persian Gulf Crisis illustrate the impact that teaching history can have on the consciousness of students. Respect for other cultures and other races are essential before students can stop glorifying war.⁶¹

This volume represents the outcome of a series of seven public forums held at the University of Hawaii on problems of ethnic peace. The papers included cover such topics as academic freedom and responsibility; affirmative action and grievances; legacies of colonialism and racism; dynamics of class,

60. Wahlstrom, Riitta. (1991). Growth towards Peace and Environmental Responsibility: From Theory to Practical Implication. Inst. for Educational Research, Jyvaskyla University, Finland.

61. Sears, Laurie, J. (1991). Authoritative Voices and the Vietnam Experience: Teaching about Vietnam during Gulf War. Journal of Urban and Cultural Studies, v. 2, n.1, 115-117.

ethnicity, culture, and education; and finally the search for ethnic peace in Hawaii. Panelist presentations are as follows: "Remarks on the Limits of Academic Freedom" (Kenneth Kipnis); "The Politics of Academic Freedom as the Politics of White Racism" (Haunani-Kay Trask); "Discursive Politics" (Kathy E. Ferguson); "The Responsibilities of the Academic" (Peter Manicas); "Native Hawaiian Students and the Role of the University" (Kaleimomi'olani Decker); "Sexual Harassment and the University's Responsibility" (Susan Hippensteele); "The University's Attitude Toward Students" (Robert Wisotzkey); "The Legacy of Racism and the Role of the University" (Manfred Henningsen); "Which side Are You On?" (David E. Stannard); "The Politics of Survival" (Kathryn Waddell Takara); "The Invalidity of the Concept of 'Race'" (Emanuel J. Drechsel); "The Legacy of Colonialism and the Role of the University - A Native Hawaiian Point of View" (Lilikala Kame'eleihiwa); "A Journey into the Mind and Body of a Colonial Institution" (Farideh Farhi); "To Challenge Colonial Structures and Preserve the Integrity of Place: The Unique Potential Role of the University" (Noel Kent); "Colonialism at the University of Hawaii: The Experience of a Pacific Island Student" (David Welchman Gegeo); "Academic Freedom" (Majid Tehranian); "The University's Responsibility toward Students" (Mary Tiles); "Racism and the University: The Search for Ethnic Peace" (Franklin S. Odo); "The Search for Ethnic Peace in Hawaii" (Donald M. Topping); "A Native Hawaiian Basis for University Restructuring" (Alohilani Kuala); "Perspectives on Racism" (Steven Ito); "Immigrants and Racism" (Sheila Forman); "Baha'i

Faith and Ethnic Peace" (Fariba Piroozmandi); and "Restructuring for Ethnic Peace at the University of Hawaii" (Luciano Minerbi). The report also includes roundtable reports from a forum on class, ethnic identity, culture, and education in Hawaii. Appendices include documents to assist in understanding references made in the papers to specific people and events on the University of Hawaii campus.⁶²

War play is play with a toy that initiates violence or play that involves the imitation of war. War play can involve: (1) the use of toys based on television cartoon shows to imitate the action in the cartoons; (2) play with replicas of war paraphernalia or manipulative shaped into guns; and (3) dramatic play. The negative effects on children that result from the first two types of war play include a lack of creativity and dramatic play, limited ability to work through anxiety, use of negative verbalizations, and increase in undesirable play in the classroom. Positive effects include an enhancement of children's ability to feel control. Negative effects of dramatic war play include increased aggressive behaviour and negative verbalizations. Positive effects include enhancement of creativity and imagination. In dealing with children's war play, teachers and parents may ban war play entirely, adopt a laissez-faire attitude, allow war play within limits, or actively facilitate war play. Researchers have offered suggestions to parents for counteracting the negative influences of war play.

62. Collected Works Proceedings. (1991). Based on a series of Public Forums, Hawaii University, Hawaii, 197.

Governments in several Scandinavian countries have attempted to reduce the sale of war toys.⁶³

The first part of this study examined children's concepts of "preference of racial diversities" (PRD); nonviolent conflict-resolution (NCR); and "negative peace" (NP), defined as "peace in contrast to war." The first part also assessed children's understanding of PRD, NCR, and NP to their mental development, and the relation of children's understanding of NP to their understanding of NCR and PRD. Interviews with 42 children of 5 and 6 years of age were conducted. The mental development of the children was assessed. Results from the first part of the study indicated that: (1) a majority of children had reached the concrete operations stage in Piaget's scheme of cognitive development; (2) children demonstrated a more developed understanding of war than of NP, and a more developed understanding of NCR and PRD than of NP; and (3) a total of 60 per cent of children did not demonstrate any particular racial attitude or preference. Results from the second part of the study indicated no significant correlations between variables.⁶⁴

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63. Dodd, Arleen, and others (1992). War and Peace: Toys, Teachers and Tots. Paper presented at the Annual Conference of the Southern Association on Children Under Six, Virginia.
64. Oboodiat, Farideh (1992). Young Children's Understanding of Peace Concepts: Negative Peace, Non-Violent-Conflict-Resolution and Positive Peace. Dissertation paper presented at the World Congress of the Organization Mondiale Pour l'Education Prescolaire, World Organization for Early Childhood Education, New York.

This book *One World, One Earth: Educating Children for Social Responsibility* is designed to help teachers, environmental educators, and parents teach children and adolescents about social responsibility. It focuses the environment, human rights, development, the international community, and social justice. It seeks to promote cooperation, solidarity, and security by combating ideas that promote war, violence, nuclear weapons, child abuse, sexism, racism, and environmental destruction. Included in five chapters is a selection of: (1) learning activities and discussion starters; (2) detailed lesson plans; (3) tips for using visual materials; (4) songs; (5) simulation games; and (6) suggestions for working in different settings.⁶⁵

This publication reports on the results of 35,793 high school participants in the Foreign Policy Association's 1993 study and discussion programme focusing on opinions about U.S. foreign policy. The topics highlighted in the research include: (1) the U.S. in a New World; (2) the United Nations; (3) Germany's role; (4) China; (5) Trade; (6) Russian and Central Asian Republics; (7) India and Pakistan; and (8) Children at Risk. Demographic data are included about those returning the survey. The questions about each issue and the percentages of responses are included in the analysis, as well as some overall conclusions about responses on the topic of foreign policy.⁶⁶

65. Hammond, Merryl and Collins, Rob. (1993). One World, One Each: Educating Children for Social Responsibility. Gabriola Island: New Society Publishers, p. 150.

66. Norpoth, Helmut. (1993). National Opinion Ballot Report. Foreign Policy Association, New York, p. 7. .

A 16-month evaluation sponsored by the National Institute of Justice compared the separate and combined impact of two New York City Middle School violence prevention programmes from February 1993 to June 1994. Project Schools Teaching Options for Peace (S.T.O.P.) a traditional conflict resolution programme with a curriculum and peer mediation was offered at all four middle schools studied. The Safe Harbour Programme, which includes a curriculum, a counselling component, and a school wide antiviolence campaign, was offered at three of the four schools. The programmes were separately housed at the schools, and students tended to be more involved in one or the other. For this reason, the targeted approach of the school with only project S.T.O.P. was not compared with the comprehensive approach of the others. Instead, the evaluation focussed on assessing the programmes individually. Inventories about student experience with violence completed by about 2,000 students, interviews with 72 students and 37 teachers, and school statistics on discipline and violence were used to evaluate the programme. Higher participation in the programmes was associated with higher victimization, probably because victimized students sought out these programmes. Students who participated in Safe Harbour became less likely to advocate retaliation in response to conflict than students with no exposure. Participation in both programmes altered the belief that respect was achieved through violence. Both

programmes had positive and strong effects on student attitudes and were well received by teachers.⁶⁷

The curriculum developed by the Peace Education Foundation to help students deal with conflict is described. The curriculum is life-affirming and teaches that human connection is precious. Conflict-resolution strategies and nonviolent methods advocated by Martin Luther King Jr. are taught.⁶⁸

This action research project evaluated the impact of a 16 week intervention to improve primary school children's conflict resolution skills and to enhance their self-esteem. The targeted population consisted of one kindergarten class, one first-grade class, and one third-grade class at three different elementary schools in the same suburban Chicago school district. Teacher observation checklists, teacher and student surveys, individual and teacher interviews, and anecdotal records were used to document the problem. Three types of intervention were used: (1) providing lessons on self-esteem; (2) adapting a life skills unit; and (3) teaching conflict resolution strategies. The five themes for activities implemented twice weekly in 30-minute lessons and adapted to grade level were self-awareness, co-operation, individual responsibility, identification and expression of feelings, and conflict resolution. The impact of the intervention was assessed through observations of children's

67. Evaluation of Violence Prevention Programmes in Middle Schools. (1995). National Institute of Justice, Washington, p. 4.

68. Bachay, Judith. (1996). Fighting Violence with Peace Education Strategies. Multicultural Education, v.4, n. 2, 43-45.

behaviour by participating teachers, other faculty, and the building principals. Findings indicated that there was a decrease in the negative classroom behaviour of physical and verbal aggression and negative social interactions. Student surveys revealed more positive self-esteem and more insight into the feelings of others. Students were able to use the peace table and called on the teacher for mediation in solving disputes.⁶⁹

The listed literature on Uncontrolled population explosion mainly based on the population education and the necessity to control it. The literature on spread of AIDS deals mainly on the sex education and attitude of the people towards the HIV/AIDS. Studies on 'Alcoholism' dealt with, on the knowledge, and attitude of the abuses of drugs and alcohol. The studies on practice of dowry listed here are dealt with the education and the attitude of the people towards the dowry system and the literature on the fifth strategy social disharmony denotes on peace education and its concepts. These studies mentioned here give emphasis on the need for conducting empirical study for conscientising the adult learners of the social issues.

69. DiGuido, Diana, and others. (1997). Positive Social interaction Strategies. Action Research Project, Masters thesis, Saint Xavier University, Illinois, 83.

**EMPIRICAL STUDIES FOR DESIGNING AND TESTING OUT
SOME FOLK-ART FORMS FOR CONSCIENTISING
ADULT LEARNERS IN KERALA**

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Thesis
submitted for the award of the degree of
DOCTOR OF PHILOSOPHY
in Education

DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES
UNIVERSITY OF CALICUT
2001

METHODOLOGY

Method adopted
Design of the Study
Description of the tools used
Variables of the Study
Sample selected
Identification of critical area for conscientisation
Development of appropriate strategies for conscientisation with the help of folk art forms
Selected folk art forms for conscientisation
Selected social issues for conscientising the adult learners
Preparation of attitude scales
Implementation of the prepared strategies
Statistical techniques used

METHODOLOGY

Method Adopted

Experimental design is a framework or structure of any empirical studies. Several experimental designs are in practice. Mainly the classification is done under two broad heads:

1. Informal experimental design
2. Formal experimental design

For less sophisticated form of analysis based on the differences of magnitude, informal experimental designs are used whereas formal experimental designs shall have to follow precise statistical procedures for analysis.

In the present study the researcher selected informal experimental design because attitudinal changes were measured before and after the implementation of the strategy to the adult learners with controlled design coming under the informal experimental design.

This study consists of three parts.

Part One - Identification of critical areas for conscientisation of the adult learners in Kerala.

Part Two - Development of appropriate strategies for conscientisation with the help of various folk art forms.

Part Three - Preparation of Attitude Scales. It is divided into three stages.

Stage One - Pilot study and standardisation of each strategy

Stage Two - Implementation and testing the efficacy of the five strategies.

Stage Three - Statistical techniques.

1. Design of the Study

The design of the study is given in table 1.

Table 1
Design of the study

1. Identification of critical areas for conscientisation 2. Development of appropriate strategies for conscientisation with the help of various folk art forms. 3. Testing the efficacy of the five conscientisation strategies					
Stages	Experimental Group One	Experimental Group Two	Experimental Group Three	Experimental Group Four	Experimental Group Five
Before Treatment	Assessing the initial attitude of the learners towards uncontrolled population explosion	Assessing the initial attitude of the learners towards spread of AIDS	Assessing the initial attitude of the learners towards Alcoholism	Assessing the initial attitude of the learners towards Practice of Dowry	Assessing the initial attitude of the learners towards Social Disharmony
Treatment	'Oru Nava Jyothis', in the form of <i>Ottenthullal</i> which deals with the impact of Population Explosion	'AIDS—The silent killer', in the form of street drama which deals with problem of AIDS	'Oru Puthiya Chakkravalam' in the form of <i>Vilpattu</i> which deals with the crushing effect of Alcoholism	'Mohachitha' in the form of <i>Kathaprasangam</i> which deals with women atrocities like Dowry and its problems	'Samadhanan' in the form of Drama which deals with the high values in the human minds resulting world wide peace
After Treatment	Assessing the terminal attitude of learners towards Uncontrolled Population Explosion	Assessing the terminal attitude of learners towards Spread of AIDS	Assessing the terminal attitude of learners towards Alcoholism	Assessing the terminal attitude of learners towards Pracatice of Dowry	Assessing the terminal attitude of learners towards Social Disharmony

2. Tools Used for the Study

Taking into consideration various factors such as objectives of the study and availability of data the following tools were prepared and used.

(i) Interview Schedule for educational experts, medical practitioners, politicians, sociologists and social workers to find out the critical areas for conscientising the adult learners.

(ii) Folk art forms for conscientising the adult learners on various social issues

(iii) Attitude scale for assessing attitude towards uncontrolled population explosion, spread of AIDS, alcoholism, practice of dowry and social disharmony.

3. Description of Tools

(i) Interview Schedule

Interview schedule contains the items such as the name, sex, age, income, educational qualifications, profession and experience of the person. The respondents were asked to point out any one of the important social issues. They were also requested to rank the given social issues on priority basis and to record the reasons for their choice.

(ii) Folk Art forms

Based on the response to the interview schedule five social issues were selected. These problems were transformed into easily digestible folk art forms as shown below:

- (a) Uncontrolled Population Explosion - In the form of Ottanthullal.
- (b) Spreads of AIDS - In the form of Street play
- (c) Alcoholism - In the form of Vilpattu.
- (d) Practice of Dowry - In the form of Kathaprasangam.
- (e) Social disharmony - In the form of Drama.

(iii) Attitude Scale

- (a) Attitude scale to assess attitude towards Uncontrolled Population explosion.
- (b) Attitude scale to assess attitude towards spread of AIDS.
- (c) Attitude scale to assess attitude towards Alcoholism.
- (d) Attitude scale to assess attitude towards practice of Dowry.
- (e) Attitude scale to assess attitude towards Social Disharmony.

(iv) The Final Attitude Scale

Based on the result of the study and item analysis, a final attitude scale was prepared for each category, that is,

- (a) Attitude scale on uncontrolled population explosion.
- (b) Attitude scale on spread of AIDS

- (c) Attitude scale on alcoholism
- (d) Attitude scale on practice of dowry.
- (e) Attitude scale on social disharmony.

4. Variables of the Study

The study involved independent and dependent variables. The independent variables and dependent variables used in the study are summarised in the given table.

Table 2
Variables of the Study

Serial Number	Independent Variables (Folk art forms)	Dependent variables (Social issues)
1	Oru Nava Jyothis - <i>Ottanthullal</i>	Attitude towards Uncontrolled Population Explosion
2	AIDS - The silent killer - Street drama	Attitude towards spread of AIDS
3	Oru Puthiya Chakkravalam - <i>Vilpattu</i>	Attitude towards Alcoholism
4	Mohachitha - <i>Kathaprasangam</i>	Attitude towards Practice of dowry
5	Samadhanam - Drama	Attitude towards Social Disharmony

5. Sample Selected

The samples consisted of adult learners in Kerala. The sample selection was purposive but representative of the population. The researcher decided to

take a purposive sample keeping in view the experimental nature of the study and its demands and limitations. Out of the 1510 adult learners (733 male and 777 female) from rural, semi-urban and urban areas of Malappuram, Kannur, Pathanamthitta, Ernakulam and Thiruvananthapuram districts.

The number of samples selected for each strategy were as follows:

1. Uncontrolled Population explosion - 298 adult learners (141M, 157F)
2. Spread of AIDS - 302 adult learners (145M, 157F)
3. Alcoholics - 310 adult learners (160 M, 150 F)
4. Practice of Dowry - 300 adult learners (143 M, 157 F)
5. Social Disharmony - 300 adult learners (144 M, 156 F).

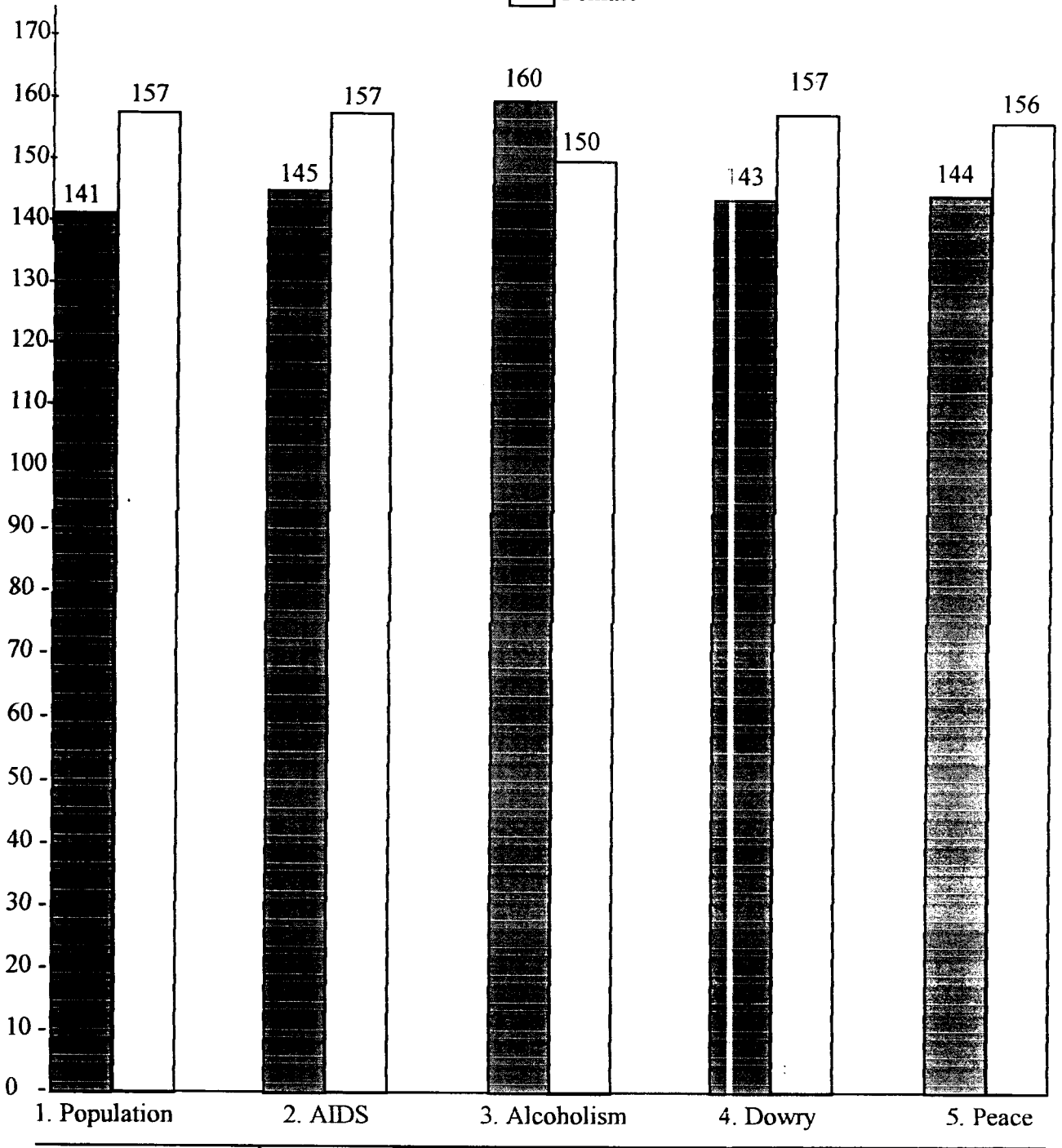
The samples are given in figure 2.

Figure 2 - Total sample for each strategy

Scale Y - axis - 10 Adult learners = 10 cm

X - axis - Five strategy

Male
Female



SOCIAL ISSUES

PART ONE**IDENTIFICATION OF CRITICAL AREA FOR CONSCIENTISATION OF ADULT LEARNERS IN KERALA**

Interview schedule was planned to identify critical areas for developing conscientising strategies from educational experts, medical professionals, politicians, sociologists and social workers. Twelve persons under each category were selected and contacted them in person and collected the data by asking questions already prepared, that is, through interview schedule (Appendix 1).

Structured mode of interview was conducted with these persons. They were asked to mark their choices for each social issue. But the total marks of all the items should be hundred. Then percentage marks of each social issue was found out. Out of these the first five issues having high percentage were selected. The selected ones were, (1) Uncontrolled population explosion, (2) Spread of AIDS, (3) Alcoholism, (4) Practice of dowry and (5) Social disharmony.

PART TWO

1. DEVELOPMENT OF APPROPRIATE STRATEGIES FOR CONSCIENTISATION WITH THE HELP OF VARIOUS FOLK ARTS FORMS ON THE BASIS OF SECONDARY DATA

Strategy is the sequence of decisions made by the people when they encounter each and every instances of a concept. An ideal strategy can be constructed using the property following which one can attain the concept with a minimum number of encounters, but without regarding the cognitive strain that one must encounter enroute to a solution. Some strategies serve both the purpose of "cognitive economy and rapid solution."¹

Teaching is aimed at the learners enlightenment. The most powerful means to teach the strategies is in the form of folk arts - because folk art is a powerful vehicle to facilitate insight into the minds of learners. Moreover it is the easiest and easily digestible common art form existing today.²

1. Folk Art forms

"Folk Art includes any genres produced by peasants, pastoralist, seamen, artisans or trades people who live mostly in villages away from highly industrialised urban centres. Folk art can also be considered as the art of social or ethnic minorities, preserved by rural people living apart from the reach of modern cultural stronghold. Sometimes, the naive or religious art of certain

1. Bruner J., Goodnow, J.J., and Austin, G.A. (1967). A Study of Thinking. New York: Science Editions, Inc. p. 44.

2. Ibid.

unfolkish city people are likely to be wrongly considered as folk art.”³ Folk art forms include literature, music, dance and the visual art.

Folklore, religious beliefs, superstition, etc., contribute to the style, content and pattern of folk art with in a particular group. Folk art is dynamic and least rigid. It attains new themes to meet new conditions. At present the folk art forms have crossed national boundaries. The cultural, traditional and environmental factors do influence the folk arts.

Folk literature is the oral lore of culture with no written language. It has sometimes been produced by nearly unknown people. It even exists side by side with the written record in advanced culture. But in many urban areas it is slowly being replaced by books, radios, televisions, etc. Folk literature includes folk songs, ballads, folk tales, proverbs, riddles, table and charm.

Folk songs are, perhaps the most enduring forms of folk literature typically songs thriving in oral tradition. They are learned through hearing rather than reading and disseminated within families with restricted social networks. Folk songs are characterised by their close association with the routine activities of daily life of common people. The traditional roles of folk songs were to transmit news and gossip to document local genealogies and history and to preserve the lore and literature of a people. In modern times

3. The New Encyclopaedia Britannica. (1997). Chicago: Encyclopaedia Britannica Inc. p. 861.

many of these needs are met by the mass media fearing that folk tradition is dying. In fact folk songs fulfil the functions such as symbolizing the unity and identity of a minority group.

The folk tales are of prose story tradition in content transmitted orally over the ages. Folk tales have passed from culture to culture also. Folk tales embrace fairy tales, household tales, local traditions, legends, saints legends, animal tales, trickster stories, tales of heroes, feasts or mercy tales and ethological tales. They explain how a natural phenomenon, animal feature or institution of society came into existence.

Folk music through learning process disseminated within families and also in limited social networks. It survives independent of both classical and popular music. It is re-created constantly by the performers. Each country tends to have a repertoire of its own tunes, which change when they transcend ethnic or cultural boundaries. Of the four major grouping folk instruments, the simplest consists of rattles, flutes, bullroarers, whistle and long wooden trumpets such as xylophones and folk fiddles. The folk music often embodies something of people's character ideas and aspirations. In India there is constant cross fertilization between ragas (modes) and tales (rhythms, formulas) of classical music (called great tradition) and the melodies and metres of the village folk songs (the little tradition).

Folk dance is fundamentally traditional and evolves every day activities of the people. Native dances possess magical or economic functions. Folk dance generally excludes primitive theatrical, classical and popular form of dances. Rural folk dance frequently reveals ancient ritual origins and serves mostly recreational purposes. Almost universally the older, experienced men and women are the leaders in folk dance, with the children serving as apprentices.

The folk dances are grouped into two: 1) the ritual ceremonial and (2) the social. The ritual dances are typically associated with local annual customs; associated with winter, carnival easter, May day and mid summer. The customs may include some dance postures together with ritual drama. The second group includes all those dances in which the unit is the man-women couple with sex-relationship as a dominant feature.

Consequently a new folk composition has been evolved by the community and it reflect their values and tastes. Often musicians are free to vary and simplify the original model passed from generation to generation. Communal re-creation processes are essential for the development and sustenance of genuine folk tradition. Modern recording techniques have become a threat to folk art forms.

The traditional folk melodies are monophonic (having one part) and polyphonic (having two). Multi part choral singing is very common. Most folk melodies are strophic (having repeated stanzas often of four lines) exceptions

include children's songs which are usually very simple. It often consists of a single line-repeated, varied and embellished.

Functional visual arts are typically created by hand for use by the maker or a small circumscribed group and contains an element of retention - the prolonged survival of tradition. It is the creative expression of man's struggle towards civilization within his particular environment through the production of useful but aesthetic building of object. Paintings on exterior walls are widespread in the folk art of India. In sculpture, folk influence has produced religious objects like toys, decorative items, the designs of basic residential dwellings etc.

Number of folk art forms exist in Kerala like Kalamezhuthu, Kalampattu, Kolam, Kakarassinatakam, Karadiyattom, Kummatti, Kurathiyattom, Kaikottikali, Theyyam, Thira, Thullal, Parichamuttukali, Chavittunatakam, Padyani, Vilpattu, Margamkali, Mudiyaatt, Velakali, Sarpamthullal, Thiruvathirakali, etc.

In brief the classical and popular art forms have constantly been borrowed from folk sources of many countries to enrich its content and techniques.

2. Selected Folk Arts forms for Conscientising the Adult Learners

The folk literature and art are as old as the beginning of men's culture and civilization. That is when he began to think and feel the urge for

communication. It began to encompass all spheres of his activity - social, political, artistic etc. and played a major role in the formulation of his faiths, beliefs, hopes and aspirations and also social institutions. All the wisdom and values cherished by the community, all its achievements in the field of material culture and art, have been communicated to the posterity through folk literature or art before writing or any other forms of recording came to be developed.

Folk literature and art forms are rich treasures that no serious literary critic, ethnologist or cultural anthropologist can afford to ignore. Man's feelings come out of him spontaneously and naturally in the forms of rhythm and music. They may not follow a sophisticated form, style or theoretical framework but have a natural vigour of expression and follow a pattern of their own.

3. Selected Folk Art Forms

1. Ottanthullal
2. Vilpattu
3. Street drama
4. Kathaprasangam
5. Drama

3.1. Ottanthullal

Before the 18th century there was a lot of simple as well as complex art forms prevalent in Kerala. Kunjan Nambiar the founder of Ottanthullal⁴ took the

4. Aimanam, Krishna Kaimal. (1983). Thullal Drisyavediyil (Thullal on Stage), Trivandrum: State Institute of Languages, Kerala, p. 6.

essence of all the artistic forms and refined it in tune with the time giving first importance to public interest. Ottanthullal is a dance form accompanied by rhythmic songs. Before Ottenthullal, there existed a number of other thullal forms like Velanthullal, Kolanthullal, Ganakanthullal, Padayanithullal, Seethankalthullal, Parayanthullal etc. In Ottanthullal Nambiar tried to polish the raw aspects of all those thullal types and consequently gave us the existing renewed ottanthullal.

For understanding the factors involved in thullal one should study well about the classic art forms like Chakiyar kooth, Kudiyattom, Patakam, Kathakali, etc. and other folk art forms like Padayani, Kalaripayattu, etc. Even though Nambiar took the essence from Chakiyarkooth, Padayani thullal, etc. Ottanthullal shows much similarity to koothu.⁵

The actions and the songs followed in Ottanthullal are same as in some folk arts. Ottanthullal though originated as temple arts and usually performed in temples it has the character of a folk art. While performing the art of Ottanthullal folk symbols, riddles, proverbs or adages, etc. are used widely.⁶

The prominent qualities of Ottanthullal as an art form are the simplicity of language, rhythmic songs, lack of complexity scope for acting, sense of humour, bordering upon satire etc. A totality of all these qualities gave it a distinct

5. Ibid., p. 26.

6. Ibid., p. 27.

position in the hearts of the people. The mode of presentation and progress of the theme are faster in Ottanthullal compared to Seethankal or Parayan thullal. Though stories from the epics are usually presented through Ottanthullal, now a days, stories of current social relevance are also chosen. It is believed that the art form, all the more made appreciable due to its relevance and timely change.

From this we see that Ottanthullal is highly related to folk arts and is mainly evolved therefrom. Hence Ottanthullal is considered as a folk art form.

3.2. Street drama

A street drama is a recent origin. It is also called 'street play or theatre'.⁷ A street drama is the one that is performed in the precincts of a temple or village courtyard, which provides links between the highly sophisticated drama and the improvised street theatre. In cities it is performed either in the streets or at the important key places of a city such as main-road crossings, city square near a busy market place. etc.

The origin of a street drama is more political than traditional. In 1944, Bijar Bhattacharya, a founder of Indian Peoples Theatre Association (IPTA) staged, perhaps, the first street drama called 'Nibauna' about the exploitation of a peasants by Bengali landlords.

7. V.R. Gama Prakash (Ed.). (1993). Theruvunatakam Sidhantavum Prayogavum (Malayalam Article), Trichur: Chorus Publication, p.68.

In the medieval period English 'Mystery Plays'⁸ took place in the open air in the form of Pageants or on primitive, static platform stages which are surrounded by street audience on all sides. This may be the first inspiration to evolve the street drama in the present form which is the street participation of people in a dramatic atmosphere. The structure of street drama is closer to the literacy dramatic piece. They have pre-written scripts, practised well by the actors for the performance on the streets. A street drama is less expensive and more effective compared to other forms of mass-communication. Its effectiveness is due to the personal touch and interaction between the audience and the actors. Moreover, it provides a scope for improvisation according to the nature of audience. It is an effective medium for evaluating poor and illiterate groups who hardly have access to any expensive forms of modern mass media. Street dramas have the potential to become a part of the general conscientisation process of the adult learners.

In street dramas usually folk languages and folk songs are used. The dress materials often used is of traditional nature. Street drama shows much relation to Porotunatakam which is full of satire and social criticism. Street dramas also have close relation to Kurathiyattom - full of songs and conversation. Since street drama shows all the characteristics as in the case of Porotunatakam and Kurathiyattom, it is also considered as a folk art form.

8. Pfister, Manfred. (1991). The Theory and Analysis of Drama. Cambridge: Cambridge University Press, p. 20.

3.3. Vilpattu

It is a traditional folk art form of Kerala. Many art forms are related to vill or bow like Thayampaka on vill, Villukottal, Vilpattu, etc.

In Vilpattu⁹ a decorated vill or bow is placed on the stage, of a group of artists, mainly one has a leading role and others as followers in colourful costumes, present a story full of humour. They sing couplets in between by strumming on the vill. The stories are mainly selected from ancient topics but now a days, taking into consideration the mass appeal vilpattu, themes of historical or social importance are widely chosen without losing its essence.

This art form has been more popular in the southern parts of Kerala and Tamil Nadu. Most often ancient epic stories were selected for the themes of the presentation. In the case of presentation, stories are presented as in the case of Kathaprasangam. Here also the presenter narrates a story. This art form is used in a straight forward manner, usually presented in the presence of temple during festivals.

Like Ottanthullal, Vilpattu also has a simple structure incorporating double edged criticism coated with satirics humour presentation appealing to senses etc. Epic stories and myths are widely used for enriching the presentation.

9. T.N. Jayachandran (Ed.) (1998). Akhila Vijnana Kosham (Volume Four). Kottayam: DC Books, p. 412.

3.4. Kathaprasangam

Kathaprasangam is believed to have evolved from the old Harikatha of vedic origin. The stories are believed to have taken from those told to the kings and rishis in olden days. Thus Kathaprasangam originated from this.

In Maharashtra state during the 17th century an organisation namely "Keerthan:, was formed. The same was popularised in the South Indian states in the name of Kathakalashepam. Later the name was changed to Kathaprasangam in Kerala, Harikatha in Tamil Nadu and Burakatha in Andhra Pradesh.

In Kerala for narrating a story a number of art forms like Kooth and Patakam existed which attracted huge audiences. By taking the essence of these a new art form Kathaprasangam was evolved over the years. That is, a story narrated in the manner of oration and with the help of poetic expression of rhythmic songs.

In Kathaprasangam a story of relevance is chosen for presentation. There would be enough songs in between. The presenter often sings poetic compositions. Tabla, flute, harmonium, etc. are the main musical instruments used as accompaniments in a Kathaprasangam. The presentation of story in this form provides enough scope for the presenter to act through proper modulation of voice. That is, each and every character in the story becomes alive before the audience by the performance of the presenter or the prasangikan.

Kathaprasangam has become an appealing art form with its simple mode of presentation. The method of story telling is in a simple way, often supported by meaningful songs and the scope for social criticism amply exists in a humorous way.

In olden days the stories chosen for the presentation of Kathaprasangam were from the epics and the puranas; mainly myths, legends, etc., since the folk art forms invariably contains myths and legends, the lyrics chosen for the presentation of the Kathaprasangam are mainly from the folk songs. Hence it is also considered as a folk art form.

3.5. Drama

No art form has ever been developed anywhere without having attachment with the geographical, historical and cultural life style of a country or a locality.

A number of primitive dramas were formed in India years before the popular Sanskrit dramas of independent origin, and development. Nothing was known about the structure and the tradition of these dramas but the possibility of having a long and rich history could not be over looked.

Historical studies show that on religious holidays, in a city state "classical Greek comedies and tragedies" were performed in the open air for the whole male population. Such performances underlines the social community and

reflects the cultural and ritual origins of drama. The same cultural and religious origins of theatre drama were presented in medieval period also “in the form of pageants or on primitive, static platform stages.”¹⁰ Surrounded by street audience on all sides.

During the “Shakespearean period the dramas were no longer performed in the streets but in particularly built theatres and troupes of amateur actors, gave way to professional companies.”¹¹ Here the audience surrounded on the stage on three sides. The English Restoration theatre was designed to cater for a considerably small audience than its Shakespearean predecessor. Now the theatre performance were regarded as social events taking place within an enclosed space. But drama acquired its present form only in the second half of the 19th century. It is the search for a different but simple art form which is able to communicate directly with the realm of enjoyment of common folk that gave birth to the first drama in Malayalam which is a translation of the world famous ‘Sakunthalam’. The nineteenth and twentieth centuries witnessed more concentration attained in common and familiar forms, the proscenium archer or picture stage.

10. Pfister. (1991). The Theory and Analysis of Drama. Cambridge: Cambridge University Press, p.19.

11. Ibid., 21.

The old Sanskrit dramas having vedic origin, after sometimes, lost its attraction among the common people but the quest of the people for a good drama did exist. This quest was satisfied to a great extent by the folk dramas.

One man acting show was the basic origin of drama. When a second person also appeared on the stage the name 'Kudiyattom'¹² was adopted. Before the Natyasastram of Bharata we have greater dramatic tradition. The tradition of Kerala gave way to a new folk art forms. In those days we had the folk dramas named 'Kakarasi', Porotu, Thekkathi etc. The 'Chavitunatakam' of the Portuguese could not create a different form for these dramas.

During the last century a number of drama troupes were formed in different parts of the country. Most of the troupes adopted the colonial style of conversation and more over they used popular themes for their dramas. Later stories based on social events also appeared.

From the history we could see that the present day drama was evolved out of the old folk arts like Theyyam, Thira, Mudiyaatom, Velichapadu, etc. These forms had ritual as well as traditional aspects. These helped to transmit ideas and knowledge among the common people. Since the dramas were evolved from the folk arts; also could transmit ideas and knowledge into a society. Hence dramas could be considered as folkish in form and operation.

12. Kattumadom Narayanan. (1990). Malayala Nataka Prasthanam. Trichur: Kerala Sahitya Akademi, p. 55. .

Folk art forms generally deliver messages in an effective manner. The entertainment value and credibility of folk art forms have ensured immense popularity. Mobility is the greatest advantage of folk art forms. It has got no barriers like caste, creed, place, time, age, sex, etc. It is a true communication media for a community or society. It has an important sociological role to play for it is a strategy for liveability involving the participation of all classes and sets of society. The society asserts its unity, ignoring the inequalities of the audience and helps in establishing a stable link of culture between different organisation and communities in the country. Folk art forms helps to satisfy the innate need for self expression for many individuals. Moreover, the wide use of folk art forms can help to check the cultural invasion from the west, to a considerable extent.

2. SELECTED SOCIAL ISSUES FOR CONSCIENTISING THE ADULT LEARNERS

1. Uncontrolled Population Explosion

The world population was two billion in 1027, three billion in 1960, four billion in 1974, five billion in 1987 and was rapidly moving towards six billion in 1999. It is expected to reach between 8 and 12 billion by the middle of the 21st century. Very recently a report of the united Nations Agency, i.e. UNEPA projected the size of the world population to be between eight and eighteen

billion by 2100 AD and around twenty four billion by the middle of next millennium.

India, which covers only 2.4 per cent of the world's land area, has 16 per cent of the world population. It is the second most populated country in the world. The country's population, as recorded at the decennial census from 1901, had grown steadily, except for a decrease during 1911-21. In 1951 the population in India was 361 million. In 1981 it rose to 383.2 and in 1991 it increased to 846.3 million.¹³ In absolute terms, it increased by 162.97 million during 1981-91. It is feared that by the end of this century it may reach one thousand million mark (growth rate is 1.97). This increase could not be stopped or decreased without conscientising the people about the impact of the rapidly increasing population.

It is unfortunate to note that the government has not been successful in controlling the country's rapid population growth, even after we had celebrated our country's fiftieth year of independence "The population proportion of India and states; 1996-2016"¹⁴ by the Registrar General of India points out the above failure. If the people of the country are able to win to bring down the total fertility rate (TFR) from the existing 3.5 to 2.1, our country will have a bright future. After having implemented family planning programmes in India during

13. 1991, Census of India. (1991). New Delhi: Govt. of India Publication.

14. UNEPA. (1999). Projected size of world population, Geneva: UN Publication.

the past five year plans we could not achieve our goal because of many factors including bureaucratic apathy and intervention.

Table 3
District-wise Population Profile, 1991

District	Population			Growth rate 1981-91
	Male	Female	Total	
Thiruvananthapuram	1,447,594	1,499,056	2,946,650	13.50
Kollam	1,182,810	1,224,756	2,407,566	10.68
Pathanamthitta	576,176	612,156	1,188,332	5.60
Alappuzha	975,885	1,025,332	2,001,217	7.28
Kottayam	912,860	915,411	1,828,271	7.71
Idukki	544,639	531,916	1,078,555	11.22
Ernakulam	1,408,649	1,408,587	2,817,236	11.00
Trissur	1,312,683	1,424,628	2,737,311	12.20
Palakkad	1,155,822	1,226,413	2,382,235	16.52
Malappuram	1,506,280	1,588,050	3,096,330	28.87
Kozhikode	1,292,763	1,327,176	2,619,941	16.69
Wayanad	341,958	330,170	672,128	21.32
Kannur	1,098,638	1,152,889	2,251,727	16.63
Kasaragod	528,803	542,745	1,071,508	22.78
Total (Kerala)	14,288,995	14,809,523	29,098,518	14.32

Source: 1991 Census of India. New Delhi, Govt. of India Publication.

As per the 1991 census (Table 3) Kerala has the population of 29,098,518 with a growth rate of 14.32. This figure is the highest in the all the censuses. Though the over all sex ratio of Kerala is in favour of female, the two hilly

districts of Wynad and Idukki have more men than women, apparently due to the hilly terrain and peculiar migration pattern. Among the districts in Kerala the growth rate is not uniform. The northern districts show a definite pattern of higher growth rate than the state average, particularly Malappuram, with 28.37% followed by Kasargode 22.78 and Wynad 21.32

Because of these reasons the researcher selected uncontrolled population explosion as one of the strategies. This strategy was formulated in the form of a folk art.

Folk arts deliver the message in an effective manner compared to the lecture method. They are immensely popular due to the rich entertainment value. The message is converged through entertainment. The social and moral education can be made easy through the use of folk art forms. Folk art has roots among the majority of the population residing in rural areas. They are considered as the carriers of reforms of socio-cultural changes. Comparing to the modern media the folk arts are personnel capable of bringing about greater sense of intimacy. The greatest advantage of folk art is its mobility and it offers no place for barriers.

A number of folk art forms exist in our country. Out of these different forms, the researcher has selected five forms - Ottanthullal, Vilpattu, Street drama, Kathaprasangam and drama.

Out of the five forms of folk art, the strategy of checking uncontrolled population explosion was conveyed in the form of Ottanthullal, - 'Oru Nava Jyothis" presented in Malayalam (Appendices 2 and 3 shows the Malayalam and English Version).

2. Spread of AIDS

Vide the interview schedule, planned to identify the critical area for developing strategy, the experts among the other areas selected Spread of AIDS' as one of the critical area. It may be due to the fear of the alarming nature of this disease in the present context.

Today 'AIDS' is the most threatening disease in the world. The reality is that every single minute five person are injected with HIV virus leading to AIDS. In 1981, in America a number of people were hospitalised due to pneumonia. These people were homosexuals. At the same time in Africa also in certain people "a type of cancer" was found out. On examination it was found that the immunization power was lost due to a virus. Luc Montagnier (France) and Robert Gallo (USA) identified this virus. In 1985 the Elisa test (Encyme Linked Immuno Sorbent Assay) to find the disease AIDS was formed and later ink bloat test was used for assessment. In 1986 the international committee for taxonomy of virus gave the name HIV (Human Immuno Deficiency Virus) for this virus. There are two types 2 of viruses, currently known as HIV-1 and HIV-

2. The Virus HIV-1 is dominant in nature world wide and transmits at faster rate, whereas, the HIV-2 is less easily transmitted and the time period between the initial infection and illness is longer as compared to HIV-1.

The recent combined estimation of both the UNAIDS organisation and WHO was that the total 30 million people were infected with HIV. At least one third among them are young people aged 10-24. Every day 16,000 newly infected are added to those numbers, including around 7,000 young people. The finding estimates about 1,600 children under 15 years of age are infected with the virus. And among infected adults about 40% are women. This means around 2.6 million were infected per year among young people, including 1.7 million in Africa and 7,00,000 in Asia and Pacific regions. Overall, young people account for at least 50% of all those who become infected after infancy. There are several countries where the figure exceeds 60% of the total infected persons."¹⁵ The high infection rates among the young people reflect the preponderance of the AIDS threat in the world.

The most sensitive issue is the majority of the young in these countries do not know whether they are infected. The estimation by the UNAIDS reported that "Over 27 million people in the world who have no idea they are infected. The rising statistics estimates that the world AIDS/HIV infections will reach 40

15. National Aids Control Organisation (1998). New Delhi.

million by the beginning of the next millennium.”¹⁶ Among the world’s young people some are most exposed to HIV than others. Those living especially in difficult circumstances include young people who are out of school, who live on streets, who share needles with other infecting drug users, engaged in commercial sex or are sexually and physically abused. The UNAIDS and WHO estimates show that “around 2.3 million people died of AIDS in 1997 (include 46% women and 460 thousand children), i.e., one-fifth of the total 11.7 million AIDS death”.¹⁷ (World Aids Campaign (1998). UNAIDS, Geneva) since the beginning of the epidemic in the late 1970s. In the absence of care, the only way to check the spread of AIDS is to take preventive steps to check the spread of HIV. December first was declared the world over as world AIDS day.

The UNAIDS estimates, the number of HIV infected people in India at present, is at least 5 million (less than one percent of total population). No doubt this number is greater than in any other country in the world. The number of infected persons has increased steadily from 2.5 million in 1996 spreading mainly through heterosexuals into general from high-risk groups.

In 1986, the first AIDS patient was identified in Pune. WHO reported in India 17.5 lakh people were the bearers of HIV virus. It increased to 40 lakh in 1998 and the report points out that 3.5 lakhs people died due to the disease. It is

16. Report of UNAIDS Organisation (1997). Geneva.

17. World AIDS Campaign (1998). UNAIDS, Geneva

feared that by 2000 AD the number of infected persons may exceed 80 lakhs. In the country the infamous red street of Mumbai where the HIV bearers were living densely in about 75%. It is suspected that in the international level 2.1% are injected by the disease.

When considering the population of each states Maharashtra has got the highest HIV bearers, second Tamil Nadu, third Manipur and Fourth Delhi and Kerala stands fifth in this group. Cases of infection were not reported from Union Territories, Tripura and Arunachal Pradesh.

Table 4
State-wise reported AIDS cases 1998

Sl.No.	State/Union Territory	AIDS cases
1	Andra Pradesh	43
2	Assam	22
3	Arunachal Pradesh	0
4	Andaman & Nicobar Islands (UT)	0
5	Bihar	03
6	Chandigarh	0
7	Punjab	100
8	Delhi	214
9	Daman & Diu (UT)	01
10	Dadra and Nagar Haveli (UT)	0
11	Goa	12
12	Gujarat	134
13	Haryana	01
14	Himachal Pradesh	09
15	Jammu and Kashmir	02

16	Karnataka	132
17	Kerala	106
18	Lakshadweep (UT)	0
19	Madhya Pradesh	134
20	Maharashtra	2513
21	Orissa	02
22	Nagaland	10
23	Manipur	301
24	Mizoram	05
25	Meghalaya	08
26	Pondicherry (UT)	134
27	Rajasthan	54
28	Sikkim	01
29	Tamil Nadu	1092
30	Tripura	0
31	Uttar pradesh	109
32	West Bengal	57
	Total	5204

Source: National AIDS Control Organisation, 1998, New Delhi.

In India the number of AIDS counts is steadily rising over the years and the syndrome is now firmly rooted. The official reports say that 8000 seropositive cases were reported in the country. The actual figure may be higher than this. This discrepancy between the actual and estimated numbers may be due to large under estimated and reporting delays. According to the report of the "World Health Organisation (WHO) 1.17 crores died due to HIV virus."¹⁸

18. Report World Health Organisation (1996). Geneva: WHO Publication.

The cosmopolitan cities in India were the major epicentres of HIV infection. The WHO, IHO and similar other organisations fear that India will have a large number AIDS cases than any other country. The fear of maximum concentration of HIV +ives (about 25% of the world total) in India in the beginning of the new century rises our eye brows. This may be due to the continued absence of vaccine and effective awareness measures halting the fast growth of the epidemic. "Between 1992 and 1998 the Union government and International Donar Agencies allotted a total of Rs.397 crores for AIDS awareness and preventive programmes in India. From 1999 Rs.1,155 crores has been allotted for the next five years."¹⁹

In 1992 the central government constituted National AIDS control organisation for the HIV virus control and its studies. In 1993 in Kerala also a call for the same purpose was formed.

In Kerala it is reported that "2055 persons were infected with HIV. Out of this 1718 were male and 327 female." (State AIDS Cell (1998). Govt. of Kerala, Thiruvananthapuram.) Trissur has the highest HIV bearers, second Kozhikode, third Thiruvananthapuram, fourth Kottayam, fifth Ernakulam, sixth Malappuram and the remaining districts have below hundred. In our state the AIDS infection is not very rapid in rural areas (Table 5)

19. Report World Health Organisation (1998). Geneva: WHO Publication.

Table 5

District-wise Reported AIDS cases 1999

Sl. No.	District	Persons exposed for testing HIV+	Infected		
			Male	Female	Total
1	Thiruvananthapuram	77,901	377	69	446
2	Kollam	12,640	18	06	24
3	Pathanamthitta	871	19	05	24
4	Alappuzha	14,040	60	02	62
5	Kottayam	55,348	172	15	187
6	Idukki	620	09	01	10
7	Ernakulam	16,785	95	21	116
8	Trissur	10,813	414	97	511
9	Palakkad	1,533	23	03	26
10	Malappuram	21,348	114	01	115
11	Kozhikode	62,595	392	105	497
12	Wayanad	1,841	05	00	05
13	Kannur	5,010	22	00	22
14	Kasaragod	843	08	02	10
	Total	283,188	1,728	327	2,055

Source: State AIDS Cell (1999 No. 30), Govt. of Kerala, Thiruvananthapuram.

AIDS as discussed above is a very dreadful disease. It was a clear challenge to our country aimed to achieve "Health for all by 2000" and is a challenge at present the government and nongovernment-agencies are working effectively to achieve the goal of health for all by 2000 AD. The first thing is that the health care should be accessible, affordable and suitable to the needs of the particular community and the second thing is that the professional training and

scientific management are the requirements among health professionals. Next is very important, i.e.. to conscientise all the people without any delay. In the absence of vaccine or medicine, evaluation of risk behaviour change is currently the most effective way of controlling the spread of HIV, i.e. the creation of proper awareness among the masses. Moreover, there is a gap between disease awareness knowledge and actual practice largely because AIDS is not a curable disease like Malaria and Tuberculosis.

The strategy "AIDS - The Silent Killer" (in Malayalam) was performed in the form of a street play which reveals the reason for the disease and the way how to control this disease. The street play is an attractive easily digestible, conscientisation creating art form. Hence this folk art form was adopted for creating conscientisation about spread of AIDS (Appendices 4 and 5 shows the Malayalam and English version).

3. Alcoholism

Alcoholism will ruin the whole world if it is not restricted. Uncontrolled alcoholism leads the man to involve in antisocial and immoral activities leading to the breaking of family relationship and annihilations of the light of culture and civilization.

The consumption of alcohol is increasing rapidly in the world. To check the large scale consumption the governments of almost all the countries had

been trying to ban the use of alcohol. But the efforts have not been successful because of the availability of illicit liquor.

Today the production of illicit liquor is very high. The pitiable condition is that consumption of illicit liquor leads to many tragedies. For example, we can cite Bangalore, Vypin, Punalore and Kuttanad (Kollam) liquor tragedies. Nothing can be achieved by pasting a label denoting "liquor consumption is injurious to health". If the government is really willing to check the liquor consumption, it should implement some hard and fast rules without loopholes.

Before 1967 there was a ban on alcoholism in the Malabar area of Kerala state. But in 1967, the government withdrew the ban. Similarly the different governments in power took half hearted decisions with ulterior motives.

In 1996, 589 cases were registered under the excise act, In 1997, 572. The number of cases registered under prohibition act in 1996, when arrack ban came into effect, were 5193. In the following years the numbers declined to 4,608 and 4,122. "From 1997 January to 1999 May the excise department of the Kerala registered 11,837 cases and out of this, 2007 cases were at Thiruvananthapuram, 808 at Kollam, and 1117 at Palakkad. The least number of cases were registered at Wynad, i.e., 273."²⁰ The excise and police department of the state had done remarkable work in implementing the prohibition act. But in 1999 a new order

20. Crimes Record Bureau (1999). Thiruvananthapuram: Government of Kerala.

was released which created chaos in implementing the rule. Before the prohibition act an individual could keep maximum 4 1/2 litres of alcohol with him but after 1999 order (GO(P) 22/99/Tvm. 5th Feb. 1999) an individual can keep 19 litres of alcohol with him.

Such type of orders will destroy the very aim of achieving total ban on alcoholism. Without achieving alcoholic ban the living status of the rural areas could not be raised. About 44% of the income received by the working class in the rural areas are found spent for the alcoholic consumption. Thus the family relationships also are ruined

As per the studies conducted by centre for Tropical studies, it is revealed that after the implementation of ban on arrack, "7% broke the habit of arrack consumption and 24% changed their habit of arrack consumption to other kinds of liquor, such as toddy or Indian made foreign liquor. The study also revealed that majority of the drunkards are illiterates and neo-literates."²¹ If the educational standard of these people were raised through continuing education they might be prevailed upon to discard their drinking habit. Hence conscientisation on alcoholism is a must.

Since the present context, the impact of alcoholism, is a serious malady, the researcher selected alcoholism as a strategy - "Oru Puthiya Chakravalom" -

21. Kuttappan, M. (1999). Studies on Alcoholism. Trivandrum: Centre for Tropical Studies, p. 20.

(In Malayalam), in the form of Vilpattu - One of the enchanting forms of folk art (Appendices 6 and 7 shows the Malayalam and English versions).

4. Practice of Dowry

The atrocities against women are seen prevalent in almost all the countries in the world. The report submitted by the representatives of China before the 23 member committee of UN to put an end on the discrimination against women revealed that in China atrocities against women were seen increasing. The same is the case with other countries also.

The socio-cultural set up of India is very complex and diverse. Traditions are of major influence in shaping attitudes as well as behaviour patterns of human groups. In India as far as marriage is concerned there is a practice of bride prize and dowry involving transfer of material wealth. To check the material wealth transfer, in 1961 a Dowry Prohibition Act was enacted. Dowry is defined "what is given to the son in law or his parents on demand either in cash or kind." It is viewed as a kind of pre-mortem inheritance of the daughter, which she has to fall back on the times of crisis. This practice was seen prevalent among almost all the religious groups existing in India. The parents of the bride groom considered the dowry as their birth right and the non fulfilment of which leads to ill treatment, torture, even death of the daughters-in-law.

In 1990, 4836 cases of dowry death and in 1994, 4935 cases were reported. This clearly shows that there is hardly any change in the peoples attitude even after the enactment of Anti-dowry Act. Similarly woman atrocities have been increasing in India as well as abroad. As per the report of National Crime Records Bureau (NCRB) in 1996, 19000 house wives committed suicide in India. About 22% of total suicide were committed by the house wives due to the psychic incapability to suffer the pressure from the family. In encouraging trend is that suicide due to dowry is seen declined in 1995, it was 2.7% whereas in 1996 it was 2.47% only. But as per the studies conducted by the planning commission it is revealed that out of the total cases registered against women in 1996, 28.6% were reported to be due to ill treatment from husband's and the relatives. The study also reveals that "each year the cases against women were on the rise by 14.6%. In 1991, 4863 women were killed matters connected with dowry, in 1993 it increased to 5817.²²

As per the statistics of the Government of Kerala during the last five year 25607 cases were registered against women atrocities. This shows that year after year the atrocities against women are increasing despite of the laws implemented by the government. Table shows year-wise distribution of crimes registered against women during the last five years.

22. Report 1996. New Delhi: National Crimes Records Bureau).

Table 6

Women atrocities during the last five years in Kerala

Sl. No.	Year	No. of crime registered aghainst women
1	1994	3545
2	1995	3313
3	1996	4970
4	1997	7306
5	1998	7473

Source: State Vanitha Commission (1999), Thiruvananthapuram.

In Kerala there is 'State Vanitha Commission' (Thiruvananthapuram) to deal with the cases against women. The Commission was formed in 1996. In 1996-97 they got nearly about hundred cases and in 1997-98 it was 7013 and up to December 1998 the Commission received petitions of a total number of 16746 cases against women. Table 7 shows the incidence of crime and total numbers registered up to December 1998 with the State Vanitha Commission.

Table 7

The incidence of crime registered against women and their Total number in 1998

Sl.No.	Women Attrocities	Number of cases
1	Women torture	4424
2	Dowry torture	1061
3	Dowry death	191
4	Illicit death	480
5	Rape	450
6	Sexual harassment	318
7	Against police	429

8	Divorce	262
9	Property dispute	1627
10	Financial cheating	253
11	Cheating	540
12	Rejected by husband	825
13	Anty social problem	824
14	Job related	853
15	Public interest	494
16	Child marriage	10
17	Threatening	1198
18	Others	2286
19	Missing	77
20	Murder	149

Source: State Vanitha Commission (1998), Thiruvananthapuram.

Table 8 shows the district wise number of cases registered with Vanitha Commission on the subject of Dowry

Table 8
District-wise distribution of crime against dowry up to December 1998

Sl. No.	Name of Districts	Women torture	Dowry torture	Dowry death
1	Thiruvananthapuram City	695	71	17
2	Thiruvananthapuram Rural	284	67	27
3	Kollam	495	63	04
4	Alappuzha	496	113	15
5	Kottayam	317	86	18
6	Idukki	152	59	15
7	Pathanamthitta	345	74	16
8	Ernakulam	271	39	13
9	Trissur	207	77	10

10	Palakkad	368	106	05
11	Malappuram	295	75	05
12	Kozhikode	162	97	20
13	Wayanad	145	83	15
14	Kannur	105	37	08
15	Kasaragod	86	19	03

Source: State Vanitha Commission (1999), Thiruvananthapuram.

The women atrocities are to an extent due to the lack of proper education. If the people are educated properly the atrocities against women can be reduced and that conscientisation on practice of dowry is a must. Among the women atrocities most of them are due to practice of dowry.

Since practice of dowry is the root cause of the problem of most of atrocities against women the researcher selected it as one areas for formulating the strategies Mohachitha (in Malayalam) is formulated in the form of Kathaprasangam - a folk art (Appendices 8 and 9 shows the Malayalam and English Versions).

5. Social Disharmony

Social disharmony is an unhappy state of affairs involving disagreement ill feeling, disinterests, difference of opinion, etc. among the people. Social harmony and peace are pre-conditions for progress in any field of social existence.

Man's habits and the conditions of his environment contribute much to the harmony or otherwise of the society. Misery, bloodshed, poverty and sufferings are the result of social disharmony. It is true of every individual that disharmony is influenced by his behaviour, experiences, security, leadership etc. Psychological factors also contribute for the disharmony. Social disharmony is a result of certain social ills. The factors affecting the social harmony are to be identified and remedial measures taken. Harmony is a sign of individual and social health.

Social harmony develops attitudinal changes in the direction of world mindedness and global responsibility, i.e., a concern for humanity and for the welfare of the world. A social sense and consideration for others help the human race to march ahead steadily towards progress. An awareness on the need for peace education is necessary. Peace education would help to change the attitudes of individual and institutions and also to identify required institutional changes as well as attitudinal changes. In 1967 the idea of a technology of social harmony was extended to peace education and peace research. The technology of social harmony proposed a means to move from war to peace. Peace education does not merely transmit factual knowledge, but develops world mindedness and social responsibilities contributing towards the formulation of peace philosophy providing necessary knowledge that will favourably influence behaviour to identify peace technology being a road to the global harmony.

It has been noticed that there exists in some parts of the world armed conflicts. An armed conflicts of prolonged nature between military forces of two or more governments have become the rule of the day. Militants and war groups and antisocial elements create untold miseries and hardships to the people who often become the victims and even lose their lives. Evil thinking of the people results in disquietingsocial situations and hampers the safety of the life and properties of the people. Peace and harmony are the prerequisites of every progressing society.

The problem of war cannot be solved merely by pious wishes. U.S.A. could not solve the problem until a scientific research in to the problem is made and until more knowledge about human relation is made available.

The first world war was estimated to cost more than "\$400,000,000,000. Similarly in the second war approximately one and a quarter trillion dollars were spent by all the countries and nearly an economic loss of four trillion dollars, including property destruction."²³

"In 1989 there were 36 conflicts in 32 locations and in 1995 there were 30 major armed conflicts in 25 locations and in 1996 there were 27 major armed conflicts in 24 locations around the world"²⁴ (Tables 9 and 10).

23. Koeing, Samuel. (1961). Sociology: Man and Society. New York: Bames and Noble Inc., pp. 323-24.

24. SIPRI Year Book. (1997). Armament and Disarmament and International Security.

In 1996 several conflicts were ended through peace treaties. In 1994 in Northern Ireland a new conflict erupted. The cease fire with Provisional Irish Republican Army (IRA) was broken in 1996. During the same year conflicts aroused between India and Pakistan about the line of control dividing the parts of Kashmir. Similar a long lasted conflict started in 1993 in Northern Uganda. Six major Arab-Israeli wars were fought in the first four decades of this century after the adoption of the partition plan and establishment of Israel to Lebanon's south. The continuation of Arab-Israeli conflict contributed to the tension within of Lebanon seeking to establish its own identity in an overwhelmingly Muslim Arab world. A major conflict arose between the Kosova Albanians and with the Yugoslavia during the period of 1970s and 1980s. Conflict again arose in 1999 among these two. In order to resolve this problem NATO and the Inter Governmental organisations for Security and Co-operation in Europe, took this case as their first motive. The prolonged and prominent conflict between Sreelankan Government and Tigers in Sreelanka caught the attention of all the nations. In the latest developments in the inter state conflict about the line of control in Kashmir this Kargil war between India and Pakistan are examples of disharmony among the nations and the peoples.

Table 9

Regional distribution of locations with at least one major armed conflict 1989-96

Sl.No.	Areas	1989	1990	1991	1992	1993	1994	1995	1996
1	Africa	9	10	10	7	7	6	6	5
2	Asia	11	10	8	11	9	9	9	10
3	Central and South America	5	5	4	3	3	3	3	3
4	Europe	2	1	2	4	5	4	3	2
5	Middle East	5	5	5	4	4	5	4	4
	Total	32	31	29	29	28	27	25	24

* Only those regions of the world where a conflict was recorded for the period 1989-96 are included here.

Source : Uppsala Conflict Data Project (1996).

Table 10

Regional distribution, number and types of major armed conflicts 1989-96

Location	1989		1990		1991		1992		1993		1994		1995		1996	
	G	T	G	T	G	T	G	T	G	T	G	T	G	T	G	T
Africa	7	3	8	3	8	3	6	1	6	1	5	1	5	1	4	1
Asia	6	8	5	10	3	8	5	9	4	7	4	7	4	8	4	7
Central and South America	5	-	5	-	4	-	3	-	3	-	6	-	3	-	3	-
Europe	1	1	-	1	-	2	-	4	-	6	-	5	-	3	-	2
Middle East	1	4	1	4	2	5	2	3	2	4	2	4	2	4	2	4
Total	20	16	19	18	17	18	16	17	15	18	14	17	14	16	13	14
Grand total	36		37		35		33		31		31		30		27	

G = Government; T = Territory, the two types of compatibility

* The total annual number of conflicts does not necessarily correspond to the number of conflict location in table and in table since there may be more than one major armed conflict in each location.

** Only those regions of the world in which the conflict was accorded for the period 1989-96 are included here.

Source: Uppsala Conflict Data Project

“Terrorism in a kind of violence, a weapons system that can be used on its own or as part of a whole repertoire of unconventional warfare.”²⁵ Usually it is mingled with economic and political warfare, in all, out bids to topple government and usually unaccompanied by any wider insurgency. Some times this indiscriminate violence is directed at innocent people but it is often at the pre-insurgency phase. In terrorism, the psychological efforts, are out of proportion, to its purely physical result. Mostly the terrorists are proposed to engage in the indiscriminate murder of civilians. In some cases it is argued that the acts of terror are necessary sacrifices to be made on the journey towards introducing a new revolutionary order of anew man and order and of course, a ‘Revolutionary Morality’. At the same time the existing order and morality will be destroyed.

The nationalist or ethnic minority movements are the most active terrorists organisations in the developing states as well as in the well established states in Europe. Similarly the Red Army in Federal Republic of Germany and Direct Action in France.

In colonial regimes during the 1940’s and 50’s the terrorist activities were achieving strategic objectives causing the withdrawal of the colonial process. This happened to the French in Algeria and to the British in various places especially in Cyprus. Until 1974, the proportion of terrorism incidents was 15%.

25. Hutchinson, M.C. (1972). The Concept of Revolutionary Terrorism. Journal of Conflict Resolution, 16(3), 383-96.

Between 1975 and 1978 it declined to 7%. But today it is about 10% i.e., a climbing trend was noted.

Even though the groups ultimate objectives cannot be achieved through terrorism, it still appear attractive as it can weaken the regime, divert its security forces from other tasks and attract sympathizers.

The latest development in the field of war is the development of "Information Warfare" which is the information operation conducted during the time of conflicts or crisis. Offensive information operations may be conducted in a variety of situation and circumstances across the range of military operations and may have their greatest impact in peace and to the initial stages of a crisis.

Today in most of the developing countries, the military has come a long way in its understanding of information operation that offensive network attack offer an advantage that can be no longer be gained through conventional weapons. That is the information operation has become a weapon of mass destruction.

As the same time the information technology can be used for creating social harmony as well. Since social harmony is an inevitable factor in the modern world to discard or minimise the conflicts and wars leading to the stagnation of the developing as well as the developed countries stepping towards the twentyfirst century.

Therefore conscientisation among the inhabitants, of any country, especially to the adult learners about the impact of wars or conflicts or terrorism and the necessity of peace is a must.

Peace is an unending phase before the world, entering into the 21st century. The researcher found it as an unavoidable theme to maintain peace in the minds of the people, securing life and development of the nation. Hence researcher selected the theme "Social Disharmony" "as one of the areas for formulating strategies - "Samadhanam" (in Malayalam) was formulated in the form of Drama - a folk art. (Appendices 10 and 11 show the Malayalam and English versions)

A number of strategies were developed, mostly by educationists, psychologists, sociologists, system analysts, psychiatrists and a host of others. These strategies showed diversified range. Some of them gave immediate results unlike others. The adult learners used to acquire knowledge gradually from patient and skillful instructions being imparted. Usually teaching strategies are used conveniently and effectively in classrooms and other educational settings and requirements. Most of these models were in the student category of formal educational system. No work was yet carried out for the adult learners of Kerala. Here the researcher tries to adopt some effective strategies for the adult learners of Kerala, so that the adult learners could acquire the essence of the

theme for conscientising. The themes selected are couched in the folk art forms like Ottenthullal, Street drama, Vilpattu, Kathaprasangam and Drama.

These themes selected are couched the folk art forms like Ottanthulla, Street drama, Vilpattu, Kathaprasangam and drama, with the assistance of five folk artists and five experts in folk and popular art forms. Finally the same were corrected with the help of language experts.

Thus the five strategies aim at increasing the capacity of the adult to think clearly and wisely were developed. The above data and information were used to substantiate; and to ascertain the varacity and correctness of the expert opinion for preparing attitudinal scales accordingly.

PART THREE

1. PREPARATION OF ATTITUDE SCALE

Based on the five folk art forms, that is, strategies developed and the researcher prepared five attitude scales. This part is subdivided into three stages.

In the first stage the researcher prepared suitable attitude scale connected with the five strategies selected, that is on the basis of social issues like uncontrolled population explosion, spread of AIDS, alcoholism, practice of dowry and social disharmony. Then carried out pilot study and standardisation as per the above strategies.

In the second stage which is the implementation stage, the prepared strategies were connected in the different folk art forms, ie. Uncontrolled population explosion in the form of Ottanthullal, Spread of AIDS in the form of Street drama, Alcoholism in the form of Vilpattu, practice of Dowry in the form of Kathaprasangam and Social disharmony in the form of Drama, to find out the attitude changes of the adult learners.

The third stage is the statistical calculation. Here statistically calculated the pre and post attitudinal changes measured in the adult learners as per the strategies.

1. Attitude

Attitude is a specific mental state of the individual towards something according to which his behaviour towards it is moulded. According to Gordan

Allport "An attitude is a mental and neural set which represents a pre-disposition to form certain opinions forming a behaviour towards something."²⁶

"An attitude can be defined as an enduring organisation of motivational, emotional, perceptual and cognitive process with respect to some aspect of the individual's world."²⁷ This definition is a specific attempt at the analysis of attitude and an exposure of the various elements present in it. It has been established that attitudes possess the following properties:

1. Attitude has a definite direction, they may be positive or negative or favourable or unfavourable.
2. Attitude will exhibit the degree of favourable state which is termed as magnitude of an attitude.
3. Attitude related with image, thought and external object.
4. The unconscious motive is an important factor in the relation of Attitude.
5. Attitude is subject to cognitive complexity. An individual will have a number of ideas about an object or reasons for his particular behaviour.
6. Attitudes are related to persons needs and aspirations and therefore appear flexible.

26. Edwards and Kilpatrick, FPA. (1948). Techniques for the construction of Attitude Scale. Journal of Applied Psychology, 32.

27. Krench and Crutchfield. (1948). Theory and Problems of Social Psychology. New York: Mc Graw Hill Book Company, p. 152.

7. Attitudes guide the behaviours of individual in one particular direction.

Attitudes are formed through experience which means that they are learned although the attitude of people tend to be relatively stable. They can be modified to some degree. Individual will have positive attitudes towards those objects which enable him to achieve the value he holds and forms negative attitudes towards objects which hinder achievement of his value.

2. Attitude Scale

In research studies, while measuring attitude of the learners, generally follow the technique of preparing the "Attitude Scale" in such a way that the scores of the individual responses assign him a place on a scale. Under this approach, the respondent expresses his agreement or disagreement with a number of statements relevant to the issue, while developing such phenomena, the researcher must note the following two points:

1. That the statements must elicit responses which are psychologically related to the attitude being measured.
2. That the statements need be such that they discriminate not merely between extremes of attitude but also among individuals who differ slightly.

There are five important approaches, along with the corresponding scales developed. They are: 1. Arbitrary Approach - Arbitrary Scales. 2. Consensus Scale Approach - Differential Scales. Eg. Thurstone Differential Scale. 3. Item

Analysis - Approach - Summated Scale. Eg. Likert Scale. 4. Cumulative Scale Approach - Cumulative Scale. Eg. Gutman's Scalogram, and 5. Factor Analysis Approach - Factor Scale. Eg. Osgood's Semantic Differential Multi-Dimensional Scaling etc.

3. Techniques Used

Among the techniques available for construction of attitude scale Thurstone's Equal Appearing Scale and Likert's Summated Rating Scale are frequently used. Likert's method of summated Rating Scale has been perceived significantly and relatively most reliable and valid, best understood and easiest to fill in. In the present study Likert Type Scale or Summated Scales have been employed.

This scales are developed by utilizing the 'Item Analysis Approach' wherein a particular item is evaluated on the basis of how well it discriminate between those persons whose total score is high and those whose score, is low. Those items or statements that best meet this sort of discrimination test are included in the final tool.

Advantage

1. It is relatively easy to construct.
2. It is more reliable because under it respondents answer each statement included in the tool.

3. Each statements, included in the Likert Type Scale, is given empirical test for discriminating ability.

4. Preparation of the Items

All the statements were prepared according to the criteria suggested by Edwards (1957), Edwards and Kilpatric (1948) and Likert (1932).

A Statement should refer more to the prevailing conditions than to the past.

- not be factual, but capable of eliciting an opinion.
- be clear, precise straightforward and not liable to be interpreted in more than one ways.
- Contain only one complete thought.
- Have unambiguous words and simple and not too long sentences.
- Not contain double negative,
- Be so worded as can be easily understood by the subjects.
- Not be irrelevant to the topic under study.
- Likely to be endorsed by everyone or by no one must be avoided and favourable and unfavourable must be approximately equal in number

On the basis of above criteria items based on the five strategies were prepared and presented and subjected to review to a panel of eight experts in the relevant fields. In the light of the criticism and comments defective items were deleted and a few items were modified.

5. Preliminary Examination of Language

The statements were tried out on fifty adult learners in five districts in Kerala state and modifications were made in the statements with respect to the grasping capacity of the language and meaning of the words in the items. The statements were arranged randomly on five point scale.

6. Scoring procedure

As there are five columns against each statement in the Attitude Response Sheet representing strongly agree, Agree, Undecided, Disagree and strongly Disagree. Adult learners are asked to put ' / ' mark in the column which represents their attitude towards that particular statement. Agreement for positive statements were considered to indicate favourableness towards Uncontrolled population explosion, Spread of aids, Alcoholism, Practice of Dowry and Social disharmony. Agreement for negative statements were considered as indicate unfavourableness towards Uncontrolled population explosion, Spread of AIDS, Alcoholism, Practice of Dowry and Social disharmony.

For positive statements the scores for SA, A, U, D and SD are 5,4,3,2, and 1 respectively. For negative statements the scores for SA, A, U and SD reversed and hence scores are 1, 2, 3,4 and 5 respectively.

Scores of individual statements are summed up to give the attitude scores of a respondent.

Besides the directions for answering given in the test itself and instruction were also given. The unclear words were cleared and the defects were rectified for precision and clarity.

After the pilot study 68 items were printed along with the necessary instruction in the case of uncontrolled population explosion (vide expert opinion 9 items were deleted and eight items were modified).

After the pilot study 58 items were printed along with the necessary instruction in the case of spread of AIDS (vide expert opinion 12 items were modified).

After the pilot study 58 items were printed along with the necessary instruction in the case of spread of AIDS (vide expert opinion 23 items were modified).

After the pilot study 66 items were printed along with the necessary instruction in the case of Alcoholism (vide expert opinion 20 items were modified).

After the pilot study 62 items were printed along with the necessary instruction in the case of practice of dowry (vide expert opinion 5 items deleted and 18 items were modified).

After the pilot study 60 items were printed along with the necessary instruction in the case of social disharmony (vide expert opinion 10 items deleted and 13 items were modified).

STAGE ONE : Pilot Study and Standardisation of Attitude Scale towards the Strategies - Uncontrolled Population Explosion, Spread of AIDS, Alcoholism, Practice of Dowry and Social Disharmony

This is a Likert type attitude scale in Malayalam developed and standardised by the researcher which deals with social evils like Uncontrolled Population Explosion, Spread of Aids, Alcoholism, Practice of dowry and Social disharmony.

1. Pilot Study

The pilot study provides the researcher with ideas, approaches and clues, not foreseen prior to the pilot study. Along with this it provides enough data for making a second decision on the advisability of giving ahead with the main body.

To have an estimate of time and also of any ambiguity in the item construction a pilot test was administered to twenty adult learners consisting of 10 male and 10 female.

1. For the strategy, Uncontrolled population explosion in the municipality of Tirur of the Malappuram district.

2. For the strategy spread of aids, in the panchayat of Chirakkal of the Kannur district.
3. For the strategy alcoholism, in the municipality of Pathanamthitta of the same district.
4. for the strategy of practice of dowry, in the corporation of Thiruvananthapuram of the same district and
5. For the strategy social disharmony in the Panchayath of Cherukunnappuzha of Ernakulam district.

2. Tryout and Item Analysis

For the strategy Uncontrolled Population Explosion, final try out was then done on a sample of 400 adult learners (250 male and 150 female) in the fifteen places of Malappuram district.

For the strategy Spread of AIDS, a final try out was then done on a sample of 400 adult learners (200 male and 200 female) in twenty places of the Kannur district.

For the strategy - Alcoholism, a final try out was then carried out on a sample of 400 adult learners (180 male and 220 female) in twenty five places of the Pathanamthitta district.

For the strategy - Practice of dowry, a final try out was then done on a sample of 400 adult learners (210 male and 190 female) in the eighteen places of Thiruvananthapuram district.

For the strategy - Social disharmony, final try out was then done on a sample of 400 adult learners (150 male and 250 female) in the twenty two places of the Ernakulam district.

Item analysis for all the strategy was carried out to find out whether the item yielded satisfactory and usable data and to ascertain the discriminating power of each item. The data obtained were then statistically treated. The scores for each individual were computed by summing up the weights of the individual response. For finding the 't' value 370 papers were employed for the selection of item, ie., 370 papers randomly out of 400. For this purpose 100 respondents, with the highest and lowest total scores constituted the high and low groups respectively. So that 't' value for each item was calculated by the formula:

$$t = \frac{M_1 - M_2}{\sqrt{\frac{\sigma_1^2}{N_1} + \frac{\sigma_2^2}{N_2}}}$$

Where

M_1 = Mean of the high group

M_2 = Mean of the low group

σ_1 = Standard deviation of the high group

σ_2 = Standard deviation of the low group

N_1 = Number of observations in the high group

N_2 = Number of observations in the low group

Table 11

Data and Results of Item Analysis of the Test of the Scale of Attitude towards
Uncontrolled Population explosion

Question Number	M ₁	M ₂	SD ₁	SD ₂	't' value
1	5.00	1.96	0.00	1.38	22.03
2	4.45	1.95	1.35	1.50	12.39
3	4.83	1.95	8.06	1.52	3.51
4	4.83	1.93	0.59	1.56	17.39
5*	4.01	2.96	5.56	1.56	1.82
6	4.29	1.50	0.99	1.66	14.44
7*	4.01	2.99	5.46	1.77	1.78
8*	4.02	2.95	5.45	1.67	1.88
9	4.92	2.90	0.31	1.35	14.58
10	4.63	1.70	1.19	1.43	15.75
11	4.86	1.56	0.31	1.54	21.01
12*	4.10	3.01	5.25	1.99	1.94
13*	4.00	3.00	5.01	1.99	1.86
14	4.59	1.99	1.13	1.35	14.77
15*	4.02	3.12	4.99	1.51	1.73
16	4.86	2.02	0.31	1.48	18.78
17	4.79	1.53	0.18	1.51	21.44
18	4.39	1.65	0.79	1.47	16.42
19	4.12	1.54	1.21	1.17	15.33
20*	4.01	2.32	9.64	1.48	1.73
21	4.47	1.39	1.03	1.44	17.40
22	4.68	1.46	0.92	1.41	19.13
23	4.47	1.40	1.17	1.43	16.62
24	4.78	1.52	0.31	1.58	20.25

25	4.57	1.51	0.98	1.60	16.31
26	4.85	1.67	0.31	1.51	20.63
27*	4.00	2.88	5.87	1.99	1.81
28*	4.01	2.95	5.88	1.99	1.71
29*	4.00	2.88	5.75	1.57	1.88
30*	4.02	2.89	5.66	1.68	1.91
31	4.74	1.60	0.62	1.47	19.68
32	4.43	1.59	1.18	1.41	15.45
33	4.80	1.24	0.90	1.36	21.83
34	4.54	1.44	1.87	1.28	13.68
35	4.79	1.64	1.07	1.39	17.96
36	4.64	1.60	0.58	1.51	18.79
37*	4.01	2.89	5.72	1.75	1.87
38*	4.12	2.99	5.77	1.99	1.85
39*	4.02	2.88	5.82	1.96	1.86
40	4.69	1.55	0.85	1.65	16.92
41	4.83	1.45	0.85	1.60	18.66
42*	4.10	3.25	3.88	1.99	1.95
43*	4.02	3.26	3.45	1.98	1.91
44*	4.08	3.01	5.21	1.99	1.92
45	4.26	1.97	1.10	1.65	11.55
46*	4.38	3.35	5.35	1.99	1.80
47*	4.02	3.21	4.45	1.73	1.70
48	4.83	1.58	0.61	1.62	18.77
49*	4.01	3.21	4.20	1.59	1.78
50	4.81	1.41	0.61	1.39	22.40
51	4.51	1.58	1.00	1.77	14.40
52	4.45	1.45	1.13	1.52	15.84
53	4.61	1.62	0.95	1.56	16.37

54	4.86	1.49	0.32	1.03	31.25
55*	4.01	3.22	4.25	1.99	1.68
56*	4.02	3.21	4.26	1.99	1.72
57	4.86	1.20	0.46	1.27	27.10
58	4.86	1.20	0.46	1.12	30.23
59*	4.01	3.55	2.20	1.07	1.88
60	4.73	0.94	0.87	0.94	29.59
61	4.38	1.31	0.87	1.05	22.51
62*	4.02	3.32	3.75	0.99	1.80
63*	4.01	3.30	3.72	1.08	1.83
64*	4.02	3.33	3.78	0.96	1.77
65	4.86	1.32	0.46	1.27	26.21
66*	4.02	3.45	2.60	1.47	1.91
67	4.20	2.80	1.98	0.23	7.02
68*	4.02	3.25	3.77	1.88	1.83

* indicates items which are rejected.

If the 't' value obtained for an item is greater than 1.96, the 't' value is significant at 0.05 level. If the 't' value obtained for any item is greater than 2.58, the 't' value is significant at 0.01 level. Here selected 0.01 level for significance of 't' value.

Keeping the above rules in mind, here selected 40 items for the final test and rejected 28 items which has 't' value below 2.58. The Final Attitude Scale contains 20 positive and 20 negative items (Appendices 12 Malayalam and 13 English version).

Table 12

Data and Results of Item Analysis of the Test of the Scale of Attitude towards Spread of AIDS

Question Number	M ₁	M ₂	SD ₁	SD ₂	't' value
1	4.95	1.86	0.22	1.48	20.65
2	4.55	1.91	1.40	1.64	12.24
3	4.35	1.88	0.45	1.54	15.40
4	4.55	2.01	0.22	1.58	15.92
5	4.48	1.63	0.22	1.39	20.25
6	4.95	1.46	0.86	1.55	19.69
7	4.61	1.85	0.72	1.46	16.36
8	4.95	1.86	1.33	1.45	15.70
9	4.88	1.81	0.22	1.96	15.57
10*	4.22	3.50	3.25	2.15	1.85
11	4.73	1.73	0.22	1.43	20.74
12	4.38	1.66	1.25	1.49	13.99
13*	4.01	3.30	3.11	1.99	1.92
14	4.88	1.85	1.12	1.47	16.40
15	4.81	1.92	1.39	1.53	13.98
16*	4.32	3.74	2.78	1.73	1.77
17*	4.21	3.76	1.99	1.53	1.79
18*	4.01	3.46	2.34	1.74	1.89
19*	4.01	3.49	2.15	1.78	1.86
20*	4.11	3.45	3.25	1.98	1.73
21	4.82	1.41	1.29	1.51	17.17
22	4.01	1.47	0.91	1.64	13.54
23	4.69	1.49	1.15	1.62	16.12
24*	4.02	3.34	2.88	1.97	1.95

25	4.74	1.59	0.96	1.54	17.36
26	4.74	1.61	0.22	1.53	20.25
27	4.34	1.48	0.95	1.45	16.50
28	4.83	1.67	0.97	1.50	17.69
29	4.92	1.79	0.94	1.58	17.02
30*	4.04	3.37	2.87	1.89	1.95
31*	4.19	3.54	2.88	1.85	1.90
32	4.78	1.73	1.07	1.46	16.85
33	4.95	1.24	0.37	1.47	24.47
34	4.30	1.69	0.46	1.51	16.53
35	4.78	1.67	0.71	1.50	18.74
36	4.80	1.74	0.87	1.70	16.02
37*	4.03	3.67	0.22	1.83	1.95
38	3.84	1.59	0.87	1.65	17.42
39*	4.06	3.49	2.36	1.89	1.89
40	4.95	1.42	0.83	1.59	19.68
41	4.58	1.55	0.22	1.64	18.31
42	4.77	1.69	0.42	1.79	16.75
43	4.91	1.51	0.66	1.68	18.84
44	4.95	1.45	0.22	1.86	18.69
45	4.95	1.82	0.95	1.76	15.65
46*	4.03	3.29	3.24	1.98	1.95
47*	4.01	3.32	2.89	2.09	1.93
48*	4.04	3.41	2.87	1.64	1.91
49	4.65	1.62	0.22	1.53	19.60
50	4.85	1.52	0.29	1.54	21.25
51*	4.09	3.42	2.88	1.97	1.92
52*	4.02	3.39	2.54	1.99	1.95
53*	4.01	3.46	2.17	1.89	1.92

54	4.95	1.48	0.22	1.04	32.64
55*	4.00	3.35	2.79	1.88	1.93
56*	4.02	3.45	2.88	1.07	1.86
57*	4.03	3.41	2.78	1.66	1.91
58*	4.08	3.45	2.87	1.99	1.80

* indicates items which are rejected.

If the 't' value obtained for an item is greater than 1.96, the 't' value is significant at 0.05 level. If the 't' value obtained for an item is greater than 2.58, the 't' value is significant at 0.01 level.

Keeping the above rules in mind, here selected 36 items for the final test and rejected 22 items which has 't' value below 2.58. The Final Attitude Scale contains 18 positive and 18 negative items (Appendices 14 Malayalam and 15 English version).

Table 13

Data and Results of Item Analysis of the Test of the Scale of Attitude towards Alcoholism

Question Number	M ₁	M ₂	SD ₁	SD ₂	't' value
1	4.95	1.96	1.57	1.36	14.39
2*	4.01	3.14	4.45	0.79	1.92
3	4.90	1.95	4.94	1.49	5.72
4	4.95	1.93	4.93	1.65	5.81
5	4.50	1.73	1.35	1.18	15.45
6*	4.03	3.02	4.88	1.88	1.93
7*	4.02	3.03	4.78	1.87	1.93
8*	4.00	3.05	4.76	1.31	1.93
9	4.85	1.55	1.34	1.27	17.87

10*	4.01	3.04	4.58	1.98	1.94
11	4.85	1.56	1.99	1.31	13.81
12*	4.02	3.11	4.28	1.99	1.93
13	4.90	1.69	1.69	1.30	15.06
14*	4.01	3.05	4.67	1.68	1.93
15*	4.01	3.04	4.88	1.55	1.89
16	4.95	2.02	1.46	1.60	13.53
17	4.22	1.53	1.65	1.37	12.54
18	4.81	1.65	1.92	1.47	13.07
19*	4.02	2.99	4.87	2.11	1.94
20*	4.01	3.05	4.54	1.98	1.94
21*	4.02	3.05	4.62	1.92	1.94
22*	4.00	3.02	4.69	1.87	1.94
23*	4.00	3.03	4.87	1.36	1.92
24	4.87	1.52	1.46	1.35	16.85
25*	4.01	3.06	4.52	1.81	1.95
26	4.25	2.99	1.56	1.43	5.95
27*	4.00	3.04	4.56	1.98	1.93
28*	4.01	3.11	4.22	1.99	1.93
29*	4.02	3.09	4.51	1.84	1.91
30*	4.02	3.30	3.39	1.53	1.94
31*	4.01	3.14	4.12	1.99	1.90
32*	4.02	3.15	4.07	1.87	1.94
33	4.97	3.24	1.80	1.39	22.00
34*	4.02	3.21	3.81	1.78	1.93
35	4.19	2.84	1.33	1.19	11.60
36*	4.02	3.23	3.81	1.51	1.93
37	4.90	1.71	1.46	1.82	13.67
38*	4.00	3.19	3.80	1.88	1.91

39*	4.01	3.28	3.31	1.84	1.93
40*	4.02	3.30	3.32	1.62	1.95
41	4.90	1.45	1.48	1.53	16.21
42*	4.01	3.29	3.23	1.85	1.93
43*	4.02	3.36	2.99	1.62	1.94
44	4.95	1.48	1.46	1.87	14.63
45*	4.02	3.35	3.01	1.72	1.93
46	4.95	1.72	1.49	1.79	13.87
47	4.86	1.85	1.40	1.80	13.20
48	5.00	1.58	1.02	1.60	18.02
49	4.95	1.62	1.42	1.82	14.43
50	4.98	1.49	1.61	1.59	15.42
51*	4.02	3.36	3.02	1.54	1.95
52*	4.00	3.32	3.01	1.99	1.91
53*	4.01	3.32	3.02	1.88	1.94
54	4.90	1.29	1.31	1.03	21.66
55*	4.02	3.35	2.99	1.84	1.91
56	4.85	1.19	1.54	1.01	19.87
57	4.85	1.20	1.29	0.97	22.61
58	4.85	1.27	1.21	0.82	24.49
59*	4.01	3.31	3.10	1.81	1.95
60*	4.02	3.28	3.31	1.88	1.94
61*	4.01	3.29	3.29	1.68	1.95
62*	4.02	3.33	2.99	1.98	1.92
63*	4.01	3.34	2.98	1.87	1.90
64	4.95	1.32	0.63	0.96	31.61
65	4.01	3.10	4.64	1.11	1.99
66	4.95	1.55	0.30	1.11	29.58

* indicates items which are rejected

If the 't' value obtained for an item is greater than 1.96, the 't' value is significant at 0.05 level. If the 't' value obtained for any item is greater than 2.58, the 't' value is significant at 0.01 level.

Keeping the above rules in mind, here selected 29 items (15+ves and 14 - ves) and rejected 38 items which has 't' value below 2.58. The Final Attitude Scale contains 14 positive and 14 negative items. Out of the 15 positive, one case having the lowest value was rejected in order to equalise the positive and negative number of cases (Appendices 16 Malayalam and 17 English version).

Table 14

Data and Results of Item Analysis of the Test of the Scale of Attitude towards Practice of Dowry

Question Number	M ₁	M ₂	SD ₁	SD ₂	't' value
1	4.85	1.98	0.48	1.57	17.48
2	4.45	2.09	1.26	1.29	13.09
3	4.45	1.88	0.58	1.51	15.89
4	4.33	1.97	0.48	1.62	13.97
5	4.80	1.65	0.48	1.56	19.30
6	4.51	1.53	0.95	1.61	15.94
7	4.80	1.63	0.82	1.17	22.19
8	4.05	1.70	1.47	1.41	11.54
9	4.85	2.98	0.48	1.48	12.02
10*	4.01	3.51	1.97	1.76	1.90
11	4.23	1.60	0.48	1.47	17.01
12	4.85	1.80	0.62	1.40	19.92
13	4.78	1.60	0.48	1.44	20.95

14	4.71	1.88	1.17	1.48	15.00
15	4.47	1.93	1.41	1.81	15.62
16	4.52	2.18	0.48	1.59	14.09
17	4.46	1.59	0.77	1.43	17.67
18	4.67	1.68	1.24	1.64	15.54
19	4.61	1.57	1.24	1.46	15.87
20	4.77	1.80	1.59	1.48	13.72
21	4.56	1.59	1.44	1.36	14.10
22	4.84	1.63	0.96	1.54	17.69
23	4.59	1.49	1.16	1.45	16.69
24	4.52	1.48	0.48	1.42	20.28
25	4.64	1.57	1.03	1.85	14.50
26	4.64	1.57	0.48	1.57	18.70
27	4.29	1.56	0.71	1.50	16.45
28	4.78	1.68	1.01	0.90	22.92
29	4.97	1.79	0.93	1.88	15.16
30	4.18	1.64	0.95	1.97	11.61
31	4.81	1.64	0.56	1.58	18.91
32	4.66	1.58	1.19	1.10	19.01
33	4.85	1.18	0.56	1.47	23.33
34	4.20	1.57	0.86	1.46	15.52
35*	4.02	3.49	1.97	1.87	1.95
36	4.75	1.63	1.02	1.59	16.52
37	4.85	1.68	0.48	1.84	16.67
38*	4.00	3.47	1.87	1.99	1.94
39	4.50	1.68	0.95	1.87	13.44
40	4.85	1.41	0.93	1.63	18.33
41*	4.01	3.51	1.58	1.78	1.93
42*	4.02	3.49	1.98	1.91	1.92

43	4.81	1.53	0.54	1.87	16.00
44	4.85	1.52	0.48	1.87	17.25
45	4.85	1.93	1.05	3.04	9.08
46*	4.01	3.50	1.99	1.72	1.94
47*	4.03	3.51	1.97	1.93	1.89
48	4.04	1.53	0.56	1.53	17.86
49	4.60	1.62	0.48	1.23	22.57
50	4.85	1.39	0.51	1.46	22.37
51*	4.00	3.52	1.88	1.78	1.86
52	4.85	1.44	1.14	1.09	21.61
53*	4.00	3.48	1.98	1.88	1.92
54*	4.00	3.47	1.97	1.88	1.95
55	4.63	1.19	1.05	1.05	23.17
56	4.72	1.17	0.48	1.00	31.98
57*	4.01	3.49	1.89	1.89	1.95
58*	4.03	3.50	1.98	1.88	1.94
59*	4.00	3.48	1.99	1.84	1.92
60	4.85	1.20	0.96	1.06	25.52
61	4.85	1.31	0.88	1.32	22.31
62*	4.02	3.49	1.98	1.88	13.94

* indicates items which are rejected

If the 't' value obtained for an item is greater than 1.96, the 't' value is significant at 0.05 level. If the 't' value obtained for any item is greater than 2.58, the 't' value is significant at 0.01 level.

Keeping the above rules in mind, here selected 48 items and rejected 14 items which has 't' value below 2.58. The Final Attitude Scale contains 24 positive and 24 negative items (Appendices 18 Malayalam and 19 English version).

Table 15

Data and Results of Item Analysis of the Test of the Scale of Attitude towards Social Disharmony

Question Number	M ₁	M ₂	SD ₁	SD ₂	't' value
1	4.90	1.89	0.48	1.39	20.47
2	4.50	1.88	1.37	1.49	12.94
3	4.85	1.93	0.75	1.63	16.27
4	4.85	1.90	0.48	1.60	17.66
5	4.50	1.30	0.48	1.11	26.46
6	4.30	1.52	1.02	1.42	15.90
7*	4.01	3.40	1.88	2.56	1.92
8	4.43	1.73	1.40	1.55	12.93
9	4.90	2.95	0.48	1.13	15.88
10*	4.01	3.35	1.98	2.78	1.93
11	4.90	1.60	0.48	1.54	20.46
12	4.45	1.85	0.85	1.43	15.63
13*	4.00	3.42	1.88	2.31	1.95
14	4.63	1.89	1.13	1.57	14.16
15*	4.00	3.41	1.98	2.31	1.94
16	4.90	2.02	0.48	1.59	17.34
17	4.83	1.60	0.77	1.41	20.11
18	4.76	1.68	0.85	1.57	17.25
19	4.57	1.59	1.24	1.46	15.56
20	4.62	1.77	0.77	1.45	17.36
21	4.51	1.58	1.07	1.39	16.70
22	4.72	1.51	1.05	1.54	17.22
23*	4.01	3.41	1.88	2.51	1.91
24*	4.01	3.37	1.99	2.62	1.94

25	4.61	1.47	1.03	2.05	13.69
26*	4.01	3.38	1.97	2.68	1.89
27*	4.00	3.34	1.88	2.87	1.93
28	4.57	1.58	1.01	1.53	16.31
29*	4.01	3.39	1.97	2.51	1.94
30*	4.01	3.38	1.87	2.68	1.92
31	4.29	1.76	0.67	1.64	14.28
32	4.78	1.67	1.19	1.30	17.65
33	4.87	1.29	0.56	1.45	23.03
34*	4.02	3.38	1.88	2.71	1.94
35*	4.02	3.41	1.91	2.53	1.92
36	4.71	1.59	1.02	1.58	16.59
37*	4.01	3.36	1.99	2.71	1.93
38	4.25	1.61	0.96	1.71	13.46
39*	4.02	3.37	1.88	2.87	1.89
40	4.75	1.48	0.93	1.63	17.42
41	4.90	1.47	0.48	1.70	19.42
42*	4.01	3.35	1.88	2.88	1.92
43	4.55	1.62	0.84	1.81	14.68
44*	4.01	3.39	1.87	2.75	1.86
45	4.53	1.79	1.05	1.63	14.13
46*	4.01	3.39	1.88	2.58	1.94
47*	4.02	3.36	1.98	2.76	1.94
48	4.90	1.48	0.56	1.55	20.75
49*	4.01	3.38	1.96	2.71	1.88
50*	4.01	3.36	1.88	2.88	1.89
51	4.78	1.53	0.95	1.56	17.79
52*	4.00	3.35	1.99	2.68	1.95
53*	4.00	3.36	1.98	2.71	1.91

54	4.90	1.41	0.48	1.04	30.47
55*	4.00	3.38	1.82	2.64	1.93
56*	4.02	3.39	1.86	2.71	1.91
57	4.90	1.21	0.48	1.38	25.26
58*	4.01	3.38	1.97	2.58	1.94
59	4.68	0.98	0.98	1.19	24.00
60*	4.01	3.43	1.88	2.35	1.93
61*	4.01	3.35	1.99	2.74	1.95
62*	4.01	3.39	1.92	2.58	1.93
63*	4.02	3.37	1.97	2.73	1.93
64*	4.02	3.37	1.87	2.81	1.93

* indicates items which are rejected

If the 't' value obtained for an item is greater than 1.96, the 't' value is significant at 0.05 level. If the 't' value obtained for any item is greater than 2.58, the 't' value is significant at 0.01 level.

Keeping the above rules, here selected 34 items and rejected 26 items which has 't' value below 2.58. The Final Attitude Scale contains 17 positive and 17 negative items (Appendices 20 Malayalam and 21 English version).

3. Coefficient of Correlation (Item total correlation)

The technique of item total correlation was used to ascertain discriminating power (validity index) of each item. As a general rule, item with validity index of 0.20 was considered as the limits for accepting or rejecting the items. Items having less than 0.20 validity index were discarded.

(i) Reliability

The extent to which the test yields consistent results upon testing and re-testing in the reliability of that test. Usually the reliability is expressed as a correlation coefficient. Out of the variety of reliability here selected the stability over time, ie. the test-re-test method.

To determine the reliability of scale it was administered on a sample of 100 adult learners with an interval of 15 days for the five attitude scale, ie. Population explosion, spread of AIDS, Alcoholism, Practice of Dowry and Social Disharmony.

The coefficient of correlation ranging from 1 to 0.7 (+) between taken as indication for high correlation, that ranging from 0.7 to 0.4 (+) as substantial, 0.4 to 0.2 (+) as low, and that below 0.2 as negligible.

So the reliability of the attitude Scale towards uncontrolled population explosion was found to be 0.95. The reliability of the Attitude Scale towards spread of AIDS was found to be 0.89, the reliability of the Attitude Scale towards alcoholism was found to be 0.49, the reliability of the Attitude Scale towards practice of dowry was found to be 0.99 and the reliability of the Attitude Scale towards Social disharmony was found to be 0.78. Hence the above five attitude scale were found reliable.

(ii) Validity

It is desirable to collect some sort of evidence to ascertain that a test measures the precise characteristic for which it is designed. In such situation the content validity is the most appropriate validity information. Ebel (1956) has stated that all statistical method for test validation are based ultimately upon common sense agreement concerning what is being measured by a particular measurement procedure? Therefore an attempt has been made to establish content validity of the scale. The evidence of content validity supported by Ebel (1956) is obtained from the examination of the scale itself by a competent judge. The five experts from Kerala and Calicut Universities were requested to give their views regarding the suitability of items. The experts agreed with almost all items of the five attitude scales. Thus the scale can be used to assess the content validity.

STAGE TWO: Implementation of the Prepared Strategies

The state of Kerala is divided into 14 revenue districts. That is Thiruvananthapuram, Kollam, Pathanamthitta, Alapuzha, Kottayam, Idukki, Ernakulam, Thrissur, Palakkad, Malappuram, Kozhikode, Wayanad, Kannur and Kasaragod. Out of this five districts—Thiruvananthapuram, Pathanamthitta, Malappuram, Ernakulam and Kannur—were selected for conducting the study. That is two urban areas (Ward number 2 and 42 of Thiruvananthapuram Corporation of Thiruvananthapuram district), two semi

urban areas (Pathanamthitta municipality of Pathanamthitta district and Tirur municipality of Malappuram district), and two rural areas (Elamkunnappuzha village in Ernakulam district and Chirakkal village in Kannur district) for the study (Appendix 18).

1. Importance of the areas selected for the study

Thiruvananthapuram district is bounded by Tamil Nadu in the Southern and Eastern part, Kollam in the north and Arabian sea in the west. This district has four taluks. Out of these four taluks Thiruvananthapuram Corporation is in the Thiruvananthapuram taluk.

Thiruvananthapuram district has a total population of 2,946,650 as per the 1991 census (1,447,594 male, 1,499,056 female). The Thiruvananthapuram corporation was formed on October 30th 1940 constituting 15 villages. This corporation has an extent of 75.11 square kilometre and the total population is of 524,006 (1991 census). Out of this 259,672 male and 267,334 female, ie. The population rate is 6976.51 / square kilometre. The literacy rate comes to 81 percentage.

Pathanamthitta district is bounded by the western Ghats in the east and Alapuzha district in the west. In the north there are two districts namely, Kottayam and Idukki and in the South Kollam district. This district has five taluks and sixty eight villagers. Similarly the district has three municipalities. Of this Pathanamthitta municipality is the head quarters of Pathanamthitta district.

The district has a total population of 1,188,322 as per the 1991 census. Female population is 612,156 and male population is 576,176. The total literacy rate of this district is 94.86%. Out of the total literates, 96.55% male and 93.29% female were literate.

Malappuram district was formed on 16th of June 1969. The Malappuram district is bounded by the 'Nilgiris' of Tamil Nadu in the east and the Arabian sea in the west. In the north, it is bounded by Kozhikode, and Wayanad and in the South by Palakkad and Thrissur districts. It has a geographical extent of 3550 sq. kilometers.

According to the 1991 census the population of the district is 30,96,330. Of these 15,08,280 are male and 15,88,050 are female. It shows the ratio of 1053 females for every thousand male which is higher than the state ratio i.e., 1039 females for every thousand males. The population of the district is 10.66% of the total population, 872 per square kilometre which is higher than the state average. The population growth rate is 28.87% which is higher than the state growth, i.e. 13.98%. This shows that Malappuram has got highest growth rate in this state. Literacy rate is 87.94%. The district has two revenue divisions with headquarters at Perintalmanna and Tirur. There are six taluks. Tirur is one among them. Tirur taluk has one municipality in Tirur. Tirur municipality has an area of 16.59 square kilometer and 28 wards. Population of this municipality is 49,453 out of these 24,414 males 25,039 are females.

The Ernakulam district is bound by Thrissur district in the north, South by Kottayam district, east by Idukki and West by Arabian sea. This district has seven taluks and density of population is 1.170. The literacy rate of this district is 92.35. Out of this 95.46% males and 89.27% females (1991 census).

As per the literacy mission of this district, it is revealed that 1.62 lakhs except those above 60 years, physically and mentally handicapped one's were illiterate (1978 survey). A voluntary based programme launched a total literacy campaign in the Ernakulam district resulted in making the district a total literate one declared as the 'first total literate district in India.'

Kochi taluk has nine villages, Elamkunnupuzha is one among them.

Kannur district is bound by the western ghats in the east, Kozhikode and Wayanad districts in the south, Arabian sea in the west and Kasaragod in the north. This district has 129 villages. Kannur ranks 9th in the state with regard to the density of population, ie. 789 persons per square kilometre, and the state average is 749. In the Kannur taluk population density is 627 persons per square kilometre. The total population of this taluk is 70,10,74 (3,401,82 male and 3,608,92 females). The literacy rate of 91.48% in Kannur district is above the state average of 89.81% for 1991. 95.54% of males and 87.65% of females are literate. Among the taluk Kannur has the highest literacy rate of 92.26%. Kannur taluk has 34 villages. Chirakkal village is one among them.

2. Implementation of the strategy "Oru Nava Jyothis"

(i) Introduction

The strategy 'Oru Nava Jyothis' which deals with 'Uncontrolled Population Explosion' was implemented in the municipality named Tirur of the Malappuram district. The selection was random based. The researcher first selected Tirur municipality for the purpose of implementing the programme because in this area the population rate is higher and the area stands first in the state compared to the population of other areas in the state. So the researcher opted to present the strategy 'Oru Nava Jyothis' in this area. Uncontrolled Population Explosion of this municipality is 49,453 out of these 24,414 males and 25,039 are females.

2. Implementation

Programme was announced through mike announcement and posters.

3. Sample

The programme was conducted in the lecture hall of the B.Ed. Centre, SSUS, Regional Centre, Pottathupadi, Tirur at 4.30 pm on Sunday, 20th September, 1998. When the programme was started there were 77 as the audience. Out of this nine of them were children. Among the 68 person attended 31 were male and 37 were female adult learners. Total of 68 adult learners.

4. Tools used

1. Strategy: 'Oru Nava Jyothis' which deals with 'uncontrolled population explosion' in the form of Ottanthullal.
2. Attitude scale: to measuring the attitude towards the social issue, ie. Uncontrolled population explosion.

5. Pre-test

Attitude scale were supplied to the 68 participants and the researcher himself read out all the statements and then got it back duly filled (given half an hour) by the participants.

6. Treatment

When the attitude scale were received back, the researcher delivered a short description about the programme to be carried out keeping in mind the rules of Inquiry Training Model (ITM)²⁸ and requested them to think about the theme of the programme and to ask questions leading to the answer 'YES'/'NO' only. The researcher once again reminded them that they should not ask any questions which require descriptive answers.

When the audience were aware of the rules, the programme, puzzling problem 'Oru Nava Jyothis' in the form of Ottanthullal was staged by a team playing Ottanthullal. Then the audience were allowed to ask questions.

28. Bruce, Joyce, Marsha, Weil and Beverly, Showers. (1992). Models of Teaching. New Delhi: Prentice Hall of India, 197-211.

The following questions were asked by the audience keeping in mind the rules, ie. The answer of the questions should be either 'yes' or 'no'.

The questions put forwarded by the audience were:

1. Is the running population harmful?
2. Will the increasing population create beggars?
3. Will war increases the death rate?
4. Did the wars leads to famine invariably?
5. Is there any relationship between the contagious diseases and death rate?
6. Is green revolution a cause for agricultural development?
7. can agricultural development put an end to poverty?
8. Is it a fact that the educated one's transmitted their knowledge to the poor?
9. Is science controls the nature?
10. Do you agree the fact that the present day life is better than that of the ancient days?
11. Is it a fact that the birth rate and the life's span improved?
12. Will there be any stringency for the basic necessities, if the population is increased?
13. Is it a fact that in India the population is running at a higher rate?
14. Do you believe that the population awareness can decrease the birth rate?
15. Is there any need to ban the child marriage?

16. Can we decrease the population by increasing the age of marriage?
17. Is it right to formulate a slogan 'we are one and we have one'?
18. Is it right that the population can be decreased by educating the mass?
19. Can we convey well the message of population control to the students through charitable societies and clubs?
20. Did the seminars and symposium on population education create any awareness among the people?
21. Can any body understand about the pathetic impact of spreading population?
22. Is there any relationship between paintings and essay writing with population problem?
23. Can we reduce the increasing rate of population by means of publication of leaf lets?
24. Shall the lecturings of eminent personalities create awareness about population explosion in the lower strata?
25. Is there any role for the libraries and dramas in controlling the growth of population?
26. Do you think that we can create better world by lowering the rate of population growth?

27. Is there any need in working together by all of us in campaigns against the population growth and also in spreading the slogan of 'Small Family Norms'?

When the questions came to an end, the researcher wanted the audience to think about the happenings in their surroundings. Then wanted them to compare their family situations with the conditions and set up of their neighbours.

Then asked them to explain what they felt about it. Finally discussions centred on the puzzling problem of increasing population. Suggestions from them were invited to tackle problem. By this time the number of adult learners increased to 192 and they actively participated in the discussion and the strategy.

(vi) Post-Test

After the interesting discussion about the intention of these programmes the same attitude scale was again supplied to the same adult learners by the researcher who were already supplied the attitude scale before starting the programme. The others were not supplied the attitude scale since they were not present to measure the timely attitude before starting the programme.

The same work was carried on in Pathanamthitta municipality ward number 23, with a sample of 47 adult learners (24 male and 23 female). Thus the

semi-urban total sample comes to 115 adult learners (55 male and 60 female). In Thiruvananthapuram corporation ward number 3 with a sample of 46 adult learners (26 male and 20 female) and in the Thiruvananthapuram corporation ward number 42 with a sample of 44 adult learners (23 male and 21 female). Thus the urban total sample comes to 90 adult learners (49 male and 41 female). In Elamkunnappuzha village of Ernakulam district with a sample of 46 adult learners (20 male and 26 female) and in Chirakkal village of Kannur district with a sample of 47 adult learners (17 male and 30 female). Thus the rural total sample comes to 93 adult learners (37 male and 56 female).

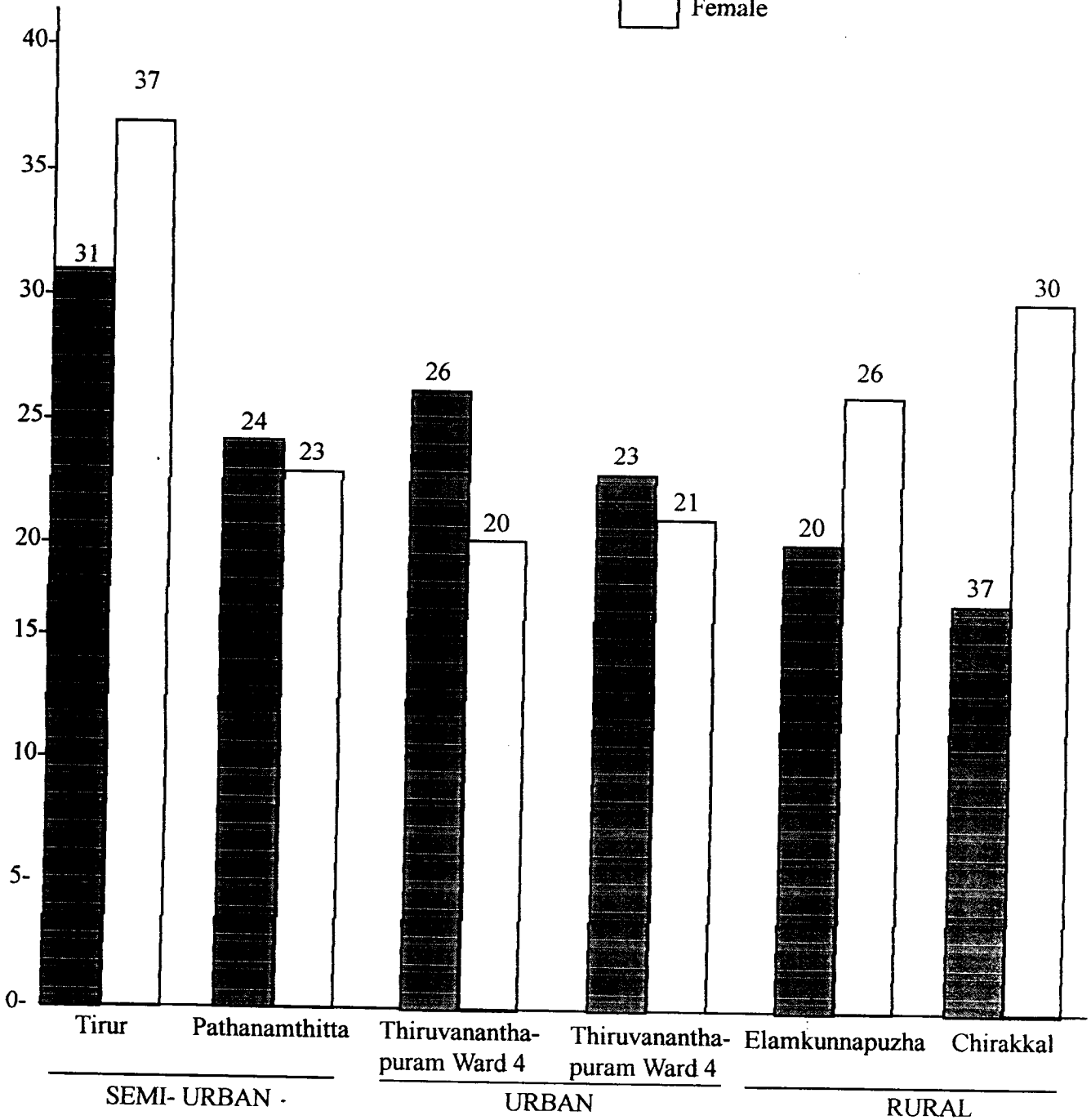
The samples are given in Figure 3.

So a total sample of 298 adult learners (141 male and 157 female) were selected for conducting the study on the strategy "Oru Nava Jyothis" which deals with the impact of population.

Figure 3 - Uncontrolled Population Explosion
'Oru Nava Jyothis'

Scale Y - axis - Five Adult learners = 20 cm
X - axis - Places

Male
Female



II. Implementation of the strategy 'AIDS - The silent killer

1. Introduction

The strategy 'AIDS - The Silent Killer' was implemented in a village named Chirakkal of the Kannur district. The researcher selected firstly Kannur district because as per the data of State AIDS Cell, it is revealed that in the Kannur district none of the female was infected with this disease because they believed in 'Prevention is better than cure'. The selection was random-based. Chirakkal village has 14 wards. The village/Panchayat has total population of 39,838 out of this 19,370 were male and 20,468 were female. In the male group 97.4% and 90.44% female were literate (Total 93.92%) (1991 census).

2. Implementation

The announcement of the programme was made through the Grama Sabhas of this village and the date and venue were announced - (Rajas U.P. School, Chirakkal at 4. p.m. on Sunday 18th October, 1999).

3. Sample

Sixty eight locals participated in the programme. Out of this 20 male and 32 female and 16 children. Total of 52 adult learners.

4. Tools used

1. Strategy: 'AIDS - The Silent Killer' which deals with the awareness of the spread of AIDS in the form of street play.

2. Attitude Scale - to measuring the attitude towards the social issue, ie., Spread of AIDS.

5. Pre-test

Attitude Scale were distributed to all the participants and the researcher himself read out all the statements and requested them to fillup the attitude scale and collected after half an hour.

6. Treatment

Then the programme was introduced by the researcher keeping in mind the rules of the Advanced Organizer Model.²⁹ The researcher explained about the drastic nature of Cholera. Various press cutting, slides, etc. were presented before the audience. Their anxiety about the disease was increased.

When the anxiety and curiosity of the audience was at the zenith, the researcher presented the strategy - 'AIDS - The Silent Killer' in the form of a street drama by a team of street drama players. On the close of the play researcher initiated a discussion regarding the strategy to make the adult learners aware of the AIDS. By recollecting them the advance organiser - presented Cholera - photographs, paper cuttings, such informations about cholera and AIDS displayed to this group and asked them to compare these two diseases.

29. Ibid., pp.181-95.

Now the researcher passed on to point out to the adult learners about the strategic disease – AIDS – and described them about the symptoms and causes of the disease and finally reminded them about the preventive measures. Then discussion was open to all about the strategy and the ‘advance organiser’. After the discussion asked them to explain about the information they had acquired from this programme. Also asked some others, about their own experience of similar nature and let them to say about the intention of the programme and their acquisition of knowledge about the disease.

7. Post-test

After the discussion about the intention of the programme the same attitude scale was again supplied to the same adult learners (52 adult learners) and collected it getting them filled in after thirty minutes.

The same work was done in Elamkunnapuzha village of Ernakulam district with a sample of 48 adult learners (26 male and 22 female). Thus the Rural total sample comes to 100 adult learners (46 male and 54 female). In Pathanamthitta municipality of Pathanamthitta district with a sample of 46 adult learners (20 male and 26 female) and in Tirur municipality of Malappuram district with a sample of 54 adult learners (30 male and 24 female). Thus the semi-urban total sample comes to 100 adult learners (50 male and 50 female). In Thiruvananthapuram Corporation Ward three with a sample of 53 adult

learners (20 male and 33 female) and in Thiruvananthapuram corporation ward forty two with a sample of 49 adult learners (29 male and 20 female). Thus the urban total sample comes to 102 adult learners (49 male and 53 female).

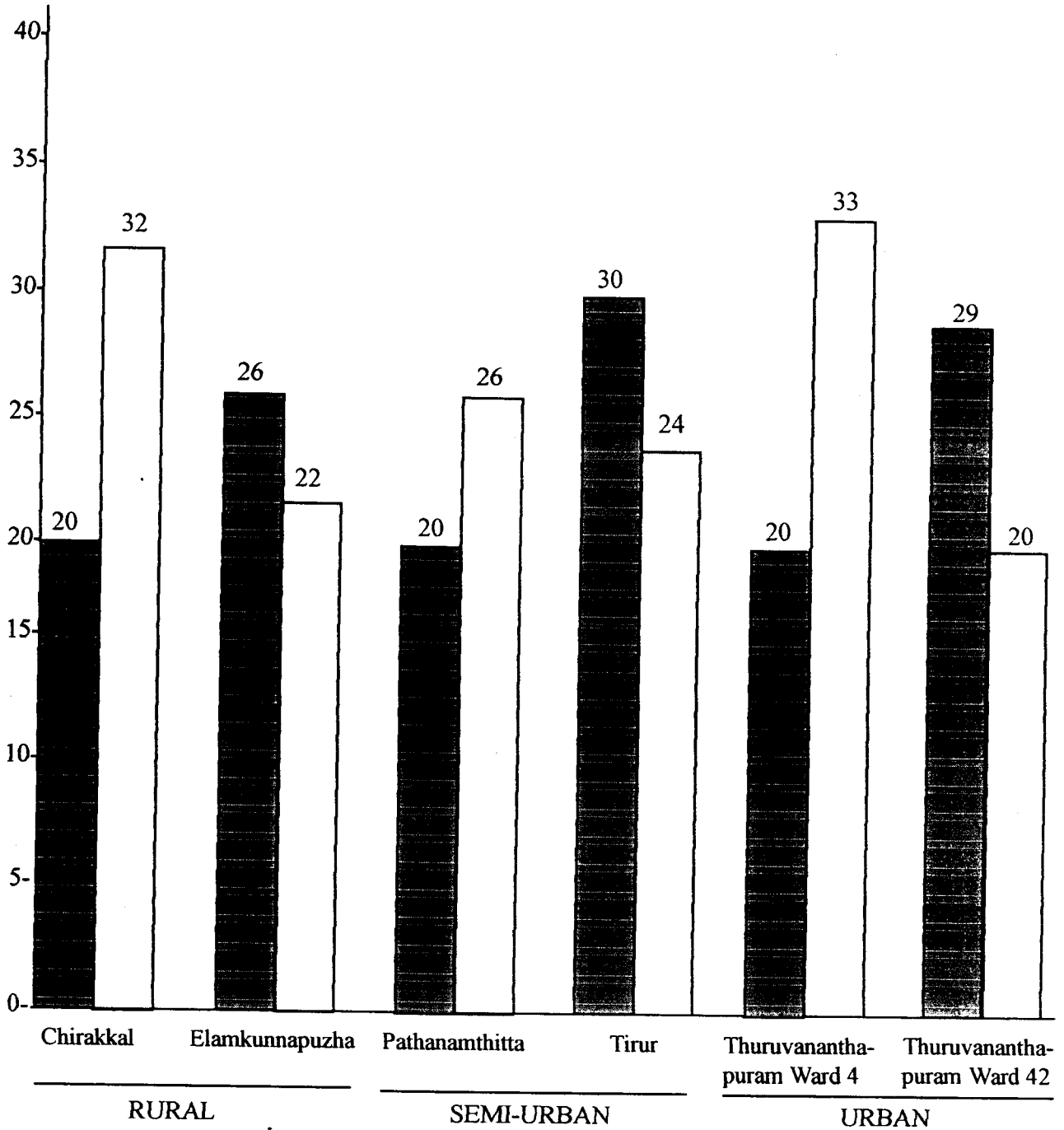
The samples are given in figure 4.

So a total sample of 302 adult learners (145 male and 157 female) were selected for conducting the study on the strategy 'AIDS - The Silent Killer' which deal with dreadful disease AIDS.

Figure 4 - AIDS - The Silent Killer - Street Play

Scale Y - axis - Five Adult learners = 20 cm
 X - axis - Places

Male
 Female



III. Implementation of the strategy - Oru Puthiya Chakravalom - Alcoholism

1. Introduction

This strategy ' Oru Puthiya Chakravalom' was implemented in the Pathanamthitta Municipality (Ward number 23) of Pathanamthitta district. The selection was randomly based. The total population of this ward is 1572 out of these 734 are males and 838 females. The literacy rate of this ward is 90%.

The researcher gave prime importance to the Pathanamthitta district because liquor tragedy happened in almost all the neighbouring districts of Pathanamthitta. This district is much prone to the same tragedy because this district is hilly and abundant with forests. All these factors strongly indicate such an eventuality.

2. Implementation

The announcement of the programme was made through posters and press release. Thus the data and venue was announced (S.R.V. U.P. School, Azhoor) at 4.00 p.m. on Sunday the 8th November 1999.

3. Sample

One hundred and eight locals participated in this programme. Out of this twenty eight male and twenty five female adult learners and the rest were adolescent children. Total 53 adult learners.

4. Tools Used

(i) Strategy : 'Oru Puthiya Chakravalam' which deals with the impact of alcoholism in the form of Vilpattu.

(ii) Attitude Scale: to measuring the attitude towards the social issue, ie. Impact of 'Alcoholism.

5. Pre-test

At 4.00 p.m. on the proposed date the researcher issued the attitude scale to the fifty two participants and read it out himself and then requested them to fill up the same and collected back the same after half an hour.

6. Treatment

At about 4.45 p.m. the researcher introduced the strategy 'Oru Puthiya Chakravalam' in the form of Vilpattu which was performed by the help of a professional vilpattu troupe. Keeping in mind the 'rules of Jurisprudential Model'.³⁰ After the programme the adult learners reviewed the facts that had happened at Vypin of Ernakulam and at Paziyoor of Thiruvananthapuram district. Twelve photographs of victims of tragedy and fifteen paper cuttings on this incident were exhibited. After that explained about the motivation behind such incidents. Also explained all about the losses and impact on the families.

30. Ibid., pp.73-91.

By this description the adult learners analysed the impact of alcoholism as a public issue and then, discussion about the public issue – alcoholism – was opened. When the discussion about this strategy was in progress conflicting views emerged. Various questions regarding the factual positions were brought forward for discussion.

When a number of questions were raised about the strategy each and every participating adult learners expressed their own opinions and their views about the problem presented in the strategy.

After expressing the views of each and every one the desirable and undesirable impacts of alcoholism were enumerated. Finally banning of alcohol was clarified with the example cited in the strategy.

After this reasons for the various views about the impact of alcoholism was analysed. At the end the factual assumption behind the strategy – Oru Puthiya Chakravalom’ was identified and its relevance in the present day world was determined.

7. Post-Test

The implementation and the discussion came to a close by 6.00 pm. Just after completing this programme and disussion the researcher distributed the attitude scale to the same adult learners and collected the duly filled attitude scale after thirty minutes.

The same work was done in Tirur Municipality of Malappuram district with a sample of 51 adult learners (25 male and 26 female). Thus the rural total sample comes to 104 adult learners (53 male and 51 female). In Elamkunnappuzha village of Ernakulam district with a sample of 52 adult learners (26 male and 26 female) and in Chirakkal village of Kannur district with a sample of 53 adult learners (31 male and 22 female). Thus the rural total sample comes to 105 adult learners (57 male and 48 female). In Thiruvananthapuram corporation, ward three, the sample was 51 adult learners (20 male and 31 female) and in Thiruvananthapuram corporation ward forty two 50 adult learners (30 male and 20 female). Thus the urban total sample comes to 101 adult learners (50 male and 51 female).

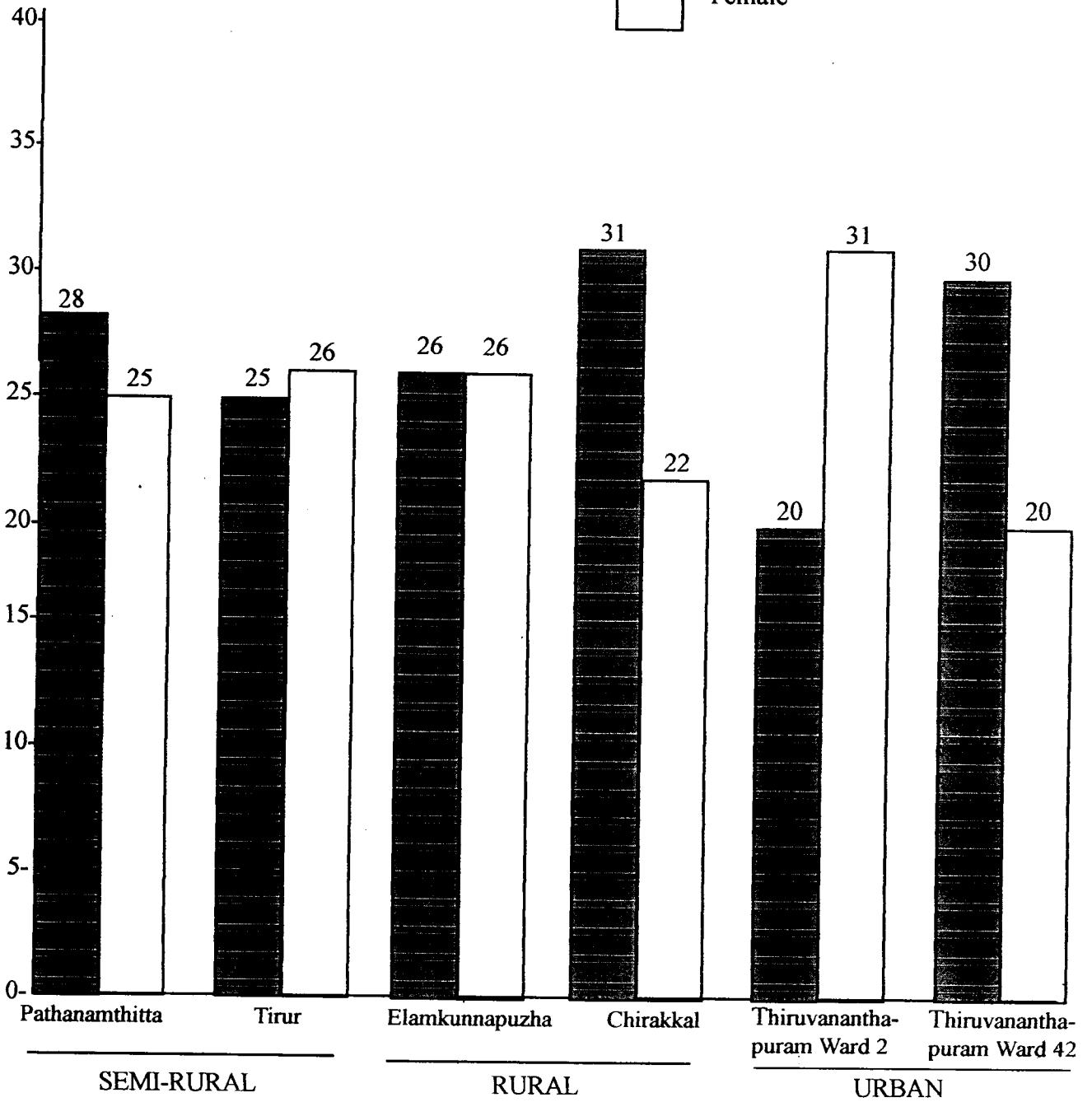
The samples are given in figure 5.

So a total sample of 310 adult learners (160 male and 150) female were selected for conducting the study on the strategy 'Oru Puthiya Chakravalom' which deals with the crushing effect of Alcoholism.

Figure 5 -Alcoholism "Oru Puthiya Chakravalom"

Scale Y - axis - Five Adult learners = 20 cm
 X - axis - Places

Male
 Female



IV. Implementation of the strategy - Mohachitha

1. Introduction

The strategy 'Mohachitha' was implemented in the Thiruvananthapuram corporation ward number 42 of Thiruvananthapuram district. The selection is random based.

Being the largest corporation of Kerala the Thiruvananthapuram corporation has 50 wards. The researcher selected the Sree Varaham Ward in Thiruvananthapuram where women torture, dowry torture and dowry death are more than in other districts of Kerala (Kerala Vanitha Commission, 1998).

The researcher gave prime importance in selecting Sree Varaham ward due to the lack of socio-cultural organisation and also due to the snailing library activity. The economic status of the people of Sree Varaham ward is below average. So most of them may not be getting the adequate educational facilities. The total population of this ward is 10,607 (5,243 male and 5,364 female).

2. Implementation

The announcement of the programme was made through press release, announcement and personal contacts. The data and venue was announced at 3.30 p.m. on Sunday the November 1998 at Sree Varaham Service Group Library Hall. Sree Varaham ward 3, Thiruvananthapuram. Ninety three locals participated.

3. Sample

Out of the ninety three participants twenty male and thirty three female adult learners and the rest were children. Total fifty three adult learners.

4. Tools used

1. Strategy: 'Mohachitha' which deals with the evil impact of the practice of dowry in the form of Kathaprasangam.
2. Attitude Scale: to measuring the attitude towards the social issue, ie. Practice of Dowry.

5. Pre-test

On the proposed date and time the researcher distributed the attitude scale to the 53 participants (20 male and 33 female) excluding the children and read it out himself and then requested them to fill up the same and collected back after half an hour.

6. Treatment

After getting the attitude scale filled the researcher the topic and the concepts underline the strategy - 'Mohachitha'. Then gave an overview of story keeping in mind the 'rules of Social Simulation Model (SSM).³¹ After the explanation the stage for enacting the strategy was settled and roles were assigned to the troupe. Practising of the session was done a week earlier to this

31. Ibid., pp. 355-70.

programme. Since the implementation was done a week earlier to the programme and it was conducted with the help of a professional troupe instead of selecting actors from the participants, as used in the simulation model.

After setting the stage, the strategy was carried out. All the participants listened to the Kathaprasangam with whole heartedness and actively participated in obtaining the feed back information during the interval period and at the end of the session. During the feed back information interval, clarifications on the strategy also were made by the researcher.

At the end of this session the events and perception dealt in this strategy were summarised. The theme presented through Kathaprasangam was made comparable to the real world situation by the adult learners and an open discussion on this was carried out.

7. Post-test

The programme and the discussion came to a close by 5.45 p.m. Then the researcher supplied the same attitude scale which was supplied prior to the implementation of the programme to the same participants and collected the duly filled up attitude scale.

The same work was done in ward number 42 of Thiruvananthapuram corporation with a sample of 47 adult learners (27 male and 20 female). Thus the rural total sample comes to 100 adult learners (47 male and 53 female). In

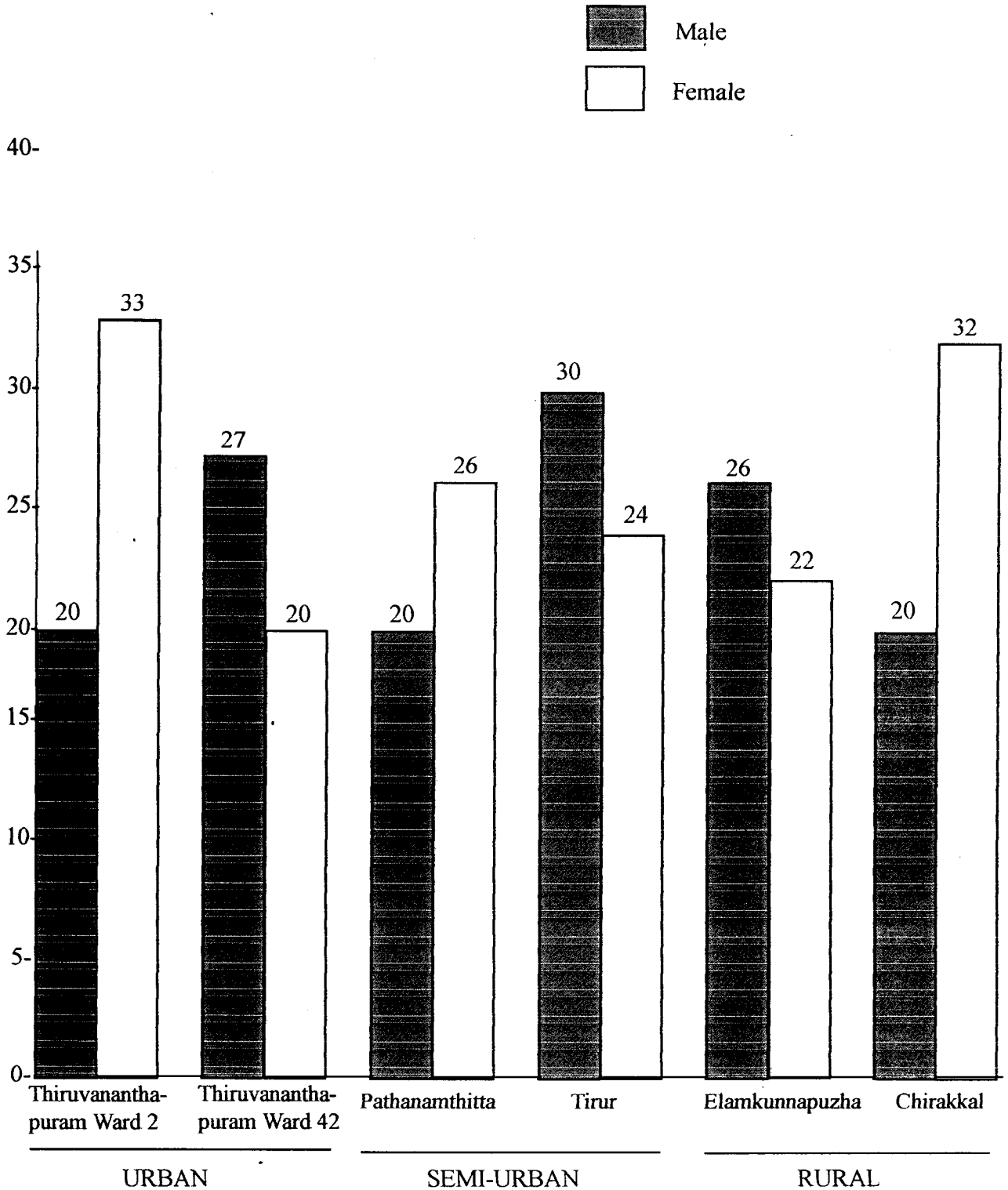
Pathanamthitta municipality of Pathanamthitta district the programme was conducted with a sample of 46 adult learners (20 male and 26 female) and in Tirur municipality of Malappuram district with a sample of 54 adult learners (30 male and 24 female). Thus the semi-urban total sample comes to 100 adult learners (50 male and 50 female). In Elamkunnappuzha village of Ernakulam district sample was 48 adult learners (26 male and 22 female) and in Chirakkal village of Kannur district 52 adult learners (20 male and 32 female). Thus the urban total sample comes to 100 adult learners (46 male and 54 female).

The samples are given in figure 6.

So a total sample of 300 adult learners (143 male and 157 female) were selected for conducting the study on the strategy - Udbothanam 'Mohachitha' which deals with the atrocities on women folk like bide burning etc.

Figure 6 - Practice of Dowry - Mohachitta

Scale Y - axis - Five Adult learners = 20 cm
 X - axis - Places



V. Implementation of the strategy - 'Samadhanam' (Peace)

1. Introduction

The strategy 'Samadhanam' (peace) was implemented in a village named Elamkunnappuzha of the Kochi taluk in Ernakulam district. The selection was random based. The village has a total population of 24,073, out of which 11,792 were male, 12,281 were female. In the male group 10,094 and 10,118 female were literate.

2. Implementation

The announcement of the programme was made by means of notices, posters and through personal contacts by visiting of a number of houses of this village with the help of voluntary organisations. The date and venue: at 3.00 p.m. on Saturday, 26th December, 1998 at Sacred Heart U.P. School, Karthedum, Malippuram post, Ernakulam district.

3. Sample

Seventy six locals participated. Out of this 24 male, 30 female and rest were children. Total of 54 adult learners.

4. Tools used

1. Strategy: 'Samadhanam' (peace) which deals with social disharmony in the form of Drama.

2. Attitude scale to measuring the attitude towards the social issue, ie. Social disharmony.

5. Pre-test

Attitude scales were distributed to 54 adult learners only (children were excluded) and the researchers himself read out all the statements and then requested them to fill up the attitude scale and then collected it after half an hour.

6. Treatment

The programme was introduced by the researcher with the help of recent incident on 'peace', i.e., about the war between Iraq and Kuwait and the role taken by the United Nations Organisation (UNO) keeping in mind the rules of Role Playing Model.³² When this case was narrated the group was alerted. After that the adult learners imagination about the situation in Iran and Kuwait was discussed and they were enlightened to a great extent. A film for twenty minutes on the same war was also screened. At the end of the movie most of the adult learners were reminded of the role played by 'Angathan' (son of Bali) in *Ramayana*. After that question were asked by the researcher to make the learners to think about the strategy and waited for the responses.

Members to give life to the strategy were selected from among the participants (the selection was made on the basis of talent showed by the adult

32. Ibid., pp. 53-72.

learners – their group was already selected at the time of house visit by the researcher as a part of announcement of this programme. They were trained before the implementation of this programme on this date, ie. On 28th November 1998. At the time of selection itself the adult learners were described about the various characters and what they have to do. The roles were given to those persons who were actively involved in this problem to be explored.

Stage setting was designed and the role players selected were briefed the scenes when the line of action was identified and a general setting was visualised by the researcher. The participants felt enough confidence to go ahead with the project.

When the stage setting was completed the observers, ie., the adult learners were asked to take their seats and requested them go ahead with play with sincerity and involve with the strategy. When the adult learners curiosity was aroused the play took shape. In the first enactment the role player simply established the events and roles. After the first enactment, discussion and evaluation followed. The discussion was mainly focussed on the different interpretations and views about the roles. Slowly the discussion touched up on the theme of the strategy.

Again the play was re-enacted on the basis of discussions carried out after the first enactment. Here the role players were not changed.

When the play was over again discussion about the re-enactment and its evaluation were carried out. Various questions and various suggestions emerged from in this discussion. Then the researcher asked the adult learners about the theme of the strategy and the consequences in future. Much answers were presented by the adult learners. The adult learners presented their experiences on the theme. They were made to react to the theme and much was expected from them regarding present day life and similar problems and situations. The programme was concluded at 6.00 pm.

7. Post-test

After the programme and the discussion on the strategy, ie. Samadhanam (peace) the same attitude scale supplied before the start of the play was again supplied to the same adult learners and collected after being duly filled.

The same work was carried out in Chirakkal village of Kannur district with a sample of 46 adult learners (20 male and 26 females). Thus the rural total sample come to 100 adult learners (44 male and 56 female). In Tirur municipality of Malappuram district it was carried with a sample of 47 adult learners (27 male and 20 female) and in Pathanamthitta municipality of Pathanamthitta district with a sample of 53 adult learners (23 male and 30 females). Thus the semi urban total sample comes to 100 adult learners (50 male and 50 female). In Thiruvananthapuram corporation ward three the sample was 50 adult learners (30 male and 20 female) and in Thiruvananthapuram

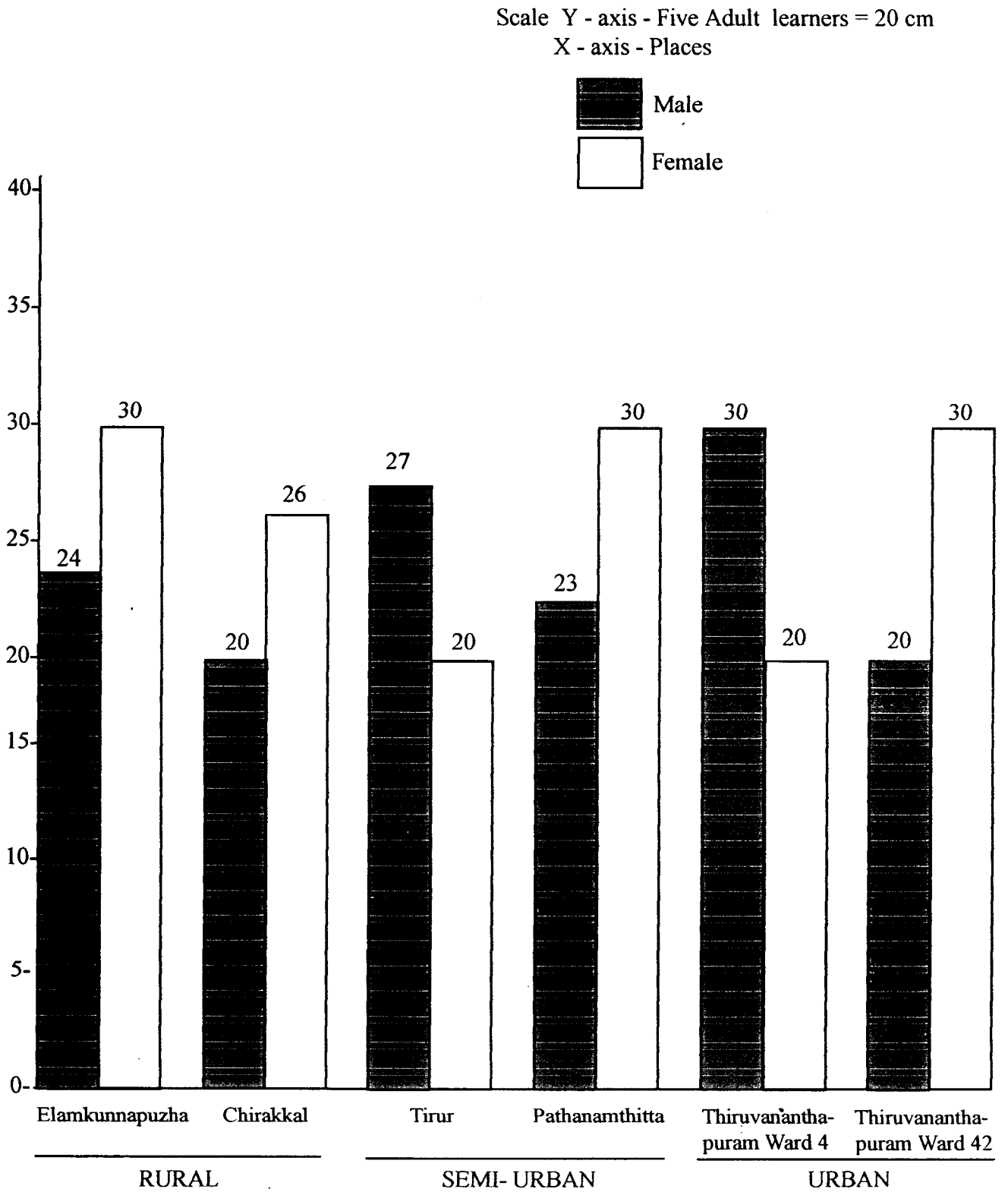
corporation ward forty two with a sample of 50 adult learners (20 male and 30 female). Thus the urban total sample comes to 100 adult learners (50 male and 50 female).

The samples are given in figure 7.

So a total sample of 300 adult learners (144 male and 156 female) were selected for conducting the study on the strategy - Samadhanam - which deals with the high value in the human minds resulting in world wide peace.

Finally a total sample of 1510 adult learners (733 male and 777 female) were selected for conducting the five prepared strategies in five districts of Kerala. Out of this there were 298 adult learners (141 male and 157 female) for uncontrolled population explosion, 302 adult learners (145 male and 157 female) for spread of AIDS, 310 adult learners (male 160 and female 150) for Alcoholism, 300 adult learners (143 male and 157 female) for practice of dowry and 300 adult learners (144 male and 156 female) for world wide social disharmony.

Figure 7 - Social Harmony "Samadhanam"



STAGE THREE: Statistical Techniques

The statistical techniques used for the analysis of data in the present study are as under:

“For comparing the mean attitude scores on pre-post test separately for the five strategies and to compare mean attitude score group-wise (male, female, urban, semi-urban and rural) the correlated ‘t’ test was employed.

**EMPIRICAL STUDIES FOR DESIGNING AND TESTING OUT
SOME FOLK-ART FORMS FOR CONSCIENTISING
ADULT LEARNERS IN KERALA**

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P.M.D.in Adult and Cont: Edn.

Thesis
submitted for the award of the degree of
DOCTOR OF PHILOSOPHY
in Education

DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES
UNIVERSITY OF CALICUT
2001

PRESENTATION AND INTERPRETATION

PRESENTATION AND INTERPRETATION

The major purpose of the present study is to design and to test out some folk art forms for conscientising adult learners in Kerala. With a view to achieving this aim the critical areas in which the adult learners are to be identified and appropriate conscientisation strategies using the folk art forms, Ottanthullal, Street dramas, Vilpattu, Kathaprasangam and drama have to be developed. In order to find out the efficacy of five conscientisation strategies used in this study necessary data were collected by administering standard tools to be representative final sample of 1510 adult learners (733 male and 777 female) from rural, semi-urban and urban areas of various districts of Kerala. The quantified data were analysed and interpreted.

1. Identification of critical area for conscientisation of adult learners

Using the interview schedule data were collected from the experts in the concerned fields. The data are given below.

Table 16

Percentage of priority-wise distribution of social issues analysed by educational experts

Sl.No.	Social issues	Percentage of area
1.	Alcoholism	75.00
2.	Spread of AIDS	66.67
3.	Child Labour	50.00
4.	Crime	41.67

5.	Environmental pollution	50.00
6.	Social Disharmony	66.67
7.	Uncontrolled Population Explosion	83.33
8.	Poverty	50.00
9.	Unemployment	50.00
10.	Practice of Dowry	91.67

Educational experts give top priority i.e. 91.6% to Practice of Dowry, 83.33% to Uncontrolled Population Explosion, 75% to Alcoholism, 66.67 to Social Disharmony and Spread of AIDS and 50% to Environmental Pollution, Child Labour, Poverty and Unemployment. Only 41.61% were in favour giving priority to social issues of Crime.

Table 17

Percentage of priority-wise distribution of social issues analysed by medical professionals

Sl.No.	Social issues	Percentage of area
1.	Alcoholism	83.33
2.	Spread of AIDS	91.67
3.	Child Labour	50.00
4.	Crime	41.67
5.	Environmental pollution	58.33
6.	Social Disharmony	83.33
7.	Uncontrolled Population Explosion	75.00
8.	Poverty	58.33
9.	Unemployment	50.00
10.	Practice of Dowry	66.67

In the case of medical professionals 91.67% showed priority to the issues of the Spread of AIDS, 83.33% to Social Disharmony and Alcoholism, 75% to Uncontrolled Population Explosion, 66.67% to the Practice of Dowry, 58.33% to Environmental Pollution and Poverty, 50% to Child Labour and Unemployment and 41.67% to crime.

Table 18

Percentage of priority-wise distribution of social issues analysed by politicians

Sl.No.	Social issues	Percentage of area
1.	Alcoholism	75.00
2.	Spread of AIDS	66.67
3.	Child Labour	41.67
4.	Crime	33.33
5.	Environmental pollution	50.00
6.	Social Disharmony	75.00
7.	Uncontrolled Population Explosion	83.33
8.	Poverty	41.67
9.	Unemployment	33.33
10.	Practice of Dowry	58.33

Among politicians 83.33% gave priority to the issues of Uncontrolled Population Explosion, 75% to Alcoholism and Social Disharmony, 66.67% to Spread of AIDS, 58.33% to Practice of Dowry, 50% to Environmental Pollution, 41.67% to Child Labour and Poverty, only 33.33% to Crime and Unemployment.

Table 19

Percentage of priority-wise distribution of social issues analysed by sociologists

Sl.No.	Social issues	Percentage of area
1.	Alcoholism	91.67
2.	Spread of AIDS	83.33
3.	Child Labour	58.33
4.	Crime	75.00
5.	Environmental pollution	58.33
6.	Social Disharmony	83.33
7.	Uncontrolled Population Explosion	91.67
8.	Poverty	66.67
9.	Unemployment	50.00
10.	Practice of Dowry	91.67

91.67% sociologists considered the Practice of Dowry, Uncontrolled Population Explosion and Alcoholism as the major problems. 83.33% gave priority to the Spread of AIDS and Social Disharmony, 75% to Crime, 66.67% to Poverty, 58.33% to Child Labour and Environmental Pollution and 50% to Unemployment.

Table 20

Percentage of priority-wise distribution of social issues analysed by social workers

Sl.No.	Social issues	Percentage of area
1.	Alcoholism	83.33
2.	Spread of AIDS	91.67
3.	Child Labour	75.00
4.	Crime	75.00
5.	Environmental pollution	66.67

6.	Social Disharmony	83.33
7.	Uncontrolled Population Explosion	83.33
8.	Poverty	75.00
9.	Unemployment	75.00
10.	Practice of Dowry	91.67

Out of the social workers selected 91.67% were for giving priority to the issues of Spread of AIDS and Practice of Dowry, 83.33% to Alcoholism, Social Disharmony and Uncontrolled Population Explosion, 75% to Child Labour, Crime, Poverty and Unemployment. Only 66.67% insisted on giving priority to Environmental Pollution.

Table 21

Percentage of priority area of selected social issues

Sl. No.	Category	% of social issues				
		Uncontrolled Population Explosion	Spread of AIDS	Alcoholism	Practice of Dowry	Social Disharmony
1	Educational Experts	83.33	66.67	75.00	91.67	66.67
2	Medical Professionals	75.00	91.67	83.33	66.67	83.33
3	Politicians	83.33	66.67	75.00	58.33	75.00
4	Sociologists	91.67	83.33	91.67	91.67	83.33
5	Social workers	93.33	91.67	83.33	91.67	83.33

Here the researcher selected five from the ten prevalent social issues in the society. From the interview schedule finally the researcher selected five major issues on the basis of the views of selected persons of various categories listed above giving top priority.

fields. These themes selected are very familiar and common in our society and will exist for years to come. So the themes are couched in the folk art forms like Ottanthullal, Street drama, Vilpattu, Kathaprasangam and Drama with the assistance of the experts on folk art forms. Modification on the strategies were made with the help of language experts also. Finally five conscientisation strategies were developed.

3(i). Significance of the prepared strategy “Oru Nava Jyothis” in the form of Ottanthullal which deals with the impact of Uncontrolled Population Explosion

The said hypothesis related to the significance of the prepared strategy “Oru Nava Jyothis” in the form of Ottanthullal which deals with the impact of Uncontrolled Population Explosion was formulated. The data related to the hypothesis were analysed and employed for ‘t’ test analysis. The results were presented in Table 22.

Table 22

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Adult Learners – Uncontrolled Population Explosion

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	‘t’ value	Level of significance
Pre-test	101.11	32.49	298	0.80	1.16	7.88	0.01
Post test	92.00	30.36					

From the table 22 it can be seen that when the pre-test and post-test scores were compared for mean difference, the mean value in the pre-test is 101.11 with a SD of 32.49 and the mean value in the post-test is 92.00 with a SD of 30.36. Thus the 't' value is 7.88 (df 297). Since $7.88 > 2.58$, the table value for 0.01 level of significance, it may be concluded that the application of folk art form—Ottanthullal—has brought about significant difference in the attitude of the total adult learners.

The same test was applied separately on male and female adult learners. The results are given in table 23 and table 24.

Table 23

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	102.80	32.16	141	0.83	1.53	6.15	0.01
Post test	93.37	30.19					

In the case of male adult learners the mean value in respect of the pre-test is 102.80 with a SD of 32.16 and in respect of the post-test is 93.37 with a SD of 30.19. So the 't' value is 6.15 (df 140) since $6.15 > 2.58$ the table value it is relevant at 0.01 level of significance.

Table 24

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	99.60	32.82	157	0.77	1.71	5.15	0.01
Post test	90.78	30.56					

In the case of female adult learners the mean value of the pre-test is 99.60 with a SD of 32.82 and the post test is 90.78 with a SD of 30.56. The t value is 5.15 (df 156). Since $5.15 > 2.58$, the table value is relevant at 0.01 level of significance.

As in the case of the total sample of adult learners, significant positive different in favour of the effect of folk art form—Ottanthullal—is true with regard to both male and female.

From the above it is found clear that the main hypothesis, i.e., folklore technique has maximum efficacy in changing the attitude towards crucial social issues - Uncontrolled Population Explosion. So this hypothesis was accepted.

In the case of male and female adult learners (table 23 and table 24) showed a positive attitude towards Uncontrolled Population Explosion. So the

sub-hypothesis, i.e.. The select conscientisation programme - Ottanthullal - will improve significantly the attitude of the adult learners (Male and Female) towards Uncontrolled Population Explosion was not rejected.

Table 25

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	109.30	35.58	93	0.81	2.23	5.96	0.01
Post test	96.00	33.35					

From the table 25 it can be seen when the pre and post-test scores were compared for mean difference, the mean value for pre-test is 109.30 with a SD of 35.58 and the mean value for post-test is 5.96 (df 92). Since 5.96 > 2.58 the table value for 0.01 level of significance, it may be concluded that the application of folk art form - Ottanthullal - has brought about significant difference in the attitude of the rural adult learners.

The findings the same test was applied separately for male and female rural adult learners. The result are given in Table 26 and table 27.

Table 26

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	118.51	36.55	37	0.82	3.58	4.20	0.01
Post test	103.46	35.63					

As regards the rural male adult learners the mean value in respect of the pre-test is 118.51 with a SD of 36.55 and relating to post-test is 103.46 with a SD of 35.63. Thus the 't' value is 4.20 (df 36). Since $4.20 > 2.58$, the table value is significant.

Table 27

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	103.21	33.89	56	0.79	2.87	4.24	0.01
Post test	91.07	31.10					

In the case of rural female adult learners the mean value for pre-test is 103.21 with a SD of 33.89 and the mean value for post test is 91.07 with a SD of 31.10. Thus the 't' value is 4.24 (df 55). Since $4.24 > 2.58$ the table value for 0.01

level of significance, the application of folk art form has brought about a significant difference in the attitude of rural female adult learners.

As in the case of the rural adult learners, significant positive difference in favour of the effect of the folk art form—Ottenthullal—is true with regard to both male and female.

From the above it was clear that the main hypothesis, i.e., Folk lore technique have maximum efficacy in changing the attitude of rural adult learners towards crucial issues Uncontrolled Population Explosion. So the main hypothesis was accepted.

In the case of male and female rural adult learners (table 26 and table 27) showed a positive attitude towards Uncontrolled Population Explosion. So the hypothesis, i.e., the select conscientisation programme—Ottanthullal—will improve significantly the attitude of the adult learners (Male and female) towards Uncontrolled Population Explosion was not rejected.

Table 28

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	103.36	29.04	115	0.72	2.05	3.97	0.1
Post test	95.22	28.73					

From the table 28 it can be seen when the pre and post-test scores were compared for mean difference; the mean value for pre-test is 103.36 with a SD of 29.04 and the mean value for post-test is 95.22 with a SD of 28.73. Thus the 't' value is 3.97 (df 144). Since $3.97 > 2.58$ the table value for 0.01 level of significance, it maybe inferred that the application of folk art—Ottenthullal—has brought about significant difference in the attitude of the semi-urban adult learners.

The findings the same tent was applied separately for semi-urban male and female adult learners. The results are given in Table 29 and Table 30.

Table 29

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	98.09	22.89	55	0.75	2.38	3.30	0.01
Post test	90.22	26.00					

In the case of the semi urban male adult learners the mean value for pre-test is 98.09 with a SD of 22.89 and the mean value for post-test is 90.22 with a SD of 26.00. Thus the t value is 3.30 (df 54). Since $3.30 > 2.58$ the table value for 0.01 level of significance, it is found that the folk art form Ottanthullal would

invariably bring significant positive difference in the attitude of semi-urban male adult learners.

Table 30

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	108.18	33.78	60	0.69	3.28	2.56	0.05
Post test	99.80	30.52					

In the case of semi-urban female adult learners the mean value for pre-test is 108.18 with a SD of 33.78 and the mean value for post-test is 99.80 with a SD of 30.52. Thus the 't' value is 2.56 (df 59). The t value of 2.56 > 1.96, the table value, is relevant at 0.05 level of significance. As in the case of semi-urban adult learners, significant positive-difference in favour of the effect of the folk art form – Ottanthullal-is true with regard to male and female.

From the above it was clear that the first main hypothesis, i.e., Folklore technique have maximum efficiency in changing the attitude of adult learners towards crucial social issues of Uncontrolled Population Explosion. So the main hypothesis was accepted.

In the case of male and female semi-urban adult learners (table 29 and table 30) showed a positive attitude towards Uncontrolled Population

Explosion. So the sub-hypothesis, i.e.. the select conscientis+ation programme – Ottanthullal – will improve significantly the attitude of adult learners (male and female) towards Uncontrolled Population Explosion was accepted.

Table 31

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	89.79	30.01	90	0.88	1.50	4.00	0.01
Post test	83.77	27.76					

From the table 31 it could be seen when the pre and post test scores were compared for mean difference, the mean value of the pre-test is 89.79 with a SD of 30.01 and of the post test is 83.77 with a SD of 27.76. Thus the 't' value is 4.00 (df 89). Since $4 > 2.58$ the table value at 0.01 level of significance, it may be concluded that the application of folk art form - ottanthullal – has brought about significant difference in the attitude of the urban adult learners.

Te findings the same test was applied separately for urban male and female adult learners. The results are given table 32 and table 33.

Table 32

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	96.22	34.13	49	0.90	2.14	3.24	0.01
Post test	89.29	28.96					

In the case of the urban male adult learners the mean value relating to the pre-test is 96.22 with a SD of 34.13 and in the post-test is 89.29 with a SD of 28.96. The 't' value is 3.24 (df 48). As $3.24 > 2.58$, the table value is significant at 0.01 level.

Table 33

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	82.10	22.24	41	0.84	2.10	2.35	0.05
Post test	77.17	25.02					

In the case of the urban female adult learners the mean value of the pre-test is 82.10 with a SD of 22.24 and of the post-test is 77.17 with a SD of 25.02. Thus the 't' value is 2.35 (df 40). Since the t value of 2.35 < 2.58, the table value, it is insignificant.

As in the case of the urban adult learners, significant positive difference in favour of the effect of the folk art form—Ottanthullal—is true with regard to male and female adult learners.

From, the above it was found true that the main hypothesis, i.e., Folklore technique has maximum efficacy in changing the attitude of adult learners towards social issues—Uncontrolled Population Explosion. So the main hypothesis has been accepted.

In the case of male and female urban adult learners (table 32 and table 33) showed a positive attitude towards Uncontrolled Population Explosion. So the sub hypothesis, i.e. The select conscientisation programme—Ottanthullal—will improve significantly the attitude of the adult learners (male and female) towards Uncontrolled Population Explosion has not been rejected.

In view of the above it was clear that the folk lore technique—Ottanthullal—could create a positive attitude on the total adult learners. While viewing separately, the male and female of the adult learners, both were found significant. In the case of adult learners of rural, semi-urban and urban areas all

were found significant. Through the adult learners sex wise (Male and female) in the rural male and female, semi-urban male, urban male were significant at 0.01 level semi-urban female and urban female were found significant only at 0.05 level.

3(ii). Significance of the prepared strategy "AIDS–The Silent Killer" in the form of street drama which deals with the awareness of Spread of AIDS

The said hypothesis related to the significance of the prepared strategy "Aids– The Silent Killer" in the form of street drama deals with the awareness relating the Spread of AIDS was formulated. The data related to the hypothesis have been analysed and employed for 't' test analysis. The results are presented in Table 34.

Table 34

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Adult Learners – Spread of AIDS

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	87.83	26.95	302	0.77	1.04	7.96	0.01
Post test	79.60	26.03					

From the table 34 it can be seen that when the pre-test and post-test scores were compared for mean difference, the mean value in the pre-test is 87.83 with a SD of 26.95 and in the post-test is 79.60 with a SD of 26.03. Thus the 't' value is 7.96 (df 301). Because the t value of 7.96 > 2.58, the table value, at 0.01 level of significance, it may be concluded that the application of folk art form—Street drama—has significant positive influence in the attitude of the total adult learners.

The findings the same test was applied separately for male and female adult learners. The results are given table 35 and table 36.

Table 35

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	84.57	25.53	145	0.85	1.11	5.13	0.01
Post test	78.86	23.57					

In the case of male adult learners the mean value obtained in the pre-test is 84.57 with a SD of 25.53 and in the post-test is 78.86 with a SD of 23.57. Thus the 't' value is 5.13 (df 144). The 't' value of 5.13 > 2.58, the table value at 0.01 level of significance.

Table 36

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	90.85	27.94	157	0.72	1.62	6.27	0.01
Post test	80.28	28.17					

As regards to female adult learners the mean value of the pre-test is 90.85 with a SD of 27.94 and of the post test is 80.28 with a SD of 28.17. So the 't' value is 6.27. (df 156). The t value of 6.27 > 2.58 the table value at 0.01 level of significance.

As in the case of the total sample of adult learners, significant positive difference in favour of the effect of folk art form—Street drama—is found true with regard to both male and female.

From the above it is clear that the group Folklore technique has utmost efficacy in changing the attitude of the adult learners towards crucial social issues like Spread of AIDS. So this hypothesis has been proved and accepted.

In the case of male and female adult learners (table 35 and table 36) showed a positive attitude against the Spread of AIDS. No doubt that the sub

hypothesis, i.e., the select conscientisation programme – street drama – will improve significantly the attitude of the adult learners (male and female) against the Spread of AIDS has also been accepted.

Table 37

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	85.96	28.57	100	0.86	1.44	4.86	0.01
Post test	78.97	24.65					

From the table 37 it can be seen when the pre and post-test scores were compared for mean difference; the mean value in the pre-test is 85.96 with a SD of 28.57 and of the post-test is 78.97 with a SD of 24.65. Hence the 't' value is 4.86 (df 99). Since $4.86 > 2.58$ the table value at 0.01 level of significance, it may be concluded that the application of folk art form – street drama – has in variably brought about significant positive difference in the attitude of the rural adult learners.

The findings, the same test was applied separately for rural male and female adult learners. The results are given in Table 38 and table 39.

Table 38

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	83.52	27.77	46	0.89	1.86	3.12	0.01
Post test	77.72	26.72					

In the case of rural male adult learners the mean value obtained in the pre-test is 83.52 with a SD of 27.77 and in the post-test is 77.72 with a SD of 26.72. The 't' value is 3.12 (df 45). As $3.12 > 2.58$ of the table value it is significant.

Table 39

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	88.04	29.33	54	0.85	2.15	3.73	0.01
Post test	80.04	22.94					

The mean value in the case of rural female adult learners at the pre-test is 88.04 with a SD of 29.33 and in the post-test is 80.04 with a SD of 22.94. Hence

the 't' value is 3.73 (df 53). Because $3.73 > 2.58$ the influence is relevant at 0.01 level of significance.tb

As in the case of rural adult learners, significant positive difference in favour of the effect of the folk art form—street drama—is found true with regard to both males and females.

From the above it is true that the main hypothesis, i.e. Folklore technique have maximum efficacy in changing the attitude of rural adult learners against the crucial issues like Spread of AIDS. So the main hypothesis has been proved and accepted.

In the case of male and female rural adult learners (Table 38 and Table 39) showed a positive attitude against spreads of AIDS. The hypothesis, i.e., the select conscientisation programme—Street drama—will improve significantly the attitude of the adult learners (Male and female) against Spread of AIDS can not be rejected.

Table 40

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	84.59	27.80	100	0.78	1.76	3.30	1.01
Post test	78.78	23.36					

From the table 40 it can be seen the pre and post-test scores as compared for mean difference; the mean value found in the pre-test is 84.59 with a SD of 27.80 and in the post-test is 78.78 with a SD of 23.36. Therefore the 't' value is 3.30 (df 99). As the t value of 3.30 > 2.58, the table value at 0.01 level of significance, it may be inferred that the application of folk art – street drama – has brought about significant positive difference in the attitude of the semi-urban adult learners.

The findings the same test was applied separately for semi-urban male and female adult learners. The results are given in table 41 and table 42.

Table 41

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	79.20	24.51	50	0.78	2.18	2.45	0.05
Post test	73.86	21.54					

In the case of the pre-test for semi-urban male adult learners the mean value is 79.20 with a SD of 24.51 and of the post-test is 73.86 with a SD of 21.54. The t value is 2.45 (df 49). The t value of 2.45 > 1.96 the table value is significant at 0.05 level.

Table 42

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	89.98	30.02	50	0.76	2.78	2.26	0.05
Post test	83.70	24.27					

In respect of semi-urban female adult learners the mean value found in the pre-test is 89.98 with a SD of 30.02 and in the post-test is 83.70 with a SD of 24.27. So the 't' value is 2.26 (df 49). Since $2.26 > 1.96$ the table value, it is relevant at 0.05 level of significance.

As in the case of semi-urban adult learners significant positive difference in favour of the effect of the folk art form—Street drama—is found true with regard to males and females.

From the above it is true that the first main hypothesis, i.e. Folklore technique have maximum efficacy in changing the attitude of adult learners towards crucial social issues 'Spread of AIDS'. So the main hypothesis has been proved and accepted as true.

In the case of male and female semi-urban learners (table 41 to table 42) showed a positive attitude against the Spread of AIDS. So the sub-hypothesis, i.e., the select conscientisation programme - Street drama- will improve significantly the attitude of the adult learners (Male and female) against the Spread of AIDS has also been accepted.

Table 43

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	92.85	23.82	102	0.72	2.07	5.72	0.01
Post test	81.01	29.76					

From the table 43, it can be seen the pre and post-test sores as compared for mean difference, the mean value is 92.85 in the pre test with a SD of 23.82 and of the post test it is 81.01 with a SD of 29.76. The 't' value is 5.72 (df 101). The t value of 5.72 > 2.58 the table value at 0.01 level of significance. It may therefore be reckoned that the application of folk art form—street drama—has brought about significant positive difference in the attitude of the urban adult learners.

The findings the test was applied separately for urban male and female adult learners. The results are given in table 44 and table 45.

Table 44

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	91.02	23.34	49	0.86	1.74	3.45	0.01
Post test	85.02	21.40					

In the case of the urban male adult learners the mean value arrived in the pre-test is 91.02 with a SD of 23.34 and in the post-test is 85.02 with a SD of 21.40. Thus the 't' value is 3.45 (df 48). Since $3.45 > 2.58$ the table value is significant.

Table 45

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	94.55	24.35	53	0.70	3.51	4.92	0.01
Post test	77.30	35.61					

The mean value in the case of the urban female adult learners in respect of pre-test is 94.55 with a SD of 24.35 and in the post-test it is 77.30 with a SD of 35.61. The 't' value is 4.92 (df 52). Since the 't' value $4.92 > 2.58$ of the table value is significant.

As in the case of the urban adult learners significant positive difference, in favour of the effect of the folk art form - street drama - is found true with regard to males and females.

From the above it is true that the main hypothesis, i.e. Folklore techniques have maximum efficacy in changing the attitude of adult learner against the social issues like Spread of AIDS. So the main hypothesis is accepted as true.

In the case of male and female urban adult learners (Table 44 and 45) also showed a positive attitude against the Spread of AIDS. So the sub-hypothesis, i.e., the select conscientisation programme - street drama - will improve significantly the attitude of the adult learners (male and female) towards adopting preventive measures against spreading of AIDS cannot be neglected.

In an analysis of the above it has been found that the folk lore technique - street drama - would create a positive attitude on the total adult learners. While pursuing the concept separately in the male and female adult learners, it has also been found positively significant. As regards the adult learners of rural, semi-urban and urban areas the influence has been found significant. In the

case of adult learners sex-wise (male and female) in the rural and urban areas has been found significant whereas in semi-urban adult learners both male and female has been significant at 0.05 level only.

3 (iii) Significance of the Prepared Strategy ‘Oru Puthiya Chakkravalam’ in the form of *Vilpattu* which deals with the crushing effect of Alcoholism

The said hypothesis related to the significance of the prepared strategy “One Puthiya Chakkravalam” in the form of *Vilpattu* deals with the crushing effect of Alcoholism was formulated. The data related to the hypothesis were analysed and employed for ‘t’ test analysis. The results are presented in Table 46.

Table 46

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Adult Learners – Alcoholism

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	‘t’ value	Level of significance
Pre-test	85.99	22.14	310	0.83	0.75	7.75	0.01
Post test	80.15	22.83					

From the table 46 it can be seen that when the pre-test scores and post-test scores have been compared for mean difference, the mean value at the pre-test is 86.99 with a SD of 22.14 and at the post-test is 80.15 with a SD of 22.83.

The 't' value is 7.75 (df 309). The t value of 7.75 > 2.58 of the table value at 0.01 level of significance. It may therefore be concluded that the application of folk art form - Vilpattu - has brought about significant positive difference in the attitude of the total adult learners.

The findings the test was applied separately for male and female adult learners. The results are given table 47 and table 48.

Table 47

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	87.53	22.08	160	0.81	1.11	5.29	0.01
Post test	81.68	22.95					

In the case of male adult learners the mean value found in the pre-test is 87.53 with a SD of 22.08 and in the post-test is 81.68 with a SD of 22.95. The 't' value is 5.29 (df 159). The 't' value of 5.29 > 2.58 of the table value at 0.01 level of significance.

Table 48

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	84.35	22.17	150	0.85	1.02	5.72	0.01
Post test	78.53	22.66					

In respect of the female adult learners the mean value of the pre-test is 84.35 with a SD of 22.17 and of the post-test is 78.53 with a SD of 22.66. The 't' value is 5.72 (df 149). The t value of 5.72 > 2.58 (table value) at 0.01 level of significance.

Relating to the total sample of adult learners, significant positive difference in favour of the effect of folk art form – Vilpattu – is found true with regard to both male and female groups.

From the above it is inferred as true that the main hypothesis, i.e., Folklore technique has maximum efficacy in changing the attitude against crucial social issues like Alcoholism. This hypothesis is accepted as proved.

The male and female adult learners (Table 47 and table 48) showed a positive change in their attitude against Alcoholism. So also the sub

hypothesis, i.e., the select conscientisation programme - Vilpattu - will improve significantly of attitude of the adult learners (male and female) against, Alcoholism has not been rejected.

Table 49

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	84.85	22.02	1.05	0.84	1.26	4.21	0.01
Post test	79.54	23.35					

From the table 49 it can be seen when the pre and post test scores have been compared for mean difference, the mean value in respect of the pre-test is 84.85 with a SD of 22.02 and relating to post-test is 79.54 with a SD of 23.35. The t value 4.21 (df 104). The t value of 4.21 > 2.58 of the table value at 0.01 level of significance. It may therefore be concluded that the application of folk art form - Vilpattu - has brought about significant difference in the attitude of the rural adult learners.

The same test was applied separately for rural male and female adult learners. The results are given in table 50 and table 51.

Table 50

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	86.09	22.27	57	0.87	1.60	2.77	0.01
Post test	81.67	24.37					

In the case of rural male adult learners pre-test mean value is 86.09 with a SD of 22.27 and of post-test is 81.67 with a SD of 24.37. Thus the 't' value being 2.77 (df 56) and greater than 2.58 of the table value, it is significant at 0.01 level.

Table 51

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	83.38	21.86	48	0.80	2.01	3.15	0.01
Post test	77.02	22.06					

The mean value relating to the pretest conducted on the rural female adult learners is 83.38 with a SD of 21.86 and of the post-test is 77.02 with a SD of 22.06. Thus the 't' value of 3.15 (df 48) > 2.58 the table value at 0.01 level of significance it is relevant.

As in the case of rural adult learners, significant positive difference on the effect of the folk art form - vilpattu - found true with regard to both male and female learners.

From the above it is clear that the main hypothesis, i.e., Folklore technique have maximum efficacy in changing the attitude of rural adult learners towards crucial issues – Alcoholism is true. So the main hypothesis has been accepted as proved.

In the case of male and female rural adult learners (Table 50 and 51) showed a positive attitude against Alcoholism. So the hypothesis, i.e., the select conscientisation programme - Vilpattu - will improve significantly the attitude of the adult learners (male and female) against Alcoholism has not been rejected.

Table 52

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	80.60	23.13	104	0.80	1.43	4.22	0.01
Post test	74.57	23.24					

From the table 52 it can be seen the pre and post-test scores as compared for mean difference, the mean value in the pre-test is 80.60 with a SD of 23.13 and in the post test is 74.57 with a SD of 23.24. Thus the 't' value is 4.22 (df. 183). The t value of 4.22 > 2.58 of the table value at 0.01 level of significance. It may be inferred that the application of folk art - vilpattu - has brought about significant difference in the attitude of the semi-urban adult learners.

The same findings the test was applied separately for semi-urban male and female adult learners. The results are given in table 53 and table 54.

Table 53

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	84.83	24.01	53	0.75	2.36	3.00	0.01
Post test	77.75	24.44					

The mean value obtained in respect of the pretest on semi-urban male adult learners is 84.83 with a SD of 24.01 and of the post-test is 77.75 with a SD of 24.44. The 't' value being 3.00 (df 52) > 2.58 at 0.01 level of significance.

Table 54

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	76.20	21.54	51	0.86	1.59	3.10	0.01
Post test	71.25	21.66					

As regards the semi-urban female adult learners the mean value of the pre-test is 76.20 with a SD of 21.54 and of the post-test is 71.25 with a SD of 21.66. The t value being 3.10 (df 50) > 2.58 (table value) at 0.01 level of significance.

Hence semi-urban adult learners significant positive difference in favour of the effect of the folk art form - vilpattu - is found true with regard to male and female learners.

From the above it is clear that the first main hypothesis, i.e., folk lore techniques have maximum efficacy in changing the attitude of adult learners towards crucial social issues like - Alcoholism is true. So the main hypothesis has been accepted as proved.

In the case of male and female semi-urban adult learners (table 53 and table 54 showed a positive attitude against Alcoholism. So the sub-hypothesis, i.e., the select conscientisation programme - vilpattu - will improve significantly the attitude of the adult learners (male and female) against Alcoholism has been proved and accepted.

Table 55

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	92.73	19.54	101	0.81	1.22	5.09	0.01
Post test	86.53	20.31					

From the table 55 it could be seen the pre and post-test scores as compared for mean deference, the mean value in the pre-test is 92.73 with a SD of 19.54 and the mean value in the post-test is 86.53 with a SD of 20.31. Thus the 't' value is 5.09 (df 100). Since $5.09 > 2.58$ the table value for 0.01 level at significance, it may be concluded that the application of folk art form - vilpattu - has brought about significant difference in the attitude of the urban adult learners.

The same test was also applied separately for urban male and female adult learners. The results are given in table 56 and table 57.

Table 56

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	92.04	19.28	50	0.79	1.75	3.54	0.01
Post test	85.84	19.02					

In the case of the urban male adult learners the mean value of the pre-test is 92.04 with a SD of 19.28 and of the post-test is 85.84 with a SD of 19.02. Since the t value of 3.54 > 2.58, the table value, it is significant.

Table 57

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	93.41	19.97	51	0.83	1.71	3.62	0.01
Post test	87.22	21.68					

In respect of the pre-test held on the urban female adult learners the mean value obtained is 93.41 with a SD of 19.97 and relating to post-test it is 87.22 with a SD of 21.68. The 't' value is 3.62 (df. 50) > 2.58 the table value, it is significant.

As in the case of the urban adult learners significant positive difference on the effect of the folk art form- vilpattu - is found true with regard to male and female adult learners.

Thus it is clear that the main hypothesis, ie. Folk lore techniques have maximum efficacy in changing the attitude of adult learners towards social issues - Alcoholism is true. So the main hypothesis is accepted as proved.

The male and female urban adult learners (table 56 and table 57) also showed a positive attitude against Alcoholism. The sub-hypothesis, ie., the select conscientisation programme - Vilpattu - will improve significantly the attitude of the adult learners (male and female) against Alcoholism has not been rejected.

Analysing the study it has been found that the folk lore technique vilpattu would create a positive attitude on the total adult learners and, in male, and female separately. In the case of rural, semi-urban, urban adult learners and their sex-wise (male and female) analysis the influence has been found significant.

3(iv) Significance of the prepared strategy "Mohachitha" in the form of Kathaprasangam which deals with Practice of Dowry and its problems

The said hypothesis related to the significance of the prepared strategy "Mohachitha" in the form of Kathaprasangam which deals with Practice of Dowry and its problems was formulated. The data related to the hypothesis were analysed and employed to t test analysis. The results are presented in table 58.

Table 58

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Adult Learners – Dowry

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	86.72	27.98	3.00	0.72	1.18	6.14	0.01
Post test	79.50	26.18					

From the table 58 it can be understood that when the pre-test scores and post-test scores were compared for mean difference; the mean value obtained in the pre-test is 86.72 with a SD of 27.98 and in the post test it is 79.50 with a SD of 26.18. The 't' value is 6.14 (df 299). The t value of 6.14 > 2.58 of the table value at 0.01 level of significance. It may therefore be concluded that the application of folk art form – Kathaprasangam – would bring about significant positive difference in the attitude of the total adult learners.

The same findings the test was applied separately for male and female adult learners. The results are given in table 59 and table 60.

Table 59

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	83.35	26.48	143	0.71	1.60	2.99	0.01
Post test	78.56	23.32					

In the case of male adult learners the mean value of pre-test is 83.35 with a SD of 26.48 and the mean value in post-test is 78.56 with a SD of 23.32. Thus the 't' value is 2.99 (df 142). Since $2.99 > 2.58$ the table value has significance at 0.01 level.

Table 60

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	89.80	29.02	157	0.73	1.70	5.56	0.01
Post test	80.36	28.57					

In the case of female adult learners the mean value of the pre-test is 89.80 with a SD of 29.02 and of the post test is 80.36 with a SD of 28.57. The t value is 5.56 (df 156). The 't' value 5.56 > 2.58 of the table value at 0.01 level of significance.

In respect of the total sample of adult learners, significant positive difference in favour of the effect of folk art form - Kathaprasangam - is true for male and female learners.

It is therefore clear that the main hypothesis, ie. Folk lore technique has maximum efficacy in changing the attitude towards crucial social issues - Practice of Dowry is true. This hypothesis accepted as proved.

The male and female adult learners (table 59 and table 60) showed a positive attitude against 'Practice of Dowry'. The sub hypothesis, ie the select conscientisation programme - Kathaprasangam - will improve significantly of attitude of the adult learners (male and female) towards Practice of Dowry has not been rejected.

Table 61

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	82.89	30.39	100	0.79	1.86	1.96	0.05
Post test	79.24	24.49					

From the table 61 it can be seen that when the pre and post-test scores were compared for mean difference, the mean value in respect of the pre-test is 82.89 with a SD of 30.39 and of the post-test is 79.24 with a SD of 24.49. Thus the 't' value is 1.96 (df 99). Since $1.96 = 1.96$ of the table value at 0.05 level of significance, it may be concluded that the application of folk art form - Kathaprasangam - has brought about significant difference in the attitude of the rural adult learners.

The same test was conducted separately for rural male and female adult learners. The results are given in table 62 and table 63.

Table 62

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	78.80	30.24	46	0.75	2.99	0.28	Not significant
Post test	77.98	26.60					

In the case of rural male adult learners the mean value of the pre-test is 78.80 with a SD of 30.24 and of the post-test is 77.98 with a SD of 26.60. Since the t value (df 46) $0.28 < 2.58$ of the table value it is not significant.

Table 63

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	86.37	30.36	54	0.84	2.30	2.64	0.01
Post test	80.31	22.73					

The mean value in the tests conducted among rural female adult learners at the pre test is 86.37 with a SD of 30.36 and at the post test is 80.31 with a SD of 22.73. Thus the 't' value is 2.64 (df 53). The t value 2.64 > 2.58 of the table value at 0.01 level of significance.

Therefore in the case of rural adult learners, significant positive difference in favour of the effect of the folk art form - Kathaprasangam - is found true with regard to both male and female learners.

Hence it is clear that the main hypothesis, ie, Folk lore techniques have maximum efficacy in changing the attitude of rural adult learners towards crucial issues - Practice of Dowry is true. The main hypothesis was accepted as proved.

In the case of male rural adult learners (table 62) not showed a positive attitude and that the female rural adult learners showed (table 63) a positive attitude towards 'Practice of Dowry'. So the sub-hypothesis, ie, the select conscientisation programme - Kathaprasangam - will improve significantly the attitude of the female adult learners towards Practice of Dowry was not rejected and that the male adult learners was rejected.

Table 64

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	83.77	28.27	100	0.85	1.48	3.40	0.01
Post test	78.74	23.42					

From the table 64 it can be seen that the pre and post-test scores as compared for mean difference the mean value and the pre-test is 83.77 with a SD of 28.27 and in the post test is 78.74 with a SD of 23.42. The t value is 3.40 (df 99). The t value of 3.40 > 2,58 of the table value at 0.01 level of significance. It may be conceived that the application of folk art - Kathaprasangam - has brought about significant difference in the attitude of the semi-urban adult learners.

The same findings, the test was applied separately for semi-urban male and female adult learners. The result are given in table 65 and table 66.

Table 65

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi Urban male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	78.88	24.32	50	0.84	1.87	2.38	0.05
Post test	74.42	21.44					

In respect of semi-urban male adult learners the mean value of the pre-test is 78.88 with a SD of 24.32 and of the post-test is 74.22 with a SD of 21.44. Thus the 't' value is 2.38 (df 49). The t value of 2.38 > 1.96 at 0.05 level of significance.

Table 66

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	88.66	31.21	50	0.86	2.31	2.43	0.05
Post test	83.06	24.71					

As regards the semi-urban female adult learners the mean value at the pre-test is 88.66 with a S.D. of 31.21 and at the post-test is 83.06 with a S.D. of 24.71. The 't' value is 2.43 (df 49). The 't' value of 2.43 > 1.96 of the table value at 0.05 level of significance.

As in the case of semi-urban adult learners significant positive difference in favour of the effect of the folk art form - Kathaprasangam - is found true with regard to male and female learners.

It may therefore be inferred that hypothesis, i.e., Folklore techniques have maximum efficacy in changing the attitude of adult learners towards the crucial social issues like 'Practice of Dowry' is true. The main hypothesis here was proved and accepted.

The male and female semi-urban adult learners (tables 65 and table 66) showed a positive attitude against the 'Practice of Dowry'. Hence the subhypothesis, i.e., the select conscientisation programme 'Kathaprasangam - will improve significantly the attitude of the adult learners (male and female) against the 'Practice of Dowry' has been accepted.

Table 67

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	93.51	23.90	100	0.59	2.53	5.14	0.01
Post test	80.53	30.32					

From the table 67 it could be seen the pre and post test scores as compared for mean difference, the mean value in respect of the pre-test is 93.51 with a SD of 23.90 and of the post-test is 80.53 with a SD of 30.32. The 't' value is 5.14 (df 97) since $5.14 > 2.58$ (the table value) it is relevant at 0.01 level of significance. It is therefore inferred that the application of folk art form. Kathaprasangam - has brought about significant difference in the attitude of the urban adult learners.

The same test was conducted separately for urban male and female adult learners. The results are given in table 68 and 69.

Table 68

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	92.55	22.59	47	0.48	3.28	2.75	0.01
Post test	83.53	21.28					

In the case of the urban male adult learners the mean value in respect of pre-test is 92.55 with a SD of 22.59 and of the post-test is 83.53 with a SD of 21.28. So the 't' value is 2.75 (df 46). Since $2.75 > 2.58$ of the table value, it is significant.

Table 69

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	94.36	25.19	53	0.67	3.74	4.41	0.01
Post test	77.87	36.53					

The mean value of the pre-test in respect of the urban female adult learners is 94.36 with a SD of 25.19 and post-test is 77.87 with a SD of 36.53. The 't' value is 4.41 (df 52). As $4.41 > 2.58$ (the table value) it is significant.

Hence in the case of the urban adult learners significant positive difference in favour of the effect of the folk art form - Kathaprasangam - is found true with regard to male and female learners.

It is therefore clear that the main hypothesis, ie, Folklore technique have maximum efficacy in changing the attitude of adult learners towards social issues - 'Practice of Dowry' is true. The main hypothesis was therefore accepted as proved.

As regards the male and female urban adult learners (Table 68 and table 69) also showed a positive attitude against the 'Practice of Dowry' Hence the sub-hypothesis, ie, the select conscientisation programme - Kathaprasangam - will improve significantly the attitude of the adult learners (male and female) against Practice of Dowry was not rejected.

It is found that the folklore technique - Kathaprasangam - could create a positive attitude on the total adult learners, also the male and female of the adult learners separately. Significant changes have been noticed in the attitude of the adult learners of rural, semi-urban, and urban areas. However the rural male adult learners showed negative attitude towards the strategy. It may be

partly because the rural males are the beneficiaries of the dowry system, deeply rooted in the villages, or partly because of their disinterest in the form of Kathaprasangam through the media of which the subject matter was presented.

3(v) Significance of the Prepared Strategy "Samadhanam" in the form of drama which deals with the dangers of Worldwide Social Disharmony

The said hypothesis related to the significance of the prepared strategy 'Samadhanam' in the form of drama dealing with the high values of enduring influence in the human minds resulting World wide 'Social harmony' was formulated. The data related to the hypothesis were analysed and employed for 't test analysis. The results are presented in Table 70.

Table 70

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Adult Learners – Social Disharmony

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	90.69	22.94	300	0.64	1.18	5.88	0.01
Post test	83.75	24.85					

From the table 70t can be seen that when the pre-test and post-test scores were compared for mean difference, the mean value of the pre-test is 90.69 with

a SD of 22.94 and in respect of post-test is 83.75 with a SD of 24.85. The 't' value is 5.88 (df 299). As the 't' value $5.88 > 2.58$ it is relevant at 0.01 level of significance. It may be inferred that the application of folk art form - drama- has brought about significant difference in the attitude of the adult learners.

The same findings, the test was applied separately for male and female adult learners. The results are given in able 71 and table 72.

Table 71

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	93.15	23.04	144	0.71	1.55	3.72	0.01
Post test	87.39	25.06					

As regards the male adult learners the mean value of the pre-test is 93.15 with a SD of 23.04 and of the post test is 87.39 with a SD of 25.06. Thus the 't' value is 3.72 (df 143). Since $3.72 > 2.58$ the table value it is relevant at 0.01 level of significance.

Table 72

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Total Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	88.43	22.69	156	0.56	1.76	4.55	0.01
Post test	80.40	24.25					

As regards the female adult learners the mean value arrived at in pre-test is 88.43 with a SD of 22.69 and that of post-test is 80.40 with a SD of 24.25. Thus the 't' value is 4.55 (df 155). Since $4.55 > 2.58$ (the table value it is relevant at 0.01 level of significance).

In respect of total sample of adult learners, significant positive difference in favour of the effect of folk art form - drama - is found true with regard to both male and female.

It is therefore clear that the learner main hypothesis i.e. Folklore technique, have maximum efficacy in changing the attitude of adult learners towards crucial social issues like 'Social Disharmony' is true. The main hypothesis was accepted as proved.

The male and female adult learners (table 71 and table 72) also showed a positive attitude towards 'social harmony'. So the sub hypothesis, ie, the select conscientisation programme - drama - will improve significantly the attitude of the adult learners (male and female) against 'Social Disharmony' was not rejected.

Table 73

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	94.80	24.93	100	0.72	1.92	3.01	0.01
Post test	89.02	25.94					

From the table 73 it can be seen that when the pre and post test scores were compared for mean difference, the mean value in the pre-test is 94,80 with a SD of 24,93 and in the post test is 89.02 with a SD of 25.94. Here the 't' value is 3.01 (df 99). Since $3.01 > 2.58$ the table value it is significant at 0.01 level. It may therefore be evaluated that the application of folk art form - drama - has brought about significant difference in the attitude of the rural adult learners.

With a view to further substantiating the findings the test was applied separately for male and female rural adult learners. The results are given in table 74 and table 75.

Table 74

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	103.89	25.17	44	0.75	2.56	1.09	Not significant
Post test	101.09	21.63					

Relating to the rural male learners the mean value of the pre-test is 103.89 with a SD of 25.17 and of the post-test is 101.09 with a SD of 21.63. The 't' value is 1.09 (df 43). Since $1.09 < 2.58$ (the table value) is not significant.

Table 75

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Rural Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	87.66	22.49	56	0.63	2.76	2.94	0.01
Post test	79.54	25.23					

As regards rural female adult learners the mean value of the pre-test is 87.66 with a SD of 22.49 and of the post test is 79.54 with a SD of 25.23. Hence the 't' value is 2.94 (df 55). Since $2.94 > 2.58$ (the table value) it is relevant at 0.01 level of significance.

The rural adult learners, showed a significant positive attitude in favour of the effect of the folk art form - drama. It is found true with regard to both male and female learners.

From the above it is clear that the main hypothesis, i.e., folk lore techniques, have maximum efficacy in changing the attitude of rural adult learners towards crucial issues - Social Disharmony'. The main hypothesis was proved and accepted.

The rural male adult learners (Table 74) showed a negative attitude towards 'social harmony' but the rural female adult learners (Table 75) showed a positive attitude towards social harmony. So the hypothesis, ie. The select conscientisation programme - drama - will improve significantly the attitude of the adult learners (male and female) towards Social Disharmony was treated as neutral.

Table 76

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	90.39	18.83	100	0.57	2.01	4.58	0.01
Post test	81.18	23.64					

From the table 76 it can be seen that the pre and post-test scores were compared for mean difference. The mean value at the pre-test is 90.39 with a SD of 18.83 and of the post-test is 81.18 with a SD of 23.64. So the 't' value is 4.58 (df 99). Since $4.58 > 2.58$ (the table value) it is relevant at 0.01 level of significance. It may therefore be arrived at that the application of folk art - drama has brought about significant difference in the attitude of the semi-urban adult learners.

The same findings further the test was applied separately for semi-urban male and female adult learners. The results of the tests are given in table 77 and table 78.

Table 77

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	85.12	12.80	50	0.39	2.80	3.30	0.01
Post test	75.88	20.85					

The mean value of the pre-test test relating to the semi-urban male adult learners is 85.12 with a SD of 12.80 and of the post-test is 75.88 with a SD of 20.85. So the 't' value is 3.30 (df 49). Since $3.30 > 2.58$ of the table value it is relevant at 0.01 level of significance.

Table 78

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Semi-Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	95.66	22.67	50	0.63	2.91	3.15	0.01
Post test	86.48	25.25					

In respect of the semi urban female adult learners the mean value obtained in the pre test is 95.66 with a SD of 22.67 and in the post-test is 86.48

with a SD of 25.25. Hence the 't' value is 3.15 (df 49). Since $3.15 > 2.58$ the table value it is significant at 0.01 level.

In the case of semi-urban adult learners, also significant positive difference in favour of the effect of the folk art form - drama - is found true with regard to males and females.

As per the above it is clear that the first main hypothesis, ie, Folk lore techniques have maximum efficacy in changing the attitude of adult learners towards crucial social issues - Social Disharmony is true. So the main hypothesis was found true and accepted.

So also in the case of male and female semi-urban adult learners (table 77 and table 78) showed a positive attitude towards social harmony. Therefore the sub-hypothesis, ie the select conscientisation programme - drama - will improve significantly the attitude of the adult learners (male and female) towards Social Disharmony was accepted.

Table 79

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	86.89	24.12	100	0.59	2.19	2.66	0.01
Post test	81.06	24.31					

From the table 79 it could be seen as the pre and post test scores were compared for mean difference, the mean value obtained in the pre-test is 86.89 with a SD of 24.12 and in the post-test is 81.06 with a SD of 24.31. Thus the 't' value is 2.66 (df 99). Since the t value of 2.66 > 2.58 the table value it is relevant at 0.01 level of significance. It is therefore concluded that the application of folk art form - drama - has brought about significant difference in the attitude of the urban adult learners.

The same test was applied separately for urban male and female adult learners. The results are given in table 80 and table 81.

Table 80

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Male Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	91.72	25.66	50	0.75	2.61	1.87	Not significant
Post test	86.84	26.15					

In the case of the urban male adult learners the mean value of the pre-test is 91.72 with a SD of 25.66 and the post-test is 86.84 with a SD of 26.15. Thus the 't' value is 1.87 (df 49). Since 1.87 < 2.58 the table value it is not significant.

Table 81

Test of Significance of Mean-difference by Pre-Test Scores and Post-Test Scores of Urban Female Adult Learners

Group compared	M	SD	N	Correlation between Pre and Post Test	SE Mean difference	't' value	Level of significance
Pre-test	82.06	21.66	50	0.31	3.55	1.51	Not significant
Post test	75.28	21.03					

The mean value of the pre test, in the case of the urban female adult learners is 82.06 with a SD of 21.66 and in the post-test is 75.28 with a SD of 21.03. The 't' value is 1.91 (df 49). Since $1.91 < 2.58$, the table value, it is not significant.

In the case of the urban adult learners, significant positive difference in favour of the effect of the folk art form - drama - is found true with regard to male and female adult learners.

From the above the main hypothesis is found true, ie. Folklore techniques have maximum efficacy in changing the attitude of adult learners towards social issues - Social Disharmony.

But in the case of male and female urban adult learners (table 80 and table 81) not showed a positive attitude towards 'social harmony.' So the sub hypothesis, ie. The select conscientisation programme - drama - will improve

significantly the attitude of the adult learners (male and female) towards social harmony was rejected.

The study shows that the folk lore technique - drama- would create a positive attitude on the total adult learners. So also in the male and female of the adult learners spread the influence was found significant. Significant changes have been noticed in the attitude of the adult learners of rural, semi-urban and urban areas. Though the female adult learners, rural female and the semi-urban male and female showed a positive attitude, the rural male, urban male and female were not found significant.

**EMPIRICAL STUDIES FOR DESIGNING AND TESTING OUT
SOME FOLK-ART FORMS FOR CONSCIENTISING
ADULT LEARNERS IN KERALA**

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Thesis
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2001

CONCLUSIONS AND SUGGESTIONS

CONCLUSIONS AND SUGGESTIONS

This chapter gives an overview of the objectives, hypothesis, suggestions for the study, tenability of the hypothesis formulated, educational implications of the study and suggestions for further research.

OBJECTIVES OF THE STUDY

The following are the major objectives of the study.

1. To identify the critical area in which adult learners are to be conscientised.
2. To develop appropriate conscientisation strategies using the following folk art forms:
 - a) Ottanthullal
 - b) Street drama
 - c) Vilpattu
 - d) Kathaprasangam
 - e) Drama
3. To test the efficacy of the five conscientisation strategies used in the study, by measuring the attitude of the clientele groups towards defined social issues by comparing the mean attitude scores of the group before and after the conscientisation, using the test of significance.

HYPOTHESIS

Major Hypothesis

Folklore techniques have maximum efficacy in changing the attitude of adult learners towards crucial social issues selected for study viz.,

1. Uncontrolled population explosion
2. Spread of AIDS
3. Alcoholism
4. Practice of dowry
5. Social disharmony.

Sub-Hypothesis

The select conscientisation programmes will improve significantly the attitude of the adult learners towards each of the defined conscientisation areas.

CONCLUSIONS OF THE STUDY

This study was conducted by means of folklore techniques to test the efficacy of the five conscientisation strategies, by measuring the attitude towards defined social issues; and developing appropriate conscientisation strategies using appropriate folk art forms. The major conclusions based on the findings of the study are listed as follows:

Conclusion I

The educational experts gave 91.67% priority to the issues of the practice of dowry, 83.33% to uncontrolled population explosion and 75% to alcoholism.

The medical professionals insisted on 91.67% priority to the issue of spreads of AIDS, 83.33% to alcoholism and 75% to the impact of uncontrolled population explosion.

The politicians were for 83.33% priority to uncontrolled population and 75% to social disharmony.

The sociologists were for 91.67% priority to the issues like practice of dowry, uncontrolled population explosion and alcoholism.

Out of the social workers selected 91.67% viewed the need for priority to the issues of the spread of AIDS and practice of dowry, and 83.33% to alcoholism, social disharmony and crime.

The critical areas were identified by means of an interview schedule formulated with the purpose. Opinions were collected from the experts on various fields. The five social issues, valued above 80% as given below were selected for the study in the area of conscientisation.

1. Uncontrolled population explosion.
2. Spread of AIDS.

3. Alcoholism
4. Practice of Dowry
5. Social Disharmony.

Conclusion II

As from experience it is found that folk art forms can deliver messages relating to social issues well to the people and that they have immense popularity, the researcher found it worthwhile to utilise the following folk art forms for conscientisation strategy. It is a fact that folk art forms go beyond the barriers of caste, creed time, place and sex, for communicating some ideas or messages. 90% of the experts consulted were in favour of the following strategies being formulated.

1. Uncontrolled population explosion - by Ottanthullal, a popular folk art form.
2. Spreads of AIDS - by street drama, a folk art form.
3. Alcoholism - by Vilpattu, a popular folk art form.
4. Practice of dowry - by Kathaprasangam, a popular folk art form.
5. Social disharmony - by stage drama, a popular art form.

Conclusion III

(i) The third and the last conclusion of the study is that one of the selected folk art forms Ottanthullal showed to be very significant in all the adult learners measured. It revealed that of all areas 'uncontrolled

population explosion" is a critical area of conscientisation of adult learners. The folk art form -Ottanthullal - has maximum influence on the attitudes of learners and help to conscientise the adult learners in the select areas of conscientisation. This conclusion is substantiated by the following findings.

In the case of adult learners (male and female) the test of significance of mean difference by pre-test and post-test scores in relation to Ottanthullal, registered a mean of 101.1 and SD of 32.49 in the pre-test and a mean of 92 with SD of 30.36 in the post-test. The 't' value worked out to 7.88 which is significant beyond the 0.01 level.

The same test was applied separately on male and female adult learners.

In the case of male adult learners the test registered a mean 102.80 with SD of 32.16 in the pre-test and a mean of 93.37 with SD of 30.19 in the post-test. The 't' value was 6.15 that is significant at 0.01 level.

In the case of female adult learners the mean was 99.60 with SD 32.82 in the pre-test and a mean of 90.38 with SD 30.56 in the post-test. The 't' value was 5.15. This is significant at 0.01 level.

In the case of rural adult learners (male and female) the pre-test registered a mean of 109.30 with SD 35.58 and a mean of 96, SD 33.35 in the post-test. The 't' value was 5.96. This is significant at 0.01 level.

The same test was applied separately on rural male and female adult learners.

The pre-test conducted for the rural male adult learners registered a mean of 118.51 with SD 36.55 and in the post-test a mean of 103.46, SD 35.63. The 't' value was 4.20. This is significant at 0.01 level.

As regards to rural female adult learners it registered a mean of 103.21, SD 33.89 in the pre-test and a mean of 91.07, SD of 31.10 in the post-test, the 't' value was 4.24. This is significant at 0.01 level.

The pre-test conducted for the semi-urban adult learners (male and female) registered a mean of 103.36, SD of 29.04 and in the post-test a mean of 95.22, SD of 28.73 and the 't' value was 3.3. This is significant at 0.01 level.

The same test was applied separately on semi-urban male and female adult learners.

In the case of semi-urban male adult learners, the pre-test registered a mean of 98.09, SD of 22.89 and a mean of 90.22, SD of 26 in the post-test. The 't' value was 3.30. This is significant at 0.01 level.

But the semi-urban female adult learners registered a mean of 108.18, SD of 33.78 in the pre-test and a mean of 99.80, SD of 30.52 in the post-test. The 't' value was 2.56. This is significant at 0.05 level.

In the case of urban adult learners (male and female) the pre-test registered a mean of 89.79 with a SD of 30.01 and a mean of 83.77, SD of 27.26 in the post-test. The 't' value was 4. This is significant at 0.01 level.

The same test was applied separately on urban male and female adult learners.

In the case of urban male adult learners, it registered a mean 96.22, SD of 34.13 in the pre-test and a mean of 89.29, SD of 28.96 in the post-test. The 't' value was 3.24. This is significant at 0.01 level.

So far as the female adult learners are concerned, the pre-test registered a mean of 82.10 and SD of 22.24 and a mean of 77.17, SD of 25.02 in the post-test. The 't' value was 2.35. This is significant at 0.05 level.

(ii) In the identified second strategy "Spread of AIDS" presented in the form of 'street drama', all the categories showed a keen response towards the strategy and the folk art form, indicating that the selection is right. So the street drama has maximum influence in the attitudes of learners and help the adult learners in the select areas of conscientisation. This conclusion is established by the following findings.

The test of significance conducted in the adult learners (male and female), the pre-test and post-test scores in relation to street drama registered a mean of 87.83, SD of 26.95 in the pre-test and a mean of 79.60 and SD of

26.03 in the post-test. The 't' value showed 7.96 which is significant beyond the 0.01 level.

The same test was applied separately on male and female adult learners.

In the case of male adult learners the pre-test registered a mean of 84.57, SD of 25.53 and a mean of 78.86, SD of 23.57 in the post-test. The 't' value was 5.13. This is significant at 0.01 level.

In respect of female adult learners the mean was 90.85, the SD 27.94 in the pre-test and in the post-test the mean was 80.28 and the SD 28.17. The 't' value was 6.27. This is significant at 0.01 level.

In the case of rural adult learners (male and female) it registered a mean of 85.96 and SD of 28.57 in the pre-test and a mean of 78.97 and SD of 24.65 in the post-test. The 't' value was 4.86. This is significant at 0.01 level.

The same test was applied separately on rural male and female adult learners.

The pre-test for rural male adult learners registered a mean of 83.52 and SD of 27.77 and; a mean of 77.72 and SD of 26.72 in the post-test. The 't' value showed 3.12. This is significant at 0.01 level.

As regard to the rural female adult learners, it registered a mean of 88.04 and SD of 29.33 in the pre-test and a mean of 80.04, SD of 22.94 in the post-test. The 't' value was 3.73. This is significant at 0.01 level.

The pre-test held for the semi-urban adult learners (male and female) registered a mean of 84.59, SD of 27.80 and a mean of 78.78 and SD of 23.36 in the post test. The 't' value was 3.30. This is significant at 0.01 level.

The same test of significance was applied separately on semi-urban male and female adult learners.

The pre-test conducted for the semi-urban male adult learners registered a mean of 79.20, SD 24.51 and a mean of 73.86, SD of 21.54 in the post-test. The 't' value was 2.45. This is significant at 0.01 level.

As regards the semi-urban female adult learners, the mean was 89.98, SD 30.02 in the pre-test and the mean of 83.70, SD of 24.27 in the post-test and the 't' value was 2.26. This is significant at 0.05 level.

In respect of the urban adult learners (male and female), the pre-test registered a mean of 92.85, SD 23.82 and a mean of 81.01, SD of 29.76 in the post-test. The 't' value was 5.72. This is significant at 0.01 level.

The same test was applied separately on urban male and female adult learners.

In the case of urban male adult learners, the pre-test registered a mean of 91.02, SD of 23.34 and mean of 85.02, SD of 21.40 in the post-test. The 't' value was 3.45. This is significant at 0.01 level.

The pre-test in the case of urban female adult learners registered a mean of 94.55, SD of 24.35 and a mean of 77.30, SD of 35.61 in the post-test. The 't' value was 4.92. This is significant at 0.01 level.

(iii) Third strategy 'Alcoholism' presented in the form of 'Vilpattu' created a strong sense of positive activity in the minds of adult learners of all the tested groups in the select areas of conscientisation. This conclusion is substantiated by the following findings.

In the adult learners (male and female), the test of significance of mean difference by pre-test and post-test scores in relation to vilpattu registered a mean of 85.99 and SD of 21.14 in the pre-test and a mean of 80.15, SD of 22.83 in the post-test. The 't' value worked out to 7.75, which is significant beyond the 0.01 level.

The same test was applied separately on male and female adult learners.

As regards the male adult learners the pre-test registered a mean of 87.53 and SD of a mean of 22.08 and a mean of 81.68, SD of 22.95 in the post-test. The 't' value was 5.29. This is significant at 0.01 level.

Regarding the female adult learners, the mean was 84.35 and the SD 22.17 in the pre-test and a mean of 78.53 and SD of 22.56 in the post-test and that the 't' value was 5.72. This is significant at 0.01 level.

In the case of rural adult learners (male and female) registered a mean of 84.95, SD of 22.02 in the pre-test and a mean of 79.54 and SD of 25.55 in one post-test. The 't' value was 4.21. This is significant at 0.01 level.

The same test was applied separately on rural male and female adult learners.

The test result registered a mean of 86.09 and SD of 22.27 in the pre-test and a mean of 81.67 and SD of 24.37 in the post test. The 't' value was 2.77. This is significant at 0.01 level.

In the case of rural female adult learners it registered mean of 83.38 and SD of 21.86 in the pre-test, a mean of 77.02 and SD of 22.06 in the post-test. The 't' value was 3.15. This is significant at 0.01 level.

But in the case of semi-urban adult-learners (male and female) the mean in the pre-test was 80.60 and SD 23.13 and a mean of 74.57, SD of 23.24 in the post-test. The 't' value was 4.22. This is significant at 0.01 level.

The same type of test was applied separately on semi-urban male and female adult learners.

The result of the test on the semi-urban male adult learners registered a mean of 84.83 and SD of 24.01 in the pre-test and a mean of 77.75 and SD of 24.44 in the post-test. The 't' value was 3. This is significant at 0.01 level.

The pre-test conducted on semi-urban female adult learners registered a mean of 76.20 and SD of 21.54 and a mean of 71.25, SD of 21.66 in the post-test. The 't' value was 3.10, which is significant at 0.01 level.

The pre-test result in respect of the urban adult learners (male and female) registered a mean of 92.73, SD of 19.54 and a mean of 86.53 and SD of 20.31 in the post-test. The 't' value was 5.09. This is significant at 0.01 level.

The same type of test was applied separately on urban male and female adult learners.

In the case of urban male adult learners, the mean in the pre-test registered 92.04 and SD 19.28. As regards in the post-test the mean was 85.84 and SD 19.04. The 't' value was 3.54, which is significant at 0.01 level.

The urban female adult learners registered a mean of 93.41 and SD of 19.97 in the pre-test and a mean of 87.22 and SD of 21.68 in the post-test. The 't' value was 3.62, which is significant at 0.01 level.

(iv) The fourth strategy 'Practice of Dowry' was presented in the form of 'Kathaprasangam'. The rural male adult learners showed less interest in the subject. Their attitude towards the strategy was negative for the dowry system is not so prevalent in the rural areas of Malabar (Kerala state) All others enjoyed well and showed a positive response to the strategy as well as

the folk art form in the select area of conscientisation. The conclusion is substantiated by the following findings.

In the adult learners (male and female) test of significance of mean difference by pre-test and post-test scores in relation to Kathaprasangam registered a mean of 86.72 and SD of 27.98 in the pre-test and a mean of 79.50, SD of 26.17 in the post-test. The 't' value worked out to 6.14 which is significant beyond the 0.01 level.

The same type of test was applied separately on male and female adult learners.

As regards the male adult learners the test registered a mean 83.55 and SD 26.48 in the pre-test and in the post-test the mean was 78.56 with a SD of 23.32. The 't' value was 2.99. This is significant at 0.01 level.

In the case of female adult learners, it registered a mean of 89.80 with SD of 29.02 in the pre-test and a mean of 80.36 with SD of 28.57 in the post-test. The 't' value was 5.56, which is significant at 0.01 level.

The mean registered in the case of rural adult learners (male and female) was 82.89 with SD of 30.39 in the pre-test and a mean of 79.24 with SD of 24.49 in the post-test and the 't' value was 1.96. This is not significant at 0.01 level. Hence the impact of the practice of dowry is not treated as valid in this case.

The same test was applied separately on rural male and female adult learners.

The result of the test on rural male adult learner registered a mean of 78.80 with SD of 30.24 in the pre-test and a mean of 77.98 with SD of 26.60 in the post-test and thus the 't' value was 0.28, which is not significant at 0.01 level.

As regards the rural female adult learners the result registered a mean of 86.37 with SD 30.36 in the pre-test and mean of 80.31 with SD of 22.73 ;in the post test, the 't' value was 2.64, which is significant at 0.01 level.

In the case of semi-urban adult learners (male and female), the test registered a mean of 83.77 with SD of 28.27 in the pre-test and a mean of 78.74 with SD of 23.42 in the post-test. The 't' value was 3.40, this is significant at 0.01 level.

The same test was applied separately on semi-urban male and female adult learners.

The test result of semi-urban male adult learners, registered a mean of 78.88 and SD 24.32 in the pre-test and a mean of 74.42 with SD 21.44 in the post-test and the 't' value was 2.38. This is significant at 0.05 level.

In respect of semi-urban female adult learners it registered a mean of 88.66 with SD 31.21 in the pre-test and a mean of 83.06 with SD 24.71 in the post-test, the 't' value was 2.43, which is significant at 0.05 level.

The test conducted in the case of urban adult learners (male and female) registered a mean of 93.51 with SD 23.90 in the pre-test and a mean of 80.53 with SD 30.32 in the post test. The 't' value was 5.14, which is significant at 0.01 level.

The same test was applied separately on urban male and female adult learners.

The test registered a mean of 92.55 with SD of 22.59 in the pre-test and a mean of 83.53 with SD of 21.28 in the post-test. The 't' value was 2.75, this is significant at 0.01 level.

As regards the urban female adult learners the test registered a mean of 94.36 with SD 25.19 in the pre-test and a mean of 77.87 with SD 36.53 in the post-test. The 't' value was 4.41, which is significant at 0.01 level.

(v) The fifth area identified was a 'Social Disharmony' presented through folk art form 'Drama', Majority of the males in the rural areas were not influenced by the theme of drama presented, as in rural areas social harmony is tightly interwoven. In the urban areas a few of the participants both male and female registered a negative attitude in the select areas of conscientisation because they were interested in their own problems only. This conclusion is substantiated by the following findings.

In the adult learners (male and female), test of significance of mean difference by pre-test and post-test scores in relation to drama registered a mean of 90.69 with SD 22.94 in the pre-test and a mean of 83.75 with SD 24.85 in the post-test. The 't' value worked out to 5.88 which is significant beyond the 0.01 level.

The same type of test was applied separately on male and female adult learners.

The test result of male adult learners registered a mean of 93.15 with SD 23.04 in the pre-test and a mean of 87.39 with SD of 25.06 in the post-test. The 't' value was 3.72, which is significant at 0.01 level.

In the case of female adult learners the test registered a mean of 88.43 with SD of 22.69 in the pre-test and in the post test a mean of 80.40 with SD of 24.25. The 't' value was 4.55, which is significant at 0.01 level.

In the case of rural adult learners, the test registered a mean of 94.80 with SD of 24.93 in the pre-test and a mean of 89.02 with SD 25.84 in the post test. The 't' value was 3.01, which is significant at 0.01 level.

The same test was applied separately on rural male and female adult learners.

In the case of rural male adult learners, the mean registered 103.89 with SD 25.17 in the pre-test and a mean of 101.09 with SD 21.63 in the post-test.

The 't' value was only 1.09 which is not significant. Hence the influence is treated not valid in the above case.

But as regards to rural female adult learners, it registered a mean of 87.66 with SD of 22.29 in the pre-test and a mean of 79.54 with SD of 25.23 in the post-test, the 't' value was 2.94. This is significant at 0.01 level.

Regarding semi-urban adult learners (male and female) the test registered a mean of 90.39 with SD of 18.83 in the pre-test and a mean of 81.18 with SD of 23.64 in the post-test, the 't' value was 4.58. This is significant at 0.01 level.

The same type of test was applied separately on semi-urban male and female adult learners.

In the test conducted for semi-urban male adult learners, it registered a mean of 85.12 with SD 12.80 in the pre-test and a mean of 75.88 with SD 20.85 in the post test. The 't' value was 3.30. This is significant at 0.01 level.

The test held for semi-urban female adult learners, it registered a mean of 95.66 with SD of 22.67 in the pre-test and a mean of 86.48 with SD 25.25 in the post-test the 't' value was 3.15, which is significant at 0.01 level.

In the pre-test held for urban adult learners (male and female), it registered a mean of 86.89 with SD 24.12 and in the post test a mean of 81.06 and SD 24.31. The 't' value was 2.66. This is significant at 0.01 level.

The same test was applied separately on urban male and female adult learners.

It showed a mean of 91.72 with SD of 25.66, in the case of urban male adult learners in the pre-test and a mean of 86.84 with SD 26.15 in the post-test, the 't' value was 1.87, which is not significant. Hence folk art form 'drama' showed no influence in the urban adult learners on the question of social disharmony.

On the urban female adult learners, it registered a mean of 82.06 with SD of 21.66 in the pre-test and a mean of 75.28 with SD 21.03 in the post test and the 't' value was 1.91 which is not significant at 0.01 level. Hence the influence was found not valid in the above case.

But in general on the basis of the study and analysis, it is clearly proved that the folk art forms and the themes can create an awareness and conscientisation of the adult learners.

TENABILITY OF HYPOTHESES FORMULATED

The results of the analysis of the study, the conclusions and findings support that the hypothesis is true and is therefore to be accepted.

The results of the analysis shows that efficacy in changing the attitude of the adult learners in total towards the social issues is considerable. The conclusion I, II and III (i to v) and the related findings of the study reveals that the hypothesis is true.

To substantiate the hypothesis separate analysis were done on rural, semi-urban and urban, male and female adult learners. The result of the analysis denotes that the efficacy in changing the attitude of the adult learners towards the social issues as per vide conclusion I (iv) and in the case of rural male and urban male and females adult learners as per conclusion III(v) and the related findings, that the hypothesis cannot be tentatively accepted.

The study shows that the select conscientisation programmes will improve significantly the attitude of the adult learners towards each of the defined conscientisation areas. The findings and analysis support the hypothesis. So it is accepted.

EDUCATIONAL IMPLICATION OF THE STUDY

Most of the findings of the study have direct or indirect implication in the adult education system, for its improvement, especially in the field of conscientisation. Many adult learners believe that their ignorance is due to the disparities in socio-economic conditions. Through the folk art forms, the adult learners would certainly be able to achieve practical knowledge on the various social issues, more easily and interestingly. This types of approach may lead to create necessary awareness in the adult learners. Since a long time there has not been any attempt in solving in the social issues creating awareness through folk art forms. The present study throws light upon the

need and usefulness of such researches in solving many of the social issues of present day life. The result of the study shows that the folk art forms are the simplified ways to communicate effectively of problems to the adult learners. With the help of various types of folk art programmes, the adult learners can achieve best results in any matter of social importance. In case the adult education (centres) adopt folklore techniques in their curriculum, the difficulty of the participants in learning can be reduced very much and the teaching can be made easier. From the study, it is made clear that the government and the other promotional agencies can do a lot in the field of adult or continuing education adopting selected folk art forms. This would, no doubt, can attract more learners and thereby conscientising them in the best and effective manner.

SUGGESTIONS FOR FURTHER RESEARCH

This study is dealt with in making use of a few folk art forms to conscientise the adult learners. We are rich in folk art forms. Hence there is ample opportunities for further research. Some of such areas related to the present study are given below:

1. Similar models can be conducted to conscientise other social issues.
2. Experiments can be done in the same strategies using other folk art forms and the efficacy can be tested.

3. Study can be done on various social issues using a single folk art form.
4. The present study was done on the neo-literates in some parts of Kerala, it can be done in other sections of peoples as well.
5. Studies with the folk lore arts can be done with special reference to the tribal as well as in the backward areas of the society.
6. The present study is in relation to the folk art forms, it will be useful to study the theme in relation to the classical art forms to find out the efficacy.

**EMPIRICAL STUDIES FOR DESIGNING AND TESTING OUT
SOME FOLK-ART FORMS FOR CONSCIENTISING
ADULT LEARNERS IN KERALA**

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APPENDICES

DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES
UNIVERSITY OF CALICUT

INTERVIEW SCHEDULE

1. Name :
2. Sex :
3. Age :
4. Income :
5. Educational qualification :
6. Profession :
7. Experience :
8. Can you say anyone of the important social issues exist in Kerala :
9. Rank the given social issues on priority-wise -- Alcoholism, Child labour, Crime, Environmental pollution, Practice of dowry, Spread of AIDS, Social Disharmony, Unemployment, Uncontrolled population explosion, etc. : Ranking Order
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
 - 8.
 - 9.
 - 10.Any other
10. Give reasons in one or two sentences for the first five numbers

വൃത്തം - നതോനത

ഒരു നവജ്യോതിസ്സ്

(ഓട്ടൻ തുള്ളൽ)

പണ്ടൊരു കുട്ടി പിറന്നാൽ പിന്നെ
 അദ്ധ്യാനിക്കാൻ കയ്യതുരങ്ങായി
 ഇന്നാകട്ടെ കാലം മാറി
 കേട്ടാൽ ഞെട്ടും പെരുകി ജനത്തിൻ
 വിശേഷം പലതും പറവാനുണ്ട്
 ഇന്നാകട്ടെ കുട്ടി പിറന്നാൽ
 വാരിയതിന്നാൻ കൈകൾ രണ്ട്
 തള്ളിനിറയ്ക്കാൻ ഉദമതൊന്ന്
 പാരിലുമതുവഴി ഇതുവഴിതെങ്ങാൻ
 അനവധിയായി പേക്കോലങ്ങൾ
 എന്തിതുവരുവാൻ കാരണമിപ്പോൾ
 ചിന്തിക്കേണം കൂട്ടരേ നമ്മൾ
 പണ്ടാണെങ്കിൽ യുദ്ധത്താലേ
 മരണനിരക്കിഹ വർദ്ധിക്കുന്നു
 ക്ഷാമം സാംക്രമ രോഗങ്ങൾക്കും
 ഒട്ടും കുറവില്ലെന്നൊരു നാളിൽ
 ഇങ്ങനെ പലപല ഹേതുക്കളുമായ്
 മരണനിരക്കു പെരുകീടുന്നു.
 ഇന്നാലിന്നാകുമയതു ചിത്രം
 യുദ്ധങ്ങൾക്കു വിരാമമിടുന്നു
 രോഗങ്ങൾക്കു വിരാമമിടുന്നു
 രോഗങ്ങൾ കണ്ടുതി വരുത്തി
 ഹരിതവിപ്ലവമെന്നൊന്നുണ്ടായ്
 കാർഷികരംഗം വികസിച്ചതായി
 ക്ഷാമങ്ങൾക്കങ്ങുതി വരുത്തി
 വിദ്യാഭ്യാസം ചെയ്തവരെല്ലാം
 അറിവുപകർന്നു പാവങ്ങൾക്ക്
 ശാസ്ത്രം വികസിച്ചതായതിനാലേ
 വെള്ളപ്പൊക്ക വരൾച്ച തുടങ്ങിയ
 പ്രകൃതി വികൃതി നിയന്ത്രിക്കുന്നു.
 ഇങ്ങനെ ജനജീവിതവുമതങ്ങനെ
 മെച്ചപ്പെട്ടു ആയുർദൈർഘ്യം
 എന്നാൽ കേൾക്കു ഒരു പരമാർത്ഥം
 ജനനനിരക്കും താണിട്ടില്ലാ
 നിരവധി കുട്ടി ജനിച്ചാൽ പണ്ട്
 ജീവിക്കുന്നത് ഒന്നോ രണ്ടോ
 എന്നാൽ ഇന്നൊരു കുഞ്ഞുജനിച്ച്
 ശിശുവായിത്തന്നെ മരിക്കുന്നില്ലാ
 എല്ലാവർക്കും വേണം വസ്ത്രം
 ഭക്ഷണപാർപ്പിട വിദ്യാഭ്യാസം
 എല്ലാവർക്കും തൊഴിൽ നല്കേണം
 ആരോഗ്യത്തെ പാലിക്കേണം
 ഇങ്ങനെപോയാൽ പദമുന്നാനൊരു
 തെല്ലിടസ്ഥലമില്ലാതാകും ഭൂമിയിൽ
 ഇത്തരൂണത്തിൽ നാം ചിന്തിക്കേണം
 ജനസംഖ്യാ അവബോധനമെന്നത്
 ഇന്ത്യയിൽ ജനമിതു പെരുകീടുന്നു
 കൊതുകിൻ മുട്ടകളതുപെരുകുംപോലെ
 വർഷത്തിൽ ജനമേറീടുന്നു.
 കോടികളങ്ങനെ നിരവധിയായി
 ജനസംഖ്യാ ബോധനമെന്നതിൽ
 ഉദ്ദേശ്യങ്ങൾ ഉരച്ചെയ്തിടാം

പെരുകി വരുന്ന ജനത്തെപ്പറ്റി
 ബോധോദയമതുനൽകുന്നതിനായ് -
 ദുഷ്ടഫലങ്ങൾക്കുതി വരുത്താ -
 നുതകും മനോദാവത്തെ വളർത്താനായ്
 കൂടുംബാസൂത്രണമുദ്ദിപിപ്പാൻ
 കാര്യം ചിലതു പറഞ്ഞുകൊടുക്കാൻ
 ചെറിയകുടുംബത്തിന്റെ പ്രസക്തി
 എന്തെന്നവരെ അറിയിയ്ക്കാനും
 ഇത്തരമുള്ള ജനങ്ങൾക്കെല്ലാം
 അനുഗുണമായൊരു ചിന്തവളർത്താൻ
 ഇങ്ങനെയിങ്ങനെ ലക്ഷ്യം പലതായ്
 അനുദിനമനുദിനമിങ്ങനെ പെരുകും
 ജനസംഖ്യയെക്കൊന്നുതിവരുത്താൻ
 മാർഗ്ഗം പലതുണ്ടെങ്കിൽപ്പോലും
 ഉത്തമമായതു ഞാനുരച്ചെയ്യാം
 ബാല്യവിവാഹ നിരോധനനിയമം
 വിവാഹപ്രായമുയർത്തിയ നിയമം
 എന്നിവയാലേ ജനനനിരക്ക്
 ന്യൂനമതാക്കാൻ യത്നിച്ചുനാം
 ആണോ പെണ്ണോ ഏതായാലും
 കുട്ടിയൊരണ്ണും മതിയെന്നുള്ളൊ -
 രുമുദ്രാവാക്യമുയർത്തി വാനിൽ
 ജനസംഖ്യാ അവബോധീകരണവും
 കൂണു കണക്കെ വളർത്തിയെടുത്തു
 ജനസംഖ്യാപ്രശ്നത്തെപ്പറ്റി
 ചിന്തിതരാകുക കൂട്ടരേനമ്മൾ
 ജനസംഖ്യാനയപരിപാടികളും
 വിദ്യാർത്ഥികളിലെത്തിക്കാനായ്
 ദാവിദവിഷ്ണുത്തുകളെപ്പറ്റി
 വിദ്യാഭ്യാസം ചെയ്യിക്കാനും
 ഇങ്ങനെ ക്ലബുകൾ ലക്ഷ്യങ്ങളുമായ്
 അങ്കച്ചേകവരായി വിളങ്ങി.
 ജനസംഖ്യാക്ലാസുകളും ചിലചില
 പരിപാടികൾ ഞാനുരച്ചെയ്തിടാം
 ചർച്ച സെമിനാർ സിംബോസിയവും
 വാദപ്രതിവാദങ്ങൾ നടത്തുക
 ചിത്രരചനകൾ ഉപന്യാസങ്ങൾ
 പെയിന്റിംഗ് ക്വിസ് മുതലായവയും
 അനുദിനമങ്ങു നടത്തുന്നതിനും
 വിദ്യാന്മാരുടെ പ്രസംഗപരമ്പര
 നൂറ്കണക്കിന് പ്രസിദ്ധീകരണവും
 കൊണ്ടൊരു ലൈബ്രറി തീർക്കുകയുടനെ
 നാടെല്ലാമതു പടഹമുയർത്തുക
 പ്രതിവർഷത്തിൽ ഗ്രാമംതോറും
 ജനസംഖ്യാ വിദ്യാഭ്യാസപ്രചരണ
 ലക്ഷ്യത്താലെ മുന്നേറുക നാം
 ഇങ്ങനെ പലപല മാർഗ്ഗങ്ങളിൽ നാം
 ജനനനിരക്ക് കുറച്ചിടേണം
 നല്ലൊരുദാവി വളർത്തിയെടുക്കാൻ
 നല്ലൊരു ലോകം ഉട്ടി വളർത്താൻ
 ഒന്നായ്ത്തന്നെ പ്രവർത്തിയ്ക്കേണം
 ഒന്നായ്ത്തന്നെ പ്രവർത്തിയ്ക്കേണം

2

ORU NAVA JYOTHIS
(Ottanthullal)

A child was born then
 Adding two hands to work.
 But changed is the time
 Has it become stunning
 The population that is running
 Born a child is today
 Having hands to eat
 Begg here, begs there
 Increases the beggars
 Reasons behind, reason affront
 Let's think my friends at present
 The wars of past
 Increased the mortality rate
 Famine, infections, diseases
 Took a heavy tolls in twins
 By this reason, by that reason
 Increased also mortality rate
 Different is the story today
 Ceases wars day by day
 Vanquishes the germs of all sorts
 Green revolution goes a foot
 Field of farming develops
 Control of famine, too! Is abundant measure
 Spreads the light of education
 To those needy in the nation
 Paces Indian technology
 Harness floods and droughts alike
 Develops peoples life so faster
 Improve also life span faster
 But hark! The truth is only this one
 Birth rate has now not yet fallen
 Took place birth of children a lot before
 But lived only a few to see the future
 Takes place birth of a child at present
 Dies not a child at present
 All of us need clothes today
 Food, house and education too
 All of us need a vocation too
 To keep up a good health that proper
 If we go on living like this
 Won't be there a place for a foothold
 Upon this earth to move to and fro
 Let's think at this state
 Of the population explosion
 Multiplies they in India today
 Just like mosquitos do so today
 Increase the number faster
 Turns it in crores so faster
 Let me tell you the importance of
 Having awareness of population
 Multiplies, people's number

You must have an awareness of it
In case you have the right attitude
To free from the disastrous consequences
And also to spread the message of family planning
To convey the all important message
The importance of a family small
To promote a healthy thinking
Among the people that are affected
Aims are these to say a few
Day by day increases the number
Of the people; we must stop it
Means and modes are many
I can tell you better
Prevention of child marriage act
Laws that raised marriageable age
Could be of immense use
To push down birth rate
Raise slogan into high sky
Let's have single child norm
Be it a girl or be it a boy
Awareness of this matter
Should be developed day by day
The urgency of the problem
Should be conveyed to the student community
To give a proper education
To open eyes to the impending danger
Let us move toward with this idea in mind
March forward like brave worriers
Let me convey to you programmes to be executed
Classes of population projects
Seminars, symposium and discussion
Discuss pros and cons of topics
Conduct competitions of painting
Essay writing and quiz on it
Invite experts on this matter
Make them to give series of lectures
Gather worthy publication on this line
Built a library of books of this sort
Conduct festivals of plays on it
Let's go toward, let's go forward
Spreading enlightenment among the masses
Thus slowly but steadily in future
We should lower the rate of birth
By employing better means to achieve the result
To bring in a glowing future ahead
To have a better world ahead
Let us work together with this in mind
Let us usher in a brave new world in the end

END

എയ്ഡ്സ് - നിശബ്ദകൊലയാളി

(തെരുവുനാടകം)

4

- അവതാരകൻ** : ഇന്ന് മാനവരാശിയെ ഗ്രസിച്ചുകൊണ്ടിരിക്കുന്ന മാരകരോഗമാണ് എയ്ഡ്സ്. അജ്ഞതയും സൂക്ഷ്മതകുറവും മൂലം പലരും ഇതിന് അടിമയാകുമ്പോൾ അത് മറ്റുള്ളവർക്ക്കൂടി ഒരു ഭീഷണിയായി മാറുന്നു. എയ്ഡ്സ് രോഗത്തിന് ഔഷധം കണ്ടെത്തിയിട്ടില്ലാത്തതിനാൽ ഇതിനെതിരെ ജാഗ്രതകരാ കേണ്ട കാലം അതിക്രമിച്ചിരിക്കുന്നു.
- (അവതാരകൻ പോകുന്നു. രംഗത്ത് ഡോക്ടർ, ശേഖരൻമാസ്റ്റർ, തോമസ്, ഖാദർ എന്നിവർ പ്രവേശിക്കുന്നു.)
- ശേഖരൻ മാസ്റ്റർ** : കുട്ടിയ്ക്ക് എങ്ങനെയുണ്ട് ഡോക്ടർ ?
- ഡോക്ടർ** : ഭയപ്പെടാനൊന്നുമില്ല. ആഴത്തിലുള്ളമുറിവായതിനാൽ രക്തം കൂടുതൽ നഷ്ടപ്പെട്ടു. അതുകൊണ്ട് രക്തം കൊടുക്കണം. O +ve രക്തം ആർക്കെങ്കിലും.....!
- തോമസ്** : ഉണ്ട് ഡോക്ടർ, എന്റെ രക്തം O + ആണ്.
- ഡോക്ടർ** : എങ്കിൽ കാര്യം എളുപ്പമായി. സമയം വൈകിക്കേണ്ട. തോമസ് വരു. രക്തം ടെസ്റ്റ് ചെയ്യട്ടേ. (ഡോക്ടറും തോമസും പോകുന്നു)
- ഖാദർ** : അല്ല, മാഷേ നമ്മുടെ ശരീരത്തിൽ നിന്ന് ചോര എടുത്താല് നമ്മള് മയുത്താവുമെന്ന്.....!
- ശേഖരൻ മാസ്റ്റർ** : ഇല്ല, ഖാദർക്കാ. നമ്മുടെ ശരീരത്തിലെ രക്തത്തിന്റെ ചെറിയൊരളവല്ലേ എടുക്കുന്നുള്ളൂ. അതുകൊണ്ട് നമുക്കൊന്നും സംഭവിക്കില്ല. മാത്രമല്ല എടുത്തത്രയും രക്തം താനേ നമ്മുടെ ശരീരത്തിലുണ്ടാവുകയും ചെയ്യും.
- ഖാദർ** : യെന്റ് റബ്ബേ ഇപ്പോഴാ നമുക്ക് സമാധാനമായത്. എന്താ മാഷേ ഞമ്മന്റെ ചോരയും കൊടുത്താലോ ?
- ശേഖരൻ മാസ്റ്റർ** : അത് പറ്റില്ല ഖാദർക്കാ, ഖാദർക്കൊന്റെ രക്തം ഏത് ഗ്രൂപ്പാണെന്ന് ആദ്യം അറിയണം.
- ഖാദർ** : മറ്റ് പല ഗ്രൂപ്പുകളും ഞമ്മള് കേട്ടിരിക്കെന് മാഷേ, ചോരയ്ക്കും ഉണ്ടോ ഈ ഗ്രൂപ്പ്
- ശേഖരൻമാസ്റ്റർ** : ഉണ്ട്, തന്റെ ഗ്രൂപ്പിലുള്ള രക്തം മാത്രമേ ഒരാൾക്ക് മറ്റൊരാളിൽ നിന്നും സ്വീകരിക്കാൻ പറ്റൂ. (ഡോക്ടറും തോമസ്സും പ്രവേശിക്കുന്നു)
- ഡോക്ടർ** : മറ്റാരെങ്കിലും ഉണ്ടോ രക്തമുള്ളവർ
- ഖാദർ** : അതൊന്നും ഞമ്മക്കറിയില്ല ഡോക്ടറേ, ചോരവേണമെങ്കിൽ ഞമ്മള് തരാം.
- ശേഖരൻമാസ്റ്റർ** : അപ്പോൾ തോമസ്സിന്റെ രക്തം കൊടുത്തില്ലേ ?
- തോമസ്** : ഇല്ല, രക്തം പരിശോധിച്ചശേഷം എന്റെ രക്തം ശരിയാവില്ലെന്നു പറഞ്ഞു.
- ശേഖരൻമാസ്റ്റർ** : കാരണം ?
- തോമസ്** : ഞാൻ ഒന്നുരണ്ടു തവണ ചോദിച്ചു. പക്ഷേ ഡോക്ടർ മറുപടി ഒന്നും പറഞ്ഞില്ല.
- ഡോക്ടർ** : തോമസ്, നിങ്ങൾ പോകരുത്. നിങ്ങളെ വിശദമായി ഒന്ന് ടെസ്റ്റ് ചെയ്യണം.
- തോമസ്** : എന്താണ് ഡോക്ടർ ?
- ഡോക്ടർ** : ഭയപ്പെടാനൊന്നുമില്ല. തോമസ്സിന്റെ രക്തത്തിൽ എയ്ഡ്സിന്റെ രോഗാണുക്കളുണ്ടോ എന്നൊരു സംശയം - വെറും സംശയം മാത്രമാണ്. വിശദമായ പരിശോധനയിലൂടെ മാത്രമേ അത് ഉണ്ടോ എന്ന് സ്ഥിരീകരിക്കാൻ കഴിയുകയുള്ളൂ.
- തോമസ്** : ഡോക്ടർ !
- ഡോക്ടർ** : ഭയപ്പെടാനൊന്നുമില്ല. എനിക്ക് തോമസ്സിനോട് ചിലതെല്ലാം ചോദിക്കാനുണ്ട്. തോമസ് വളച്ചുകെട്ടില്ലാതെ മറുപടി തരണം.

ഡോക്ടർ : തോമസ് വിവാഹിതനാണോ ?

തോമസ് : അല്ല

ഡോക്ടർ : തോമസ് എപ്പോഴെങ്കിലും ലൈംഗികബന്ധത്തിൽ ഏർപ്പെട്ടിട്ടുണ്ടോ ?

തോമസ് : ഇല്ല ഡോക്ടർ.

ശേഖരൻമാസ്റ്റർ : പിന്നെ എന്തിനാണ് ഡോക്ടർ തോമസിനെ സംശയിക്കുന്നത്. ?

ഡോക്ടർ : എയ്ഡ്സ് അഥവാ അക്വൈഡ് ഇമ്മ്യൂൺ ഡഫിഷൻസി സിൻഡ്രം എന്ന രോഗം ഉണ്ടാവാൻ നാല് പ്രധാന കാരണങ്ങളാണുള്ളത്.

1. എയ്ഡ്സ് രോഗാണു ബാധിച്ചവരുമായുള്ള ലൈംഗികബന്ധം.
2. എയ്ഡ്സ് രോഗാണുബാധയുള്ള രക്തം സ്വീകരിക്കുന്നതിലൂടെ
3. എയ്ഡ്സ് രോഗാണുബാധയുള്ള സിറിഞ്ച്, സൂചി, ബ്ലെയ്ഡ് എന്നിവ വഴി ശരീരത്തിൽ മുറിവോ, പോറലോ ഉണ്ടാവുന്നതുവഴി.
4. എയ്ഡ്സ് രോഗമുള്ള അമ്മയിൽ നിന്ന് ഗർഭസ്ഥശിശുവിലേയ്ക്കും രോഗം പകരാം.

വാദർ : ഇത് ഒരു ഗുലുമാലുപിടിച്ച രോഗമാണ് അല്ലേ, ഡോക്ടറേ.

ഡോക്ടർ : ഒാ..... രോഗാണു ശരീരത്തിൽ കടന്നു കഴിഞ്ഞാൽ ഉടനേ പ്രകടമായ ലക്ഷണം കാണിക്കില്ല. പക്ഷേ ഈ അവസരത്തിൽ മറ്റുള്ളവരിലേക്ക് രോഗം പകരാം.

ശേഖരൻമാസ്റ്റർ : അതെങ്ങനെയാണ് ഡോക്ടർ.

ഡോക്ടർ : ആറ് ആഴ്ച മുതൽ മൂന്ന് മാസത്തിനകം രക്തത്തിൽ എയ്ഡ്സ് വൈറസിന്റെ പ്രതിവസ്തുക്കൾ ദൃശ്യമാകും. രക്തപരിശോധനയിലൂടെ ഇത് നമുക്ക് നിർണ്ണയിക്കാനാകും. ഈ അവസരത്തിൽ രക്തദാനം ചെയ്യുകയോ, ലൈംഗിക വേഴ്ചയിൽ ഏർപ്പെടുകയോ ചെയ്താൽ രോഗം പകരാം.

വാദർ : അപ്പോൾ ഈ രോഗത്തിന് രോഗലക്ഷണമൊന്നുമില്ലേ ഡോക്ടറേ ?

ഡോക്ടർ : ഉണ്ട് മേൽപ്പറഞ്ഞഘട്ടം കഴിഞ്ഞാൽ രോഗലക്ഷണങ്ങൾ പ്രകടമായി തുടങ്ങും. അപ്രതീക്ഷിതമായ ഭാരക്കുറവ്, നീണ്ടുനിൽക്കുന്ന അതിസാരം, ചുമ, രാത്രിയിൽ വിയർപ്പ്, പനി, ത്വക്കിൽ പാടുകൾ എന്നിവ എയ്ഡ്സിന്റെ രോഗലക്ഷണങ്ങളാണ്.

ശേഖരൻമാസ്റ്റർ : ഇവയിൽ പലതും മറ്റ് രോഗങ്ങൾ വരുമ്പോൾ കണ്ടുവരുന്ന രോഗലക്ഷണങ്ങളാണല്ലോ ?

ഡോക്ടർ : ശരിയാണ് പക്ഷേ എയ്ഡ്സിന്റെ രോഗലക്ഷണമായി ഇവ വന്നാൽ പിന്നെ ചികിത്സിച്ചാൽ ഫലമില്ല.

തോമസ് : പിന്നീട് എന്തുസംഭവിക്കും ഡോക്ടർ ?

ഡോക്ടർ : രോഗം മുർദ്ധന്യത്തിൽ എത്തുന്ന ഘട്ടമാണടുത്തത് ന്യൂമോണിയ, ക്ഷയം, ത്വക്കിലെ ക്യാൻസർ, ഓർമ്മക്കുറവ്, മറ്റ് സാംക്രമിക രോഗങ്ങൾ എന്നിവ രോഗിയിൽ രൂക്ഷമാവുകയും മരണം സംഭവിക്കുകയും ചെയ്യുന്നു. മിസ്റ്റർ തോമസ് ഇതാണ് രോഗലക്ഷണം.

വാദർ : ഇത് ചികിത്സിച്ചുമാറ്റാൻ കഴിയുമോ ഡോക്ടറേ ?

ഡോക്ടർ : ഇന്നേവരെയും ഈ രോഗം ഫലപ്രദമായി ചികിത്സിച്ചു ഭേദമാക്കാൻ കഴിഞ്ഞിട്ടില്ല. മാത്രമല്ല ഇന്നുവരെ ഇത് മാറ്റാൻ കഴിയുന്ന ഒരു ഔഷധവും കണ്ടുപിടിച്ചിട്ടുമില്ല.

വാദർ : അപ്പോൾ എയ്ഡ്സ് വന്നാൽ മയ്യത്തായതു തന്നെ, ഈ ദുനിയാവില് ഇങ്ങനെയുമുണ്ടോ ഒരു രോഗം.

ഡോക്ടർ : ശരിയാണ് ഖാദർക്കാ ഒരു മാർഗ്ഗമേ ഉള്ളൂ രോഗം വരാതിരിക്കാതെ സൂക്ഷിക്കുക.

ശേഖരൻമാസ്റ്റർ : ഈ രോഗം വരാതിരിക്കാൻ എന്ത് മുൻകരുതലാണ് എടുക്കേണ്ടത് ?

ഡോക്ടർ : എയ്ഡ്സ് രോഗികളുടെ രക്തം വർജ്ജിക്കുക. രക്തം സ്വീകരിക്കുന്നവർ, ഹ്യൂമൺ ഇമ്മ്യൂൺ ഡഫിഷൻസി വൈറസ് (HIV) - ഉണ്ടോ എന്ന് നിഷ്കൃഷ്ടമായി പരിശോധിക്കണം. ഈ വൈറസ് മനുഷ്യ ശരീരത്തിന് രോഗങ്ങളെ ചെറുത്ത് നിൽക്കുന്നതിനുള്ള കഴിവു ഇല്ലാതാക്കുന്നു. അതിനാൽ ഈ വൈറസ് ഉള്ള രക്തം, പുരുഷബീജം, സ്ത്രീ ബീജം എന്നിവ ദാനം ചെയ്യുന്നവരിൽ എയ്ഡ്സ് ഇല്ലെന്ന് ഉറപ്പുവരുത്തുക. പരസ്ട്രീ ലൈംഗികബന്ധം ഒഴിവാക്കുക.

ശേഖരൻമാസ്റ്റർ : സിറിഞ്ചും, സൂചിയും, ബ്ലെയ്ഡും ഉപയോഗിക്കുന്നതിലൂടെയും പകരമെന്ന് പറഞ്ഞല്ലോ ?

ഡോക്ടർ : ശരിയാണ്. ഇക്കാര്യത്തിൽ ആരോഗ്യപ്രവർത്തകർ പരിപൂർണ്ണ മുൻകരുതലുകൾ എടുക്കണം. അണുവിമുക്തമാക്കി മാത്രമേ അവ ഉപയോഗിക്കാൻ പാടുള്ളൂ.

- വാദർ : രോഗം വരാതിരിക്കാൻ ആരെയൊക്യാ നമ്മൾ സൂക്ഷിക്കുക?
- ഡോക്ടർ : ലൈംഗിക രോഗമുള്ളവർ, മയക്കുമരുന്നും കുത്തിവെയ്ക്കുന്നവർ, സ്വവർഗ്ഗരതിക്കാർ, വേശ്യകളും, അവരുടെ വേഴ്ചക്കാരും, പരപുരുഷസമാഗമം നടത്തുന്ന സ്ത്രീകൾ ഇവരെയെല്ലാം സൂക്ഷിക്കണം.
- ശേഖരൻമാസ്റ്റർ : വിനോദ സഞ്ചാരകേന്ദ്രങ്ങൾ, സ്വവർഗ്ഗ ഭോഗികളുടെ ജയിലുകൾ, വേശ്യകളുടെ തെരുവുകൾ, മയക്കുമരുന്നും കുത്തിവെയ്ക്കുന്ന സങ്കേതങ്ങൾ തുടങ്ങിയ പല സ്ഥലങ്ങളും രോഗം പരത്തുന്ന കേന്ദ്രങ്ങളാണ് അല്ലെ ഡോക്ടർ.
- ഡോക്ടർ : അതെ, മാസ്റ്റർ.
- തോമസ് : ഞാനിനി എന്തുചെയ്യണം ഡോക്ടർ ?
- ഡോക്ടർ : തോമസ് ഭയപ്പെടാതിരിക്കൂ. തോമസിന് ഈ രോഗം ഉണ്ടോ എന്നത് സംശയം മാത്രമാണ്. വിശദമായ പരിശോധനയ്ക്കു ശേഷമേ ഉണ്ടോ ഇല്ലയോ എന്നു പറയാൻ കഴിയൂ. അതിനായി എലിസാ ടെസ്റ്റ് നടത്തേണ്ടതുണ്ട്.
- വാദർ : രോഗം ബാധിച്ച ഒരാൾ എന്തെങ്കിലും ശ്രദ്ധിക്കാനുണ്ടോ ഡോക്ടർ ?
- ഡോക്ടർ : തീർച്ചയായും ഉണ്ട്. രോഗം ബാധിച്ച ഒരാൾ പിന്നീട് രക്തം ദാനം നടത്തരുത്. സംഭോഗത്തിൽ ഏർപ്പെടുമ്പോൾ പ്രതിരോധ ഉറ സ്വീകരിക്കേണ്ടതാണ്. (തീപ്പെട്ടി കൊണ്ട് ഉറയുടെ ഉപയോഗം കാണിച്ചു കൊടുക്കുന്നു) ശരീരത്തിൽ മുറിവുകളുണ്ടായാൽ അത് രക്തവും ചലവും പുറത്തു വരാതെ പ്ലാസ്റ്റർ കൊണ്ട് മൂടണം. രോഗി ഉപയോഗിച്ച കത്തി, ബ്രഷ് എന്നിവ മറ്റുള്ളവർ ഉപയോഗിക്കാൻ ഇടവരുത്താതിരിക്കുക. രക്തം പുറങ്ങ തുണികളും മറ്റും കത്തിച്ചുകളയണം. ഇവയെല്ലാം ഒരു രോഗി രോഗം പകരാതിരിക്കാൻ ചെയ്യേണ്ടതാണ്.
- വാദർ : എയ്ഡ്സ് രോഗം ബാധിച്ചവരെ സമൂഹത്തിൽ നിന്നും മാറ്റി പാർപ്പിക്കണം അല്ലെ ഡോക്ടറേ ?
- ഡോക്ടർ : പാടില്ല, ഒരിക്കലും പാടില്ല.
- വാദർ : പിന്നെ ഈ രോഗം മറ്റുള്ളവർക്കും പകരുമേന്ന്
- ഡോക്ടർ : അത് തികച്ചും തെറ്റായ ധാരണയാണ്. എയ്ഡ്സ് രോഗിയുമായുള്ള സാമീപ്യവും സമ്പർക്കവും ഒരിക്കലും രോഗം പകരാൻ കാരണമാകുന്നില്ല. രോഗിയുടെ കൈകൾക്കു നേരെയോ, ഒന്നിച്ചുതാമസിക്കുന്നതോ, ഒന്നിച്ചു ജോലിചെയ്യുന്നതോ ഒന്നും രോഗം പകരാൻ ഇടവരുത്തുന്നില്ല. കൊതുകു കടിക്കുന്നതും ഒരേ പ്ലേറ്റ്, കപ്പ്, സ്പൂൺ എന്നിവ ഉപയോഗിക്കുന്നതും രോഗം പകരാൻ കാരണമല്ല.
- ശേഖരൻമാസ്റ്റർ : വിയർപ്പിൽ കൂടിയോ, കണ്ണുനീരിൽ കൂടിയോ, ഉമിനീരിൽകൂടിയോ ഈ രോഗം പകരില്ലല്ലോ ഡോക്ടർ.
- ഡോക്ടർ : ഇല്ല
- വാദർ : പറഞ്ഞു പറഞ്ഞു സമയം പോയതറിഞ്ഞില്ല ഞമ്മക്കൽപം തിരക്കുണ്ട് ഡോക്ടറേ, എന്നാ ഞമ്മളിറങ്ങട്ടെ
- ഡോക്ടർ : ശരി.....വാദർക്കാ.....
- വാദർ : മാഷേ, പോവല്ലേന്ന്, ഡോക്ടർ പറഞ്ഞ ഈ കാര്യങ്ങളെ നാലാളോട് വിളിച്ചു പറയണം. അങ്ങനെയെങ്കിലും നമ്മുടെ നാടൊന്ന് നന്നാവട്ടേന്ന്
- ഡോക്ടർ : ശരി
(മാസ്റ്ററും വാദറും പോകുന്നു)
തോമസ് വരൂ. വിശദമായി ഒന്ന് ടെസ്റ്റ് ചെയ്തതിനുശേഷം തോമസിനു പോകാം എന്താ ?
- തോമസ് : ശരി ഡോക്ടർ
(ഡോക്ടറും തോമസും പോകുന്നു)
(അവതാരകൻ പ്രവേശിക്കുന്നു)
- അവതാരകൻ : പ്രിയ പ്രേക്ഷകരേ, എയ്ഡ്സ് എന്ന ഭീകരരോഗത്തിൽ നിന്നും നമ്മുടെ നാടിന് ശാപമോക്ഷം നൽകാൻ ഒരു കൈത്തിരി വെളിച്ചം കൊളുത്താൻ ഇനിയും നാം വൈകികൂടാ. ഉണരു ശാപമോചനത്തിനായി പടപൊരുതു.

(അവസാനിച്ചു.)

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AIDS – THE SILENT KILLER

(Street play)

[Enters the suthradhar]

- Suthradhar : Today the human race is slowly getting under the clutches of the killer disease – AIDS. Due to ignorance and carelessness many people fall in the trap, it becomes a serious warning to others of an impending danger. Since an effective method of cure has not yet been found out, it's high time that we should be vigilant against this disease.
- [Goes the Suthradhar, enters Sekharan Master, Doctor, Thomas and Khader]
- Sekharan Master : How's the boy, doctor?
- Doctor : There is nothing to worry. The wound is so deep. He has lost much blood. So he needs blood. If any of you can bring O+ group.
- Thomas : Yes, doctor, my blood is O+
- Doctor : Then, it is all right. No time is here to waste, come Thomas, let's make the format tests before taking your blood
- [Goes Thomas and Doctor]
- Khader : But Sir If we give our blood won't we die?
- Sekharan Master : No, Khader, Only a small quantity of blood is needed. Nothing will happen to us. Besides, our body itself is able to make it again within three months.
- Khader : My God ! I am feeling relieved only now. Then, master I'm ready to give my blood too.
- Sekharan Master : It's not possible, Khader we must test the group of your blood first.
- Khader : We've heard of many groups, master. Has this blood too got groups?
- Sekharan Master : Yes, of course, one can accept blood only from those who have the same blood group.
- [Enters Doctor and Thomas]
- Thomas : Is there any one else who has this O+ blood group?
- Khader : I am not sure about that group doctor. But I'm willing to give my blood.
- Sekharan Master : Why Thomas, you promised to donate !
- Thomas : Of course, I did promise. But they say that I can't donate blood.
- Sekharan Master : Why?
- Thomas : I did ask; but the doctor didn't give any explanation.
- Doctor : Thomas, you just wait here for a while we wish to conduct a thorough checkup of your body.
- Thomas : Why doctor? What's for? Are you going to check me up?
- Doctor : It's just to clear some doubts.
- Thomas : What's the matter doctor? Tell me, please.
- Doctor : You needn't worry. We doubt your blood contains AIDS virus. It's just a doubt. We can verify it only after a thorough check up.
- Thomas : Doctor?
- Doctor : Please don't worry. I wish to ask you some questions. You must answer me straight away.
- Thomas : I am ready to answer all your questions, doctor.
- Doctor : Are you married? Thomas
- Thomas : No

Doctor : Have you ever made love with anyone, Thomas?

Thomas : Never, doctor.

Sekharan Master : Why do you question him like this, Doctor?

Doctor : Well, let me tell you, these are four main reasons for this AIDS infection, i.e. Acquired Immune Deficiency Syndrome and they are:

1. Sexual intercourse with those who have AIDS.
2. Accepting blood from those who have AIDS.
3. Getting a wound from the blade, syringe and needle which was once used for an AIDS-patient.
4. A child in the pre-natal stage may get it straight from his mother who is a carrier of the AIDS virus.

Khader : It's really a complicated disease. Isn't doctor?

Doctor : Yes, this AIDS virus once gets into body doesn't exhibit its symptoms soon. But they are able to spread this disease silently and gradually.

Sekharan Master : How's that doctor?

Doctor : Within six weeks to three months the reaction of this viruses can be seen in the blood. We can verify it by a blood test. If a person donates his blood at this time or have sexual contact with others, can spread this disease.

Khader : Isn't there any obvious symptoms of this disease, doctor?

Doctor : Yes, of course. After the aforesaid phase there'll be obvious symptoms losing of weight, continuous diarrhea, cough, sweating at night, fever, spots in the skin etc are the symptoms of AIDS.

Sekharan Master : But many of these symptoms are also seen along with many other diseases.

Doctor : Certainly, but when it comes with AIDS there'll no effective treatment for it. b/c as the name implies the patient loses his immunity slowly and he is susceptible to any simple disease which can be definitely fatal to him at the end.

Thomas : What'll happen then, doctor?

Doctor : In the next phase, the patient will reach at his end, pneumonia, tuberculosis, cancer in the skin, loss of memory, other infectious disease etc. It may affect the patient seriously and he dies by it. These are the symptoms of the disease.

Khader : Isn't there any treatment for this disease, doctor?

Doctor : Up to now, there isn't any effective treatment of this disease. But researchers are on to find something for these helpless patients.

Khader : So, we won't escape if we catch this devil's disease. God! If only there isn't this disease.....!

Sekharan Master : Doctor, what precautions can we take against this disease?

Doctor : Do not accept blood from anyone who lives in doubtful circumstances, I mean from those who have a chance to be an AIDS patient. If you have to accept blood, make sure that the donor doesn't carry HIV virus. This virus destroys the preventive capacity of the body. Those who donate blood, sperms and ova must undergo this test for spotting this aid virus. Then, avoid having sex with any strangers.

Sekharan Master : Yes. Did you say that syringes and needles used also could spread this disease?

Doctor : Yes. You must take all required pre-cautions and sterilize it well before use.

Khader : Can you tell us about the kind of persons against whom we should guard ourselves for not being infected by this disease?

Doctor : Those who suffer from sexual disease, drug addicts, homosexuals, prostitutes and/their customers etc are the people against whom you should guard yourself.

Sekharan Master : Tourist centres, jails where homosexuals are imprisoned, red streets, places where drug addiction is prevalent are all places for spreading this disease. So vast, isn't it doctor?

Doctor : Yes, master.

Thomas : What I should do next doctor?

Doctor : You needn't worry Thomas. It's only our doubt that you carry this virus. You have to undergo a detailed 'Elisa test' only after that we can verify it.

Khader : What are the pre-cautions that an AIDS patient must take, doctor?

Doctor : He must donate his blood. Condoms should be used while having sex. If there's any wound in the body, he must dress it properly. Others shouldn't use the blade, knife, brush etc used by an AIDS patient. Blood stained pieces of cloth should be burned thoroughly. These are the precautions that a patient must take for not spreading the disease.

Khader : Should we keep these patients away from our society, doctor?

Doctor : You should never do that?

Khader : Then won't they be a threat to others in this society.

Doctor : It's really your wrong notion. Contact with an AIDS patient does not cause this disease. Giving him a shake hand, living or working along with him. Using the same plate, cup, spoon, etc will not spread the disease.

Sekharan Master : Doesn't it spread through sweat, saliva and tears, doctor?

Doctor : No

Khader : It's too late for me to go. May I take leave of you now, bye, doctor.

Doctor : Bye, Khader.

Khader : Let's go master; let's spread the knowledge we got from our doctor among our people. Otherwise.....

Sekharan Master : That's right Khader. We must do everything we can prevent spreading of this disease. Let's start our mission today itself

Doctor : Come Thomas. Let's conduct that test about which I told him.
[They go, enters Suthradhar]

Suthradhar : Dear viewers, it's time for us to fight against this killer disease – AIDS. If we don't do it now, it'd be so late. So 'awake' to the knowledge of it and let's start one uncompromising war against it right now.

END

ഒരു പുതിയ ചക്രവാളം

(വില്ലിപ്പിപ്പാട്ട്)

(വില്ലിപ്പിപ്പാട്ട് പ്രധാന ഉപകരണം. തടിയിലോ, ലോഹത്തിലോ നിർമ്മിച്ച വില്ലിൽ പിത്തള മണികൾ കെട്ടിയിരിക്കുന്നു. വില്ലിന്റെ ഇരുതലയും അന്തരീക്ഷത്തിലേക്ക് ഉയർന്നു നിൽക്കുന്നു. വില്ലുകൂടാതെ തോൽകൊണ്ടു മുകൾഭാഗം പൊതിഞ്ഞ ലോഹ നിർമ്മിതമായ കൂടവും അലങ്കരിച്ച കോലുമാണ് വാദ്യോപകരണങ്ങൾ. ഇതിൽ 5 പേർ പങ്കെടുക്കുന്നു, വില്ലിന്റെ നീളത്തിനനുസരിച്ച് മദ്ധ്യത്തിൽ അലങ്കരിച്ച കോലുമായി ആശാനും, ആശാന്റെ ഇരു ഭാഗങ്ങളുമായി മറ്റ് നാലുശിഷ്യന്മാരും വാദ്യോപകരണങ്ങളുമായി ഇരിക്കുന്നു. അവരുടെയെല്ലാം തലയിൽ ഒരു കെട്ടുമുണ്ടായിരിക്കും. കൂടാതെ വിവിധ വർണ്ണങ്ങളാൽ വേഷസംവിധാനം ചെയ്യപ്പെട്ടിരിക്കുന്നു.)

തീലശ്ശില ഉയരുന്നതോടെ

കോറസ്സ്

ഉണരുക ഉണരുക നമ്മൾ

മദ്യവിപത്തിനെതിരായി

പൊരുതുക പൊരുതുക നമ്മൾ

മദ്യവിപത്തിനെതിരായി

- ഒന്നാമത്തെ ശിഷ്യൻ : ആശാനെ കഥ തുടങ്ങുകയല്ലേ
- ആശാൻ : ശരി, കഥ തുടങ്ങാം
- രണ്ടാമത്തെ ശിഷ്യൻ : എന്തുകഥയാണിന്നാശാൻ പറയുന്നത്
- നാലാമത്തെ ശിഷ്യൻ : ആശാനെ നമുക്കിന്ന് ആ 'ചാരകഥ' പറഞ്ഞാലോ ?
- ഒന്നാമത്തെ ശിഷ്യൻ : ചേര, ചാരത്തിനെന്തു കഥയാണെടോ പറയാൻ, മണ്ണാങ്കട്ടയും കരീലയും കാശിയ്ക്ക് പോയതു പോലെയല്ലേ
- ആശാൻ : ഉറുതിയാൽ പോകുന്ന ചാരമാണെങ്കിൽ നമുക്ക് ചാരായത്തിന്റെ കഥ പറഞ്ഞാലോ ?
- മൂന്നാമത്തെ ശിഷ്യൻ : ചാരായത്തിന്റെ കഥയോ
- ആശാൻ : അതേ മദ്യം വർജ്ജിച്ച ഒരു ഗ്രാമത്തിന്റെ കഥ
- രണ്ടാമത്തെ ശിഷ്യൻ : ഏ, മദ്യം വർജ്ജിച്ച ഒരു ഗ്രാമത്തിന്റെ കഥയോ കേൾക്കട്ടെ, കേൾക്കട്ടെ
- ഒന്നാമത്തെ ശിഷ്യൻ : ആശാനെ ഒരു സംശയം ഒരു പെഗ് അടിയ്ക്കുന്നത് നല്ലതാണെന്ന് പറയുന്നതോ ?
- ആശാൻ : മദ്യം നല്ലതല്ല. വിഷം വേഗത്തിൽ കൊല്ലുന്നു മദ്യം സാവകാശത്തിലും. എല്ലായ്പ്പോഴും മദ്യം ഓജസ്സിനെ കെടുത്തും. ജീവന്റെ അടിത്തറയെത്തന്നെ മദ്യം നശിപ്പിക്കുന്നു.
- നാലാമത്തെ ശിഷ്യൻ : കൂട്ടുകെട്ടിലൂടെയും മുതിർന്നവരെ അനുകരിച്ചും മദ്യപാനം ശീലിക്കുന്നത് നല്ലതല്ലേ. ഉന്നത സമൂഹത്തിലെ ആളുകൾ മദ്യപിക്കുന്നില്ലേ. അത് സാമൂഹ്യബന്ധമുണ്ടാക്കാൻ നല്ലതാണെന്നു പറയുന്നതു ശരിയല്ലേ.
- ആശാൻ : അല്ലേ അല്ല - മദ്യപാനിയ്ക്ക് രോഗം വന്നാൽ ചികിത്സിച്ചു ഭേദമാക്കുവാൻ പ്രയാസമാണ്.
- രണ്ടാമത്തെ ശിഷ്യൻ : ആശാനേ അപ്പോൾ മദ്യം കുറുകൂത്ത് ചെയ്യാനും കുടുംബഭദ്രത തകർക്കാനും സാമൂഹ്യ സദാചാരപരമായ നിയന്ത്രണങ്ങൾ തെറ്റിക്കാനും വഴിയൊരുക്കുമെന്നു പറയുന്നത് ശരിയാണ്.
- ആശാൻ : അതെയതെ, ശരിയാണ്, ഈ വിപത്തിനെതിരെ പൊരുതി വിജയിച്ച ഗാന്ധിയുടെ കഥ വെളിപ്പെടുത്തുന്നത് അതാണ്.

മൂന്നാമത്തെ ശിഷ്യൻ : എന്താണീ ഗാന്ധിഗ്രന്ഥയുടെ കഥ

ആശാൻ : അങ്ങ് വടക്ക് വടക്ക് ഇൻഡോർ നഗരത്തിന്റെ പ്രാന്ത പ്രദേശത്തുള്ള ഒരു ഗ്രാമം - പുറം ലോകവുമായി വലിയ ബന്ധമില്ലാത്ത ആ ഗ്രാമത്തിൽ ജനസംഖ്യ നന്നേ കുറവായിരുന്നു.

മൂന്നാമത്തെ ശിഷ്യൻ : കുടുംബസുത്രണത്തിന്റെ ഫലമായിരിക്കും.

ആശാൻ : കുടുംബസുത്രണമോ, അതെന്താണെന്നു പോലുമവർക്കറിയില്ല. ഗ്രാമവാസികൾക്ക് കൃഷി ചെയ്യുവാനും തൊഴിൽ ശാലയിൽ പണിയെടുക്കുവാനും മാത്രമേ അറിയുമായിരുന്നുള്ളൂ. ഗ്രാമത്തിൽ ദാഒരു ചെറിയ വീടുകാണുന്നില്ലേ അവിടെയാണ് നമ്മുടെ കഥാനായകൻ താമസിക്കുന്നത്.

രണ്ടാമത്തെ ശിഷ്യൻ : അപ്പോൾ അവിടെ അറിവുള്ളവർ ആരുമുണ്ടായിരുന്നില്ലേ - ആശാനേ

നാലാമത്തെ ശിഷ്യൻ : അതുകൊണ്ടല്ലേ - സർവ്വത്യാഗങ്ങളും സഹിച്ച് ഗാന്ധിഗ്രന്ഥ ആ ഗ്രാമത്തിലെത്തിയത്.

ആശാൻ : മദ്യപാനത്തിൽ നിന്നും മയക്കുമരുന്നിൽ നിന്നും ആ ഗ്രാമവാസികളെ രക്ഷിക്കാൻ തന്നെ ഗാന്ധിഗ്രന്ഥ തീരുമാനിച്ചു.

മൂന്നാമത്തെ ശിഷ്യൻ : ആശാനെ ഒരു ചെറിയ സംശയം ഈ ഗാന്ധിഗ്രന്ഥ മാത്രം വിചാരിച്ചാൽ സാധിക്കുന്ന കാര്യമാണോ ഇത്.

ആശാൻ : ഗാന്ധിഗ്രന്ഥയും അതുതന്നെ ചിന്തിച്ചു. തുടർച്ചയായി മദ്യപിച്ചാൽ രോഗങ്ങൾ അകലുമെന്ന് വിശ്വസിക്കുന്നവർ, ആഘോഷവേളയിൽ വേദനകളെ മറക്കാൻ മദ്യപിക്കുന്നവർ, മദ്യപാനം കണ്ണിന്റെ കാഴ്ച ശക്തി വർദ്ധിപ്പിക്കുമെന്ന് ധരിക്കുന്നവർ. അങ്ങനെ പലതും ആ ഗ്രാമത്തിലുണ്ടായിരുന്നു. അവരെ മദ്യപാനമെന്ന നാശകാരിയിൽ നിന്നും രക്ഷിച്ചേ മതിയാകൂ എന്ന് അദ്ദേഹം തീരുമാനിച്ചു.

ഒന്നാമത്തെ ശിഷ്യൻ : കേരളത്തിൽ വിഷമദ്യ ദുരന്തം വ്യാപകമാണല്ലോ ആശാനെ, നമുക്ക് ആ ഗാന്ധിഗ്രന്ഥയെ കേരളത്തിലേക്ക് വരുത്തിയാലോ.

ആശാൻ : വരുത്തേണ്ട കാലം അതിക്രമിച്ചിരിക്കുന്നു. ഈയടുത്ത കാലത്ത് വനിതാസംഘടനകളുടെ ആഭിമുഖ്യത്തിൽ വൈപ്പിൻ ദ്വീപിൽ നടത്തിയ മദ്യ വിമുക്ത സമരം നിങ്ങൾ കേട്ടിരിക്കും.

മൂന്നാമത്തെ ശിഷ്യൻ : അവിടെ മദ്യപാനം മൂലം പലരുടെയും കണ്ണിന്റെ കാഴ്ച ശക്തി നഷ്ടപ്പെട്ടില്ലേ. പിന്നെയങ്ങനെ സ്ത്രീകൾ സമരം നടത്താതിരിക്കും.

നാലാമത്തെ ശിഷ്യൻ : ആശാനെ, ഗാന്ധിഗ്രന്ഥ പിന്നെ എന്തുചെയ്തു.

ആശാൻ : ആ കാണുന്ന മദ്യശാല (പരിഹാസത്തോടെ) - ജനങ്ങൾക്ക് ബോധോദയം നൽകുന്നതവിടെയാണ്. ആ വഴിയോട് ചേർന്ന്, ഗ്രാമവാസികൾ എല്ലാം എത്തുന്ന ക്ഷേത്രം.

രണ്ടാമത്തെ ശിഷ്യൻ : ആരാധനാലയമായ ക്ഷേത്രത്തിന് അടുത്താണോ മദ്യശാല. - ശേ, എതിർക്കാൻ ആരുമില്ലേ അവിടെ. ഞാൻ അവിടെയായിരുന്നെങ്കിൽ.....!

മൂന്നാമത്തെ ശിഷ്യൻ : വേണ്ട, വേണ്ട, നീ ഒന്നും ചെയ്യുകയില്ലെന്നറിയാം എന്നാലും മദ്യപാനം മൂലം പുരുഷന്മാർ കുടുംബ കലഹമുണ്ടാക്കുമ്പോൾ സ്ത്രീകൾക്ക് അഭയം നൽകുന്ന ക്ഷേത്രത്തിനടുത്ത് മദ്യശാല വേണ്ട - അല്ലേ ആശാനെ

ആശാൻ : അതേ ! അസ്തമന സൂര്യന്റെ ചെറു കതിരുകളേറ്റും ആ ഗ്രാമത്തിന്റെ മുഖം ചെഞ്ചായം പുശിയതുപോലെ തിളങ്ങി. മദ്യശാലയുടെ മുന്നിൽ നിൽക്കുന്നവരിൽ പലരും മദ്യലഹരിയിൽ മനോരോഗികളെപ്പോലെ ഉച്ചത്തിൽ സംസാരിക്കുന്നു, പുലഭ്യം പറയുന്നു, കാർക്കിച്ചു തുപ്പുന്നു, മദ്യലഹരിയിൽ സ്വബോധം നഷ്ടപ്പെട്ടവർ നിരത്തുവക്കിൽ കിടക്കുന്നു ഇതെല്ലാം കണ്ട് ഗാന്ധിഗ്രന്ഥ നടന്നു.

ഒന്നാമത്തെ ശിഷ്യൻ : ഗാൻഗ്രഡേ ഇതെല്ലാം കണ്ട് സന്തോഷിച്ചിരിക്കും അല്ലേ, ആശാനേ.

ആശാൻ : ഇല്ല. വളരെ ദുഃഖിതനായി അദ്ദേഹം ക്ഷേത്രത്തിനടുത്തെത്തി. ക്ഷേത്രദർശനം നടത്തി തൊട്ടടുത്ത് പുരോഹിതന്റെ രാമായണ പരായണം ശ്രദ്ധിച്ചുകൊണ്ടിരിക്കുന്നവരുടെ കൂട്ടത്തിൽ പോയിരുന്നു. പരായണം പൂർത്തിയാക്കി പുറത്തിറങ്ങിയ പുരോഹിതൻ അപരിചിതനായ ഗാൻഗ്രഡേയുടെ അടുത്തെത്തി ചോദിച്ചു. ഇതുവരെ കണ്ടിട്ടില്ലല്ലോ ഇവിടെ

നാലാമത്തെ ശിഷ്യൻ : ഗാൻഗ്രഡേയ്ക്ക് പറയാമായിരുന്നില്ലേ - മദ്യത്തിന്റെ വിപണിയിൽ മുങ്ങി താണുകൊണ്ടിരിക്കുന്ന ഈ ഗ്രാമത്തെ മോചിപ്പിക്കാനാണ് വന്നതെന്ന്.

ആശാൻ : അദ്ദേഹം പറഞ്ഞു മദ്യവിപത്തിൽ നിന്നും ഈ ഗ്രാമത്തെ മോചിപ്പിക്കാനുള്ള എളിയ ശ്രമത്തിലാണെന്നും അങ്ങയെ പോലുള്ളവരുടെ സഹായം വേണമെന്നും - പുരോഹിതൻ എല്ലാ സഹായവും ഈ സൽകർമ്മത്തിന് വാഗ്ദാനം ചെയ്തു.

കോറസ്സ്

ഒരു നവജീവിത പാതയാരുക്കാൻ
പുതുമുഗഗ്രാമവികസനമേകാൻ
ലഹരിയിൽ ദുരിത ഗുരുതരഗ്രാമം
മോചനമേകാൻ, തുണയേകാൻ

ആശാൻ : പുറത്ത് ഇരുട്ട് വ്യാപിച്ച് തുടങ്ങിയിരിക്കുന്നു. ഗാൻഗ്രഡേ യാത്ര പറഞ്ഞിറങ്ങി. താമസ്സു സ്ഥലത്ത് എത്തിയ ശേഷം ഗാൻഗ്രഡേ വളരെ സമയം ആലോചിച്ചു.

രണ്ടാമത്തെ ശിഷ്യൻ : ഗാൻഗ്രഡേ ആലോചിച്ചിട്ട് എന്തെങ്കിലും മാർഗ്ഗം കണ്ടെത്തിയോ ആശാനേ

ആശാൻ : കൊള്ളാം കണ്ടെത്തിയെന്നോ, ദരിദ്ര ജനങ്ങളാണ് ഏറ്റവും കൂടുതൽ മദ്യപിക്കുന്നതെന്നും, അവരുടെ വിശ്വാസം ആർജ്ജിക്കാതെ കാര്യമായ പ്രവർത്തനം നടത്താൻ സാധിക്കുകയില്ലെന്നും അതിന് അവരെ ബോധവൽക്കരിക്കണം - അതിന് വിദ്യാഭ്യാസമെന്ന മാന്ത്രിക ശക്തിയിലൂടെ മാത്രമേ കഴിയുകയുള്ളൂ അങ്ങനെ ആ പാവം ഗ്രാമീണജനങ്ങളെ രക്ഷിക്കാൻ ഗാൻഗ്രഡേ തീരുമാനിച്ചു.

ഒന്നാമത്തെ ശിഷ്യൻ : അതിനെന്താ ജനങ്ങളെ വിളിച്ചുകൂട്ടി ഒറ്റയടിക്ക് ബോധവൽക്കരണം നടത്തണം - അല്ലാതെന്താ ?

ആശാൻ : നല്ലകാര്യമായി ഒന്നിനു മറ്റൊന്ന് തർക്കുത്തരം പറയുന്നവരും മദ്യപാനംമൂലം മാനസ്സികാരോഗ്യം നശിച്ചവരുമായ ആളുകളിൽ നിന്ന് നല്ലതു പ്രതീക്ഷിക്കാമോ ? ഏതായാലും അദ്ദേഹം ഒരു മാർഗ്ഗം കണ്ടെത്തി. ആ ഗ്രാമത്തിൽ ഒരു പ്രൈമറി സ്കൂൾ സ്ഥാപിക്കുക.

രണ്ടാമത്തെ ശിഷ്യൻ : അപ്പോൾ സ്കൂൾ സ്ഥാപിച്ചാൽ മദ്യപാനം നിൽക്കുമോ ?

നാലാമത്തെ ശിഷ്യൻ : അങ്ങനെയായിരുന്നെങ്കിൽ ധാരാളം സ്കൂളുകളുള്ള കേരളത്തിൽ മദ്യപാനം കൂടുകയാണല്ലോ ?.

ആശാൻ : കൂടുതൽ സ്കൂളുകൾ ഉള്ളതുകൊണ്ടായില്ല. വിദ്യാഭ്യാസത്തിലൂടെ ധർമ്മിക ബോധവൽക്കരണം കൂടി നടത്തേണം.

രണ്ടാമത്തെ ശിഷ്യൻ : ഗാൻഗ്രഡേ ആളുമോശക്കാരനല്ലല്ലോ !

ആശാൻ : പിന്നെ ഒട്ടും താമസ്സിച്ചില്ല സ്കൂൾ സ്ഥാപിക്കാൻ വേണ്ട നടപടികളെന്തൊക്കെയാണെന്ന് മനസ്സിലാക്കി സ്കൂൾ ഇൻസ്പെക്ടറെ കൊണ്ടുവന്നു കാര്യങ്ങൾ ബോധ്യപ്പെടുത്തി. അങ്ങനെ ആ നാട്ടിലെ ഗുസ്തിക്കാരനായ ജോരവറിന്റെ കെട്ടിടത്തിൽ സ്കൂൾ പ്രവർത്തനം ആരംഭിച്ചു.

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കോറസ്സ്

അക്ഷരവിദ്യയിലുണരേണം
അക്ഷരമായത് വളരേണം
അറിവിനോരാശ്രയമായിമാറേണം
നാട്ടിൽ വികസനമാവേണം

നാലാമത്തെ ശിഷ്യൻ : കൊള്ളാം, ഭംഗിയായി, ആ ഗുസ്തിക്കാരനെ ഭയന്ന് എല്ലാവരും സ്കൂളിൽ കുട്ടികളെ അയച്ചു കാണും അല്ലേ ആശാനെ

ആശാൻ : ശരിയാണ്, എല്ലാവരുടെയും പൂർണ്ണസഹകരണത്തോടെ കാര്യങ്ങൾ ഭംഗിയായി മുന്നോട്ടുപോയി. പക്ഷേ മദ്യശാലയും ചുതുകളി കേന്ദ്രവും നടത്തിയ കോൺട്രാക്ടർ ഈ വികസന പ്രവർത്തനത്തിൽ പങ്കാളിയാകാൻ ഇഷ്ടപ്പെട്ടില്ല.

രണ്ടാമത്തെ ശിഷ്യൻ : അതെങ്ങനെ, ഗ്രാമീണരുടെ പണം എല്ലാം പിടുങ്ങി നാട്ടിൽ ക്രമസമാധാന ലംഘനമുണ്ടാക്കി ജനങ്ങളുടെ സ്വൈര ജീവിതം നശിപ്പിച്ചവനല്ലേ ?

ആശാൻ : അതൊക്കെ ശരിയാണ് പക്ഷേ ഗാന്ധിഗ്രന്ഥയുടെ നിർബന്ധത്തിനു വഴങ്ങി അയാളും അതിൽ പങ്കാളിയായി അങ്ങനെ അദ്ദേഹം ഗ്രാമീണരുടെ വിശ്വസ്തനായി മാറി പക്ഷേ 35% കുട്ടികൾക്കും സ്കൂളിൽ വരാൻ കഴിഞ്ഞില്ല.

ഒന്നാമത്തെ ശിഷ്യൻ : അതെന്താണാശാനേ, കാരണം

കോറസ്സ്

ഒരുനേരത്തിനു വകയില്ല
പട്ടിണിപേറും കോലങ്ങൾ
കനവിലൊരാഗ്രഹമുണ്ടാവാൻ
കഥയറിയാഞ്ഞൊരു പാവങ്ങൾ

ആശാൻ : അങ്ങനെ പട്ടിണിയിലും ദാരിദ്ര്യത്തിലും കരകാണാതെ സാമ്പത്തികമായി ബുദ്ധിമുട്ടുന്ന കുടുംബനികൾ, കിട്ടുന്ന കാശു മുഴുവൻ മദ്യത്തിനു വേണ്ടി ചിലവാക്കി മുക്കറ്റം മദ്യപിച്ച് സദാചാരമൂല്യങ്ങൾ മറന്നു നടക്കുന്ന പിതാക്കന്മാർ, കൈയ്യിലുള്ളതു മുഴുവൻ തീർത്ത് കടവും വാങ്ങി മദ്യം കഴിച്ചിട്ട് വന്ന് ഭാര്യയേയും കുട്ടികളെയും ക്രൂരമായി മർദ്ദിക്കുന്ന സ്വഭാവക്കാരായിരുന്നു പുരുഷന്മാരിൽ ഏറിയ പങ്കും.

മൂന്നാമത്തെ ശിഷ്യൻ : ഇങ്ങനെയായാൽ അമ്മമാരുടെയും കുട്ടികളുടെയും ഗതി അധോഗതിയാകുമല്ലോ ആശാനെ.

ആശാൻ : പുരുഷന്മാർക്കും സ്ത്രീകൾക്കും പലതിനേ സംബന്ധിച്ചും അഭിപ്രായ വ്യത്യാസമുണ്ടെന്ന് ഗാന്ധിഗ്രന്ഥ കണ്ടെത്തി. തങ്ങളുടെ ഗതി കുട്ടികൾക്ക് ഉണ്ടാകരുതെന്ന് എങ്ങനെയും അവരെ വിദ്യാഭ്യാസം ചെയ്യിക്കണമെന്നും സ്ത്രീകൾ ആഗ്രഹിച്ചു.

ഒന്നാമത്തെ ശിഷ്യൻ : വീടിനു പൊൻമണി വിളക്കു നീ

തറവാടിനു നീയി നീ കുടുംബിനി
- കേട്ടിട്ടില്ലേ ആശാനേ -

ആശാൻ : ഭർത്താക്കന്മാരുടെ വഴിപിഴച്ച പോക്കിനേ ചോദ്യം ചെയ്യാനുള്ള തന്റേടം ഗാന്ധിഗ്രന്ഥ സ്ത്രീകൾക്ക് പകർന്നു നൽകി. അങ്ങനെ പുരുഷന്മാരുടെ ആജ്ഞയെ ധിക്കരിച്ച് കുട്ടികളെ സ്കൂളിലേക്ക് അയയ്ക്കാൻ സ്ത്രീകൾ തയ്യാറായി. കുട്ടികളും അമ്മമാരും ഭാര്യമാരും മദ്യപാനത്തെ ശക്തിയായി എതിർത്തപ്പോൾ പുരുഷന്മാർ മദ്യപാനം മൂലം നഷ്ടപ്പെട്ട സ്വബോധം വീണ്ടെടുക്കുകയും, ആത്മവിശ്വാസത്തോടെ ചുതുകളിയോട് വിടപറയുകയും ചെയ്തു.

നാലാമത്തെ ശിഷ്യൻ : എല്ലാവരും ഒത്തൊരുമിച്ച് ശ്രമിച്ചാൽ എവിടെയും മദ്യപാനശല്യം ഒഴിവാക്കാം അല്ലേ ആശാനേ

രണ്ടാമത്തെ ശിഷ്യൻ : സ്ത്രീകളും കുട്ടികളും അജ്ഞാതരായി മാറിക്കാണും അല്ലേ ആശാനെ

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- ആശാൻ : കേട്ടിട്ടില്ലേ - ഐക്യമത്യം മഹാബലം
- ഒന്നാമത്തെ ശിഷ്യൻ : തിരുവനന്തപുരത്ത് തീരദേശമായ പൊഴിയൂർ ഗ്രാമത്തിൽ ഇതുപോലെയൊരു പ്രവർത്തനമല്ലേ ആശാനെ നടത്തുന്നത്.
- ആശാൻ : അതെ, പൊഴിയൂരിൽ വ്യാജവാറ്റും മദ്യവിൽപനയും സാമൂഹ്യസംഘടനകളുടെയും സാമൂദായിക സംഘടനകളുടെ സമ്മിശ്ര പ്രവർത്തനം മുഖേന നിർത്തലാക്കി. പൊഴിയൂരിനെ മദ്യവിമുക്തമാക്കുകയും മദ്യവാറ്റിലും വിൽപനയിലും കഴിഞ്ഞിരുന്നവർക്ക് പുതിയ ജീവിത മാർഗ്ഗം തുറന്നു കൊടുക്കുകയും ചെയ്തു.
- രണ്ടാമത്തെ ശിഷ്യൻ : അവിടത്തെ ജനങ്ങൾ രോഗങ്ങളെ കീഴടക്കാൻ മദ്യം ആവശ്യമാണെന്ന് ധരിച്ചിരുന്നു. മദ്യപാനം പലരോഗങ്ങൾക്ക് കാരണമാകുമെന്ന് വൈകിയെങ്കിലും അവർ മനസ്സിലാക്കി - ആശാനേ ഗാൻഗ്രഡേ ഉടനേ നാട്ടിലേക്ക് മടങ്ങിപ്പോയോ ?
- ആശാൻ : ഇല്ല - ആ ഗ്രാമത്തിൽ ഒരു വയോജന വിദ്യഭ്യാസ കേന്ദ്രവും വിനോദ സഞ്ചാരകേന്ദ്രവും സഹകരണ സംഘവും ഗാൻഗ്രഡേ സ്ഥാപിച്ചു. ഗ്രാമത്തിന്റെ സമഗ്ര വികസനത്തിന് അദ്ദേഹം ധാരാളം തൊഴിൽശാലകൾ തുടങ്ങി മദ്യപാനവും ചൂതുകളിയും എന്നെന്നേക്കുമായി ആ ഗ്രാമത്തിന്റെ മണ്ണിൽ കുഴിച്ചുമുടി. സാമൂഹ്യ പരിഷ്കരണം ക്ഷേമപ്രവർത്തനങ്ങൾ പൂർത്തിയാക്കി ഗാൻഗ്രഡേ ആ ഗ്രാമത്തിൽ നിന്നും യാത്രയായി.
- ഒന്നാമത്തെ ശിഷ്യൻ : സ്നേഹത്തിന്റെ ഭാഷയിൽ ആത്മാർത്ഥമായി പ്രവർത്തിച്ച അദ്ദേഹത്തെ വേർപിരിയാൻ ഗ്രാമവാസികൾക്ക് എങ്ങനെയാണ് കഴിഞ്ഞത്.
- ആശാൻ : ഏറെ നൊമ്പരങ്ങളും, വേദനകളും ഉള്ളിലൊതുക്കിക്കൊണ്ടാണ് ആ ഗ്രാമവാസികൾ ഗാൻഗ്രഡേയെ യാത്രയാക്കിയത്.
- നാലാമത്തെ ശിഷ്യൻ : ഒരു സാമൂഹ്യശാസ്ത്രജ്ഞന്റെ ആത്മാർത്ഥമായ പ്രവർത്തനവും അവധാനതയോടെയുള്ള സമീപനവും, ത്യാഗപൂർണ്ണമായ ഇച്ഛാശക്തിയുമാണ് ആ ഗ്രാമത്തിന്റെ മോചനത്തിന് നിദാനമായത് അല്ലേ ആശാനെ
- ആശാൻ : ശരിയാണ്
- മൂന്നാമത്തെ ശിഷ്യൻ : ഗാൻഗ്രഡേയ്ക്ക് തങ്ങളെയും തങ്ങളുടെ ഭാവി തലമുറയേയും ക്രൂരമായി നശിപ്പിച്ചുകൊണ്ടിരിക്കുന്ന ഒരു സമൂഹത്തെ പുരോഗതിയിലേക്ക് നയിക്കാൻ കഴിഞ്ഞെങ്കിൽ സാമൂഹ്യ പരിഷ്കരണത്തിന്റെ വേലിയേറ്റം ഇളക്കി വിട്ട് മദ്യവും മയക്കുമരുന്നും സൃഷ്ടിക്കുന്ന വിപത്തിൽ നിന്നും മനുഷ്യരാശിയെ മോചിപ്പിക്കുവാൻ മറ്റുള്ളവർക്ക് കഴിയില്ലേ.
- ആശാൻ : കഴിയും തീർച്ചയായും കഴിയും. കഴിയണം - സമൂഹത്തിന്റെ നിലനിൽപ്പിന് അത് അത്യാവശ്യമാണ്.

കോറസ്സ്

മദ്യം മർത്യനൊരാപത്ത്
 മാനവ ജീവിത സംഹാരി
 അവനവനോരോ ആളാവാൻ
 വർജ്ജിക്കുക നാം മദ്യത്തെ

ORU PUTHIYA CHAKRAVALOM

(Vilpattu)

[The main instrument is the villu or bow. Brass bells are tied on the vill which is made up of metal or wood. Both the ends of the vill are seen raised. Other than the vill a metal pot covered with leather and decorated stick are used as the musical instrument. In this programme five persons are participating. In the middle of the vill, the master with the decorated stick and on both sides of the master the other four disciples with different instruments are sitting wearing colourful dresses]

[Curtain rises]

Chorus:

Awake and Awake
Against alcoholism
Fight and fight
Against alcoholism

- First disciple : Master, shall we start?
- Master : Yes, we shall
- Second disciple : Which story you are going to tell?
- Fourth disciple : Master, shall we begin with the spy story?
- First disciple : What you mean by spy story. Is the story of spy or spices?
- Third disciple : Is it the story of spices or liquor
- Master : Yes, it is the story of a village where liquor had been abandoned forever.
- Second disciple : We are eager to hear, tell us, tell us
- First disciple : Is it good or bad to have a peg. What is your opinion in this regard?
- Master : Liquor is poison. Poison kills man but liquor gives him a slow and gradual death. Liquor always kills the vigour. Life is basically destroyed by liquor.
- Fourth disciple : It is not good to take liquor by imitating elders and also through companionship. Is it time to take liquor for social relationship? Upper class society was seen drinking liquor. Is it good to drink liquor?
- Master : No, No. If the drunkard had any illness medicines will not have any effect on him. So it will be difficult to treat him.
- Second disciple : Master, Liquor gives an impetus to commit crime and destroy family and all. The individual loses social and moral values forever, is it so?
- Master : Yes, yes, the story of Gram Gradae, reveals the same.
- First disciple : What is the story?
- Master : It is the story of the Northern state. It has happened in Indore. It was a quiet village. It had lesser contact with the world in general and the village was not thickly populated.
- Third disciple : Was it the reason of family planning?
- Master : Family planning! They did not know it. They were cultivators and industrial workers. Can't you see a small hut that is the house of the leader?
- Second disciple : Were there no educated individuals? Are all ignorant? Master!
- Fourth disciple : Ah! That is why the great leader Gran Gradae reached the village
- Master : Gran Gradae took a decision to save the villagers from the ruins of liquor and the

intoxicated drugs.

- Third disciple : Master, I have little doubt whether this one person Gran Gradae could do it or not.
- Master : Gran Gradae also thought thus. He wanted to be the saviour of that village. He found that in that village, the villagers believe that disease can be discarded through alcohol and some others take alcohol to forget this mental tension and others think it can raise the power of eyesight.
- First disciple : In Kerala also poisoned liquor was frequent. Shall we bring Gran Gradae to our beautiful state, Kerala?
- Master : If it is done, it should be in the immediate future. Did you know about the Vypin tragedy of liquor? One of the women's associations launched a protest in this respect.
- Third disciple : Have you not heard about the tragedy that a number of persons lost their eyesight due to the poisoned liquor that may be the reason for the protest by the women?
- Fourth disciple : What did Gran Gradae do then?
- Master : [Showing the liquor shop with a smile] See that liquor shop nearer that temple that is the place of re-awakening for the people.
- Second disciple : Is the liquor shop near the temple? Is there nobody to protest? If I am there.
- Third disciple : No, No [looking at the second disciple] You won't do anything. It is not good to set a liquor shop near the temple, which gives mental peace to the women, when the men used to take liquor and create family problems.
- Master : Yes, the sun was setting. Everything looked golden. Gran Gradae walked and walked through the narrow street of that village. He saw many drunkards spitting and spitting, speaking necessarily and unnecessarily and with cause and without cause. They were in the alcoholic tempo. Some had no consciousness at all. They were just drifting.
- First Disciple : Was Gran Gradae glad to see all this!
- Master : No, he was very sorry. He went in to the temple and had his worship. He went to the priest and listened to the story of Sree Rama. He sat amidst the spectators when the Ramayana reciting was over. The priest came near to Gran Gradae and enquired about his visit.
- Fourth disciple : Did Gran Gradae then told that he came there to make the village free from liquor!
- Master : Yes, he told the priest about his attempt and the priest offered all the help.

Chorus

Just to pave a way of life
To make the progress now and on
To wipe out drunkenness complete from the villagers
And to protect all from ruins

- Master : Darkness spreads all over the world, Gran Gradae said goodbye. They followed him up to the boarder of that village but Gran Gradae thought a lot when he reached his own residence.
- Second disciple : Could he find out a solution for all these?
- Master : Really! He could. He found that the poor people were the majority among drunkards without achieving their faith nothing can be done. For that campaigning is a must. It can be done only through the magic power of education. Thus Gran Gradae decided to save the village people.
- First disciple : Then what is the problem? Collect all the people at a stretch and make a campaign!

- Master : Can you expect anything from these mentally ruined people who were drunkards. Anyway he found out a good solution for that and established a primary school in that village.
- Second disciple : Only by establishing a school drunkenness can be eradicated?
- Fourth disciple : In Kerala a number of schools are there. Yet the habit of drunkenness is seen increasing day by day. Why so?
- Master : The question is not about the number of schools. Campaigning through education is the one desirable action.
- Second disciple : Then Gran Gradae might be a person who was competent and to do anything and everything
- Master : Wasting no time, he engaged in starting a new school. The school inspector was brought. Things were informed. There was a building owned by a wrestler – Garovan – and he started the school in that building.

Chorus

Literacy should cause
Education should develop
Knowledge should develop
Development of country alone

- Fourth disciple : Yes, things were all right. All of them were afraid of the wrestler. People sent their children to school.
- Master : Yes. All were very co-operative. Things were so smooth. The liquor shop and gambling were going on. The contractor, who runs liquor shop and the gambling centre, did not like to participate in the development activities. He did not like it at all.
- Third disciple : He may not like it, he was the person who grabbed all the money of the villagers and ruined all their lives.
- Master : Yes, yes, it is right. Gran Gradae exerted a sort of compulsion and then he also became a part and parcel of the development activities. He became faithful to the villagers. But 35% of the pupil couldn't come to school.
- First disciple : What was the reason for this

Chorus

They didn't have a cup to drink!
They didn't have a plate to eat!
They didn't know what was life!
They didn't know what is life!

- Master : They were in utter poverty; their sufferings were of a pathetic level. They did not get money. They spent most for liquor. They had their debts. The men were so cruel with their wives and children.
- Third disciple : If things go like this what will be the condition of the families.
- Master : Men and women differed in opinion. This was the finding of Gran Gradae. The people prayed that this kind of affairs should not be the fate of their children. They wanted to educate their children. Women were in the forefront.
- First disciple : Women were worshipped. They were treated as light of lamps. They were considered as treasures of the family. They held a high esteem.
- Master : They were given the courage to question their husbands for anything unlawful and unwarranted with the help of Gran Gradae. Gran Gradae inspired them for all these men's orders were violated and children were sent to schools nearby. They were dreadful but they were also bold enough to send their children to schools.

Not only mothers and wives but also the children protested against liquor and unlawful activities. Thus, the village was rescued.

- Fourth disciple : Acting as stronghold anywhere anybody can save themselves from the tempo of liquor. The ladies and children might emerge as a strong force. Is it so master?
- Master : Yes, yes, Unity is strength and where there is unity, all the strength is there.
- First disciple : The capital city of Trivandrum and coastal village of Poziyoor need such an activity as Gran Gradae has fulfilled.
- Master : Yes, yes, poisoned liquor, production and dispensing are a continuing affair in the village of Poziyoor. To wipe out these illicit practices we need the help of social organizations, voluntary organizations and religious organizations. A co-operative venture of these associations shall help Poziyoor in making it an ideal village end pave-away of good will and future.
- Third disciple : Did Gran Gradae return to his own native country? The people in that village even though think that liquor is best for diseases. Later realised that liquor is a reason for diseases.
- Master : No, he established an adult education centre, a recreational centre, a co-operative society etc. The co-operative effort helped him to establish many workshops. The grave effect of illicit-traffic and illicit liquor in their future life. Socialization and social welfare activities of Gran Gradae helped them a lot. Then he said goodbye.
- First disciple : It was his language, love, sincerity and his truthfulness helped Gran Gradae's departure was very moving for the villagers.
- Master : They did also give goodbye. They had their feelings. They had their repercussions.
- Fourth disciple ; He was a social scientist. His work was of sincerity. He was a king. He could forgive and forget. His will power was the only remedy, which gave a footing for all their well being and redressed.
- Master : Yes
- Third disciple : If Gran Gradae could lead the lives of so many of that village. Why can't we also do such things?
- Master ; Yes, we can, certainly why we can't do it? It is necessary for the existence of the society.

Chorus

Danger to humanity

Danger to society

Danger to all evil to all

Wipe out liquor! Noble for all

END

മോഹചിത

(കഥാപ്രസംഗം)

അമ്മയായ് പത്നിയായ് സോദരിയായ്
എന്നും ജലിക്കുന്ന ജ്യോതിർമയി
മഹിതയാം മാതാവേ കൈതൊഴുന്നേൻ
എനിക്കാശ്രയം നൽകുക വിശ്വനാഥേ !

മാതൃദേവോ ഭവ : (മാതാവിനെ ദേവതയെപ്പോലെ ആരാധിക്കുക) എന്ന വാക്യം പലവുരു പാടി പഠിച്ചവരാണ് നാം. ആർഷസംസ്കാരത്തിൽ അനുപമയായി, ശക്തി സ്വരൂപിണിയായി സത്രീയെ നാം കണ്ടു പുജിച്ചു. പക്ഷെ കാലം കൊഴിഞ്ഞു വീണപ്പോൾ ചിന്തകൾ മാറി, നിയമങ്ങൾ മാറി. 'നസ്ത്രീ സ്വാതന്ത്ര്യമർഹിതീ', സ്ത്രീ സ്വാതന്ത്ര്യം അർഹിക്കുന്നില്ല എന്ന ആപ്തവാക്യത്തിൽ നാമെത്തിച്ചേർന്നു. പിന്നെ പ്പിന്നെ അർത്ഥമോഹിയായ പുരുഷൻ സ്ത്രീയെ വിപണികളിൽ വിലപന ചരക്കാക്കി വിലപേ ശി. ധനം മോഹിച്ചപ്പോൾ മനുഷ്യസ്നേഹം മാനവനിൽ നിന്നും ചോർന്നു പോയി. ഈ ദുഷിച്ച ആചാരങ്ങൾക്കു നേരെയുള്ള ചുണ്ടു പലകയാണ് ഈ കഥ.

കഥയുടെ പേര് മോഹചിത.

അതാ! ആ കാണുന്ന കുന്നിൻ ചരുവിനപ്പറം ഒരു ഗ്രാമമുണ്ട്. പച്ചവിരിപ്പണിഞ്ഞ, ശാന്തസുന്ദരമായ ഗ്രാമം.

ആരും കൊതിക്കുന്ന ഗ്രാമമാണ്.
മാമലകൾ കാക്കുന്ന ഗ്രാമമാണ്
എങ്ങും തളിർക്കുന്നു പൂക്കുന്നു ജീവിതം
നിറവാർന്നോരാലസൽ ഗ്രാമഭൂവിൽ

ആ ഗ്രാമത്തിന്റെ മധ്യത്തിലായി അതാ കാണുന്നു ഒരു മണിമാളിക. അംബരപുംബിയായ ആ വീട് അന്നാട്ടിലെ ഏറ്റവും വലിയ പ്രമാണിയുടെ വീടാണെന്ന് ആദ്യനോട്ടത്തിൽതന്നെ അറിയാം.

സ്വർഗ്ഗം താണിറങ്ങി വന്നതോ
സ്വപ്നം പീലി നീക്കി നിന്നതോ
മാനവന്റെ ദൃഷ്ടിയിൽ അഴകെഴുന്നതൊക്കെയും
ഒത്തു ചേർന്ന നിന്നിടുന്നതോ ?

ആ മണിസൗധം മേലേടത്ത് പത്മനാഭ പൂണിക്കരുടെയും ഭഗീരഥിയമ്മയുടെയും വകയാണ്. അവരുടെ ഏക സന്തതിയാണ് ബാലചന്ദ്രൻ. ബിസിനസ്സുകാരൻ, സുന്ദരനായ ചെറുപ്പക്കാരൻ.

സുന്ദരനാണവൻ ബാലചന്ദ്രൻ
സൗശീലനാണവൻ ചാരുരൂപൻ
ചന്ദനമാണവൻ കടഞ്ഞെടുത്ത
സുന്ദര വിഗ്രഹം തന്നെയല്ലോ.

അങ്ങനെ നാളുകൾ കടന്നുപോയി. ബാലചന്ദ്രന്റെ അമ്മയ്ക്ക് പ്രായാധിക്യം കാരണം വീട്ടുജോലിൾ വേണ്ടതുപോലെ ചെയ്യാൻ കഴിയുന്നില്ല. വീട്ടിലെ കാര്യങ്ങൾ നോക്കാൻ ഒരു സ്ത്രീ. വേണം. അവർ പല സ്ഥലങ്ങളിലും ആലോചനകൾ തകൃതിയായി നടത്തി ഒരു ദിവസം അച്ഛൻ ബാലചന്ദ്രനെ വിളിച്ചു പറഞ്ഞു.

“എടാ ബാലാ നിന്റെ അമ്മയ്ക്ക് പ്രായമായി വരികയാണ്. പഴയതുപോലെ വീട്ടുകാര്യങ്ങൾ നോക്കാൻ അവൾക്ക് വയ്യ. നീയൊരു വിവാഹം കഴിക്കണം. ഞങ്ങൾ ഒരു കുട്ടിയെ കണ്ടു വെച്ചിട്ടുണ്ട്. നീയൊന്നു പോയി കണ്ടുവരണം”.

അച്ഛന്റെ വാക്കുകൾക്കപ്പുറം ചിന്തിച്ചിട്ടില്ലാത്ത ബാലചന്ദ്രൻ ഈ ആജ്ഞയും ശിരസാ വഹിച്ചു.

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ബാലചന്ദ്രനുവേണ്ടി കണ്ടുവെച്ച പെണ്ണ് മംഗലശ്ശേരി ഭവനത്തിലേതാണ്. ഒരു കാലത്ത് എല്ലാ സൗഭാഗ്യങ്ങളുമുണ്ടായിരുന്ന വീട്. ഇന്ന് തകർന്ന മേൽക്കൂര മാത്രമായി മാറിയ വീട്. ഇന്ന് ആ കുടുംബത്തിന് ആകെയുള്ള സമ്പത്ത് മംഗലശ്ശേരിയിലെ മേനോന്റെ മകൾ അശ്വതിയാണ്, അവളാകട്ടെ.

നിർമ്മല ജീവിത, വാടയിലോരപ്സര
സുന്ദരിയാണവളില്ല തർക്കം
ഉർവ്വശി മേനക രംഭ തിലോത്തമ
എന്നിവർപ്പോലും കൊതിച്ചുപോകും.

ഇങ്ങനെ ദേവകന്യകയെപ്പോലെ ശോഭിക്കുന്ന അവളെ ബാലചന്ദ്രൻ അറിയാതെ നോക്കി നിന്നുപോയി. മറ്റാർക്കുമില്ലാത്ത എന്തൊക്കെയോ സവിശേഷതകൾ. അയാളെ വല്ലാതെ പിടിച്ചിളക്കി. പക്ഷെ അതുകൊണ്ടായില്ലല്ലോ ! ബാലചന്ദ്രന്റെ അച്ഛൻ ചോദിക്കുകയാണ്.

ലക്ഷമെത്രതന്നിടും
പണ്ടമെത്ര നൽകിടും
ഭൂമിയെത്ര തന്നിടും
സ്ത്രീധനമായ് ചൊല്ലിടു ?

അതാണ് പ്രശ്നം. എങ്കിലും നല്ല വീട്ടുകാരല്ലേ. ഏതു തരത്തിലും നടത്തണം എന്ന് മേനോൻ നിശ്ചയിച്ചു. ഒടുവിൽ പല കൂട്ടലും കിഴിക്കലും മറ്റും നടത്തി അവസാനം ആ വിവാഹം ഉറപ്പിച്ചു.

രണ്ട് ലക്ഷം രൂപ, അൻപത് പവൻ സ്വർണ്ണവും-

ഇതാണ് കരാർ. രണ്ടുമാസത്തെ കാലാവധിയും അങ്ങനെ പെണ്ണുകാണലും നിശ്ചയവും ഏതാണ്ട് പൂർണ്ണമായി. പക്ഷെ ഇതറിഞ്ഞ അശ്വതി പറയുകയാണ്.

ലക്ഷവും പണ്ടവും കെട്ടിക്കൊടുത്തിട്ടു.
അശ്വതിക്കുട്ടിയ്ക്ക് മാരൻ വേണ്ട !

മേനോന്റെ മുന്നിൽ അശ്വതിയുടെ അഭ്യർത്ഥനയ്ക്ക് സ്ഥാനമില്ലായിരുന്നു വൈകാതെ അവരുടെ വിവാഹവും നടന്നു. അങ്ങനെ ഇരുവരുടെയും മനസ്സിൽ സ്വപനങ്ങളുടെ ചന്ദ്രനുദിച്ച ദിനങ്ങൾ കടന്നുവന്നു.

പഞ്ചമി തികളുദിച്ചുയർന്നു
ആയിരം വെള്ളാമ്പൽ പൂവിടർന്നു.
ആത്മാവിലായിരം ശീലുപാടി
ആ മിഥുനങ്ങൾ നാളേറെ നീക്കി.

ഉല്ലാസ പൂർണ്ണമായി അവരുടെ വിവാഹജീവിതം മുന്നോട്ടുപോയി. ദിനങ്ങൾ ഓരോന്നായി കൊഴിഞ്ഞു കൊണ്ടിരുന്നു. സ്ത്രീധനത്തുക പൂർണ്ണമായി നൽകിയിട്ടുണ്ടായിരുന്നില്ല. നൽകാം എന്നു പറഞ്ഞ തീയതിയും കടന്നുപോയി. അശ്വതിയുടെ അച്ഛൻ ആ വിവാഹത്തോടെ ഒഴിയാ കടക്കാരനായി മാറിക്കഴിഞ്ഞു. അവൾ തികച്ചും നിസ്സഹായയായി മാറി. ബാലന്റെ വീട്ടുകാരുടെ ഭാവം മാറിതുടങ്ങി. അന്നുവരെ മകളെ എന്നു മാത്രം വിളിച്ചിരുന്ന ബാലചന്ദ്രന്റെ അമ്മ അശ്വതിയെ വിളിക്കുകയാണ്.

എടീ അസത്തെ, മുധേവി....

എന്താ അമ്മയെന്നെ വിളിച്ചോ ? - അശ്വതി തിരക്കി.

ഫ ! അമ്മ വിളിച്ചോ ? പോയി കൊണ്ടുവാടി ബാക്കി തുക.

എടീ ! ഒന്നുകിൽ കൊണ്ടുവാ സ്ത്രീധനം നീ

അല്ലെങ്കിൽ നീന്നെ ചാമ്പലാക്കും.

"മനുഷ്യനെ കുറങ്ങുകളിപ്പിക്കുന്നോ ? നിന്റെ തന്ത്രയുടെ വാക്ക് ? പോ....." അവർ അലറി.

എല്ലാം കേട്ട് കരയുവാനേ അശ്വതിയ്ക്ക് കഴിഞ്ഞുള്ളൂ. ഒന്നും മിണ്ടാതെ നിൽക്കുന്ന അവളുടെ നേരെ തന്റെ എല്ലാമെല്ലാമായ ബാലേട്ടൻ പാഞ്ഞടുക്കുന്നു.

എടീ, അമ്മ പറഞ്ഞത് കേട്ടില്ലേ ? എവിടെ ബാക്കി പണം ?

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നിശ്ചലം നിന്നുപോയായുവതി
 തന്റെ വിധിയോർത്തു കേണു പിന്നെ
 ആത്മനാഥന്റെ കൊടും ചതിയിൽ
 മോഹങ്ങളെല്ലാം കരിഞ്ഞുപോയി.

ഓരോ ദിവസം കഴിയും തോറും അശ്വതി ആവീട്ടിൽ ആരുമില്ലാതായി തീർന്നു. ഇന്നവൾ മുകയായി അടുക്കളയിൽ മാത്രം. എന്തിനും കുറ്റം പറയുന്ന അമ്മായിയമ്മ, വേട്ടനായയെപ്പോലെ ചീറിയടുക്കുന്ന ഭർത്താവ്, ഇതിന്റെ മധ്യത്തിൽ കരിപുരണ്ട് ഉരുകിത്തീരുകയാണ് അശ്വതിയുടെ ജീവിതം.

പൊട്ടിതകർന്നു പോയ് ജീവിതത്തിൽ
 കാത്തു സൂക്ഷിച്ചൊരാ സന്ദേഹപാത്രം
 നാളുകൾ പിന്നെയും തള്ളിനീക്കി
 പാവമാം തന്ദ്രി വിധിബലത്താൽ

ഇന്നവൾ ആവീട്ടിലെ വെറുമൊരു വേലക്കാരി മാത്രം. അതെ, സ്വന്തം പിതാവ് ഓമനിച്ചു വളർത്തിയ അശ്വതി ഇന്നൊരു കരിംതിരിയായി മാറികഴിഞ്ഞു. ഒരു ദിവസം അശ്വതിയ്ക്ക് ഒരു കമ്പി സന്ദേശം ലഭിച്ചു. 'അച്ഛൻ സുഖമില്ല, കാണാൻ ആഗ്രഹിക്കുന്നു'. പക്ഷെ ഈ സന്ദേശം ആവീട്ടിൽ ഒരു ചലനവുമുണ്ടാക്കിയില്ല. കണ്ണീരോടെ അശ്വതി ഭർത്താവിനോട് കേണപേക്ഷിച്ചു.

ബാലേട്ടാ, ഒന്നു നോക്ക് ബാലേട്ടാ, എന്റെ അച്ഛനല്ലേ ? എനിക്കു വേണ്ടി മാത്രം ജീവിച്ച അച്ഛൻ. അദ്ദേഹത്തിന് സുഖമില്ലെന്നറിഞ്ഞിട്ട് എങ്ങനെ എനിക്കിവിടെ ഇരിക്കാൻ കഴിയും ? ഈശ്വരാ, ഈശ്വരനെ വിചാരിച്ചെങ്കിലും എന്നെ പോകാൻ അനുവദിക്കൂ.....

'അശ്വതി, ഞാൻ നിന്നോട് പറഞ്ഞതല്ലേ ? അദ്ദേഹത്തെ നോക്കാൻ അവിടെ വേലക്കാരനുമുണ്ടല്ലോ ? നീ പോയാൽ ഇവിടുത്തെ ജോലി ആരു ചെയ്യും ? ബാലചന്ദ്രന്റെ ഈ മറുപടി അവൾ പ്രതീക്ഷിച്ചിരുന്നതാണ്. പെട്ടെന്ന് ഭഗീരഥിയമ്മ അങ്ങോട്ട് വന്നു പറഞ്ഞു.

"നോക്കൂ ബാലാ ! അവളുടെ അച്ഛനല്ലേ സുഖമില്ലാത്തത് ? എന്താ അവളെ പോകാൻ അനുവദിക്കാത്തത് ?"

ശരി അമ്മയുടെ അഭിപ്രായമതാണെങ്കിൽ അശ്വതി പൊയ്ക്കോള്ളു. ഇതുകേട്ടപ്പോൾ അതിശയവും സംശയവും അശ്വതിയ്ക്കുണ്ടായി

നിശ്ചലം നിന്നു പോയായുവതി
 തന്റെ വിധിയോർത്തു കേണു പിന്നെ
 ആത്മനാഥന്റെ കൊടും ചതിയാൽ
 മോഹങ്ങളെല്ലാം കരിഞ്ഞുപോയി.

എന്തായാലും അവൾ വേഗത്തിൽ പോകാനുള്ള സാധനങ്ങളൊരുക്കി, അടുത്തുള്ള ബസ്സ് സ്റ്റോപ്പിലേക്ക് നടന്നു. കുറേ നേരം കാത്തു നിന്നിട്ടും ഒരു വാഹനം പോലും അവൾ കണ്ടില്ല. ആരോ പറഞ്ഞിരുന്നു. എന്തോ കാരണങ്ങളാൽ ഇന്ന് ബസ്സ് സമരമാണെന്ന് തികച്ചും നിരാശയിൽ അവൾ തിരിച്ചു നടന്നു. അമ്മായിയമ്മയും ഭർത്താവും ചോദ്യങ്ങളുമായി മുന്നിൽ കാണുമെന്ന് കരുതി. എന്നാൽ അവിടെങ്ങും ആരെയും കണ്ടില്ല. പക്ഷെ ഉള്ളിൽ അടക്കിപ്പിടിച്ച സംസാരം കേൾക്കുന്നുണ്ട്. അശ്വതി പതുകെ അല്പം തുറന്ന ജനൽ പാളിയിൽ കൂടി അകത്തു നോക്കി. ഭാഗിരഥിയമ്മയും മകനുമാണ് നേരിയ ശബ്ദത്തിൽ സംസാരിക്കുന്നത്.

'ബാലാ ഞാൻ പറയുന്നത് ശ്രദ്ധിച്ച് കേൾക്കണം. നിനക്ക് തോന്നുന്നുണ്ടോ മേനോന്റെ കൈയിൽ നിന്നും ഇനി കാശുകിട്ടുമെന്ന്.'

അതിന് നമുക്ക് എന്തു ചെയ്യുവാൻ പറ്റും ?

'ഓ, നീയൊരു കാര്യം ചെയ്യുക. മറ്റൊരു വിവാഹം കഴിക്കണം.'

എന്നാലും അമ്മേ അശ്വതി

അതിനെപ്പറ്റി നീ സംശയിക്കേണ്ട. തന്ത്രത്തിൽ നമുക്ക് അവളെ ഒഴിവാക്കാം.

അമ്മയെന്താ ഇപ്പറയുന്നത് ?

എന്താ നിനക്ക് പേടിയാവുന്നോ ? നോക്ക് ഞാൻ പറയുന്നത് നിന്റെ നന്മയ്ക്കുവേണ്ടിയാണ്. എന്തായാലും സ്ത്രീധനത്തുക ബാക്കി കിട്ടില്ല. എങ്ങനെ നിന്റെ ബിസിനസ്സ് വലുതാക്കും ? എല്ലാം മറന്ന് ജീവിക്കാൻ നോക്കുക.



പക്ഷേ നമ്മളിതെങ്ങനെ ചെയ്യും. ?

നമുക്ക് ചെയ്യാൻ കഴിയാത്തത് ഒരു ഗ്യാസ് സിലിണ്ടറിന് കഴിഞ്ഞേക്കും. നിനക്ക് മറ്റൊരു വിവാഹം കഴിച്ച് സുഖമായി ജീവിക്കുകയും ചെയ്യാം.

എല്ലാം കേട്ടുനിന്ന അശ്വതിക്ക് അവളുടെ ചെവികളെ പ്പോലും വിശ്വസിക്കുവാൻ കഴിഞ്ഞില്ല. ഭൂമി കുറങ്ങുന്നതുപോലെ തോന്നി. ഒരു നിമിഷം അവൾ സ്നേഹനിധിയായ അച്ഛനെ പറ്റി ചിന്തിച്ചു. ആ സ്നേഹം, സംരക്ഷ, സ്നേഹിച്ച് വളർത്തിയത്... പഠിപ്പിച്ചത്.... അവളുടെ മനസ്സുണർന്നു. ഭാരത സ്ത്രീത്വത്തിന്റെ മഹിമ അവളുടെ മനസ്സിൽ ജ്വലിച്ചു. അവൾ ആ വാതിൽ ശക്തിയായി തള്ളിതുറന്ന് അകത്ത് കടന്നു. ശക്തി സ്വരൂപിണിയായവൾ മാറിക്കഴിഞ്ഞു. അമ്മയോ മകനും സ്തബ്ധരായ നോക്കിനില്ക്കേ, അവൾ തന്റെ കഴുത്തിലണിഞ്ഞിരുന്ന മംഗല്യസൂത്രം പഠിച്ചെടുത്തു അവന്റെ മുഖത്തേയ്ക്കെറിഞ്ഞു.

തകർന്ന മനസ്സും കരുത്തുറ്റ ആത്മാവുമായ അശ്വതി ബാലചന്ദ്രനോട് ഇങ്ങനെ പറഞ്ഞു.

ഞാൻ നിങ്ങളുടെ ഭാര്യയായിരുന്നു. ഇപ്പോൾ മുതൽ ആ ബന്ധം അറ്റം. പോ മനുഷ്യാ... നിങ്ങളെ ഭർത്താവെന്നു വിളിക്കാൻ ഞാൻ ലജ്ജിക്കുന്നു. എല്ലാ അവഗണനയും സഹിച്ചു ഞാൻ നിങ്ങൾക്കു വേണ്ടി പ്രവർത്തിച്ചു. നിങ്ങളെ ഭയന്നിട്ടില്ല. കഴിഞ്ഞ കാലങ്ങളിലെ ഭാരതീയ സ്ത്രീകളെപ്പോലെ എല്ലാ മറക്കാനും പൊറുക്കാനും ഞാൻ ശ്രമിച്ചു. പക്ഷേ എന്നുമത് സഹിക്കാൻ ഞാനോരു വിധിയല്ല. നന്ദി മിസ്റ്റർ ബാലചന്ദ്രൻ.....!

ഇത്രയും പറഞ്ഞിട്ട് അശ്വതി പുറത്തേയ്ക്കിറങ്ങി.

സന്തതയായ കർമ്മഫലത്തിന്റെ പുറം ലോകത്തിലേക്ക്.....

കർത്താവിനെ ചിന്തിക്കുകൾ നീക്കി മിനുക്കി
തകർന്ന ജീവിത പാതകൾ താങ്ങി
ഒരു പുതു ജീവിത സന്ദേശവുമായ്
അശ്വതി വീണ്ടും വന്നെത്തി.....

കഥ ചുരുക്കുന്നതിനു മുമ്പ് അല്പംകൂടി, അശ്വതിയുടെ ഉറച്ച മനസ്സ് അവളെ നിയമം പഠിക്കുവാൻ പ്രേരിപ്പിച്ചു. ഇന്നവൾ അറിയപ്പെടുന്നൊരു വക്കീലാണ്. സ്ത്രീധനത്തിന്റെ കറുത്ത മുഖത്തിനെതിരെ പോരാടുന്നവൾ. വിധിബലം തടുക്കുവാൻ ആർക്കും കഴിയില്ല. ഭഗീരഥിയമ്മയുടെ മകന്റെ ബിസിനസ്സ് ആകെ ക്ഷയിച്ചു. ഇന്നവർ പട്ടിണിയിലാണ്. ഇപ്പോഴവർ അശ്വതി നൽകുന്ന ചെറു സഹായം കൊണ്ടാണ് കഴിയുന്നത്.

സുഹൃത്തുക്കളെ അങ്ങനെ അശ്വതിയെന്ന ഫിനിക്സ് പക്ഷിയുടെ ഉദയം നാം കണ്ടു.

അവളെപ്പോലെ നമുക്കെല്ലാവർക്കും സ്ത്രീധനത്തിനെതിരെ പോരാടാം

ദുഷിച്ചു നാറിയ സമുദായത്തിൽ
ക്ഷയിച്ചു പോയൊരു സംസ്കാരത്തെ
പുതിയൊരു ജീവിത ശൈലിയൊരുക്കി
മാറ്റിയെടുക്കുക സോദരിമാരെ.

19

MOHACHITHA

(Kathaprasangam)

As mother, wife and sister
You do dazzle every time
Full my obeisance pure and primes
And you my anchor mother divine

“Mathru devo bhava” (let the mother be worshipped as a deity) the line is quite familiar to us. In ancient times we considered woman as unmatched good, and a symbol of a powerful deity. But when the years passed the attitudes and notions changed a lot.

“Na Stri Swathanthryamarhati” (Woman deserves no freedom)--later we concluded the life of women in such a way. When years passed man made woman a commodity to be sold in the market. The material man blinded by her's in the market. The material man blinded by her's desire for money totally neglected human love. The following story is a case study against such state customs practiced on earth.

The name of the story is “Mohachitha” Look! There is a village beyond that hill, a village carpeted by the green, which is serene and beautiful.

Every one likes such a village
That guard the hills long around
Everywhere sprouts and blossoms life
In the village, coloured and painted well

In the middle of the village one could see a big mansion, kissing the sky. At first sight quite evident that it is the house of a rich lord of the place.

Was the heaven descended on earth?
Or dreams did flock it's feathers?
Or the elements of beauty in man's eyes
Made its touch on plane so well?

That big mansion is the residence of Meledath Padmanabha Panikar and Bhagirathi Amma. Their only son is Balachandran, a young beautiful businessman.

Handsome is Balachandran
Humble is Balachandran
A man curved in sandal block
And a beautiful idol unexcelled

Days went by Balachandran's mother became old and she would not do any jobs of the house. She disperably needed a woman to help her. So they sought for a woman at every nook and corner. Father called Balachandran and said,

“Look Balan, your mother is getting aged. She could not do things as before. So you should marry. We have already seen a girl for you. You should go and see her.”

Balan, who was very obedient, acted accordingly to the father's direction.

The girl was a member of Mangalasseri house. Once the house was known for its richness. But now they are poor. The only property of the house now is the girl Aswathi, the daughter of Menon.

She is

An angel living in the
Soft serene stream of life
And a symbol beyond words
Even above the stars of heaven.

Balachandran was caught in a magnetic way when he saw the girl at first. The qualities others lacked were specially mixed in her by the divine painter. But before a marriage settlement some other concerns will emerge primarily Balachandran's father is asking now,

How many lacks
And how many gold
And how much land to offered
In the clean sheet of dowry?

That is the problem. But Menon has decided to marry off his daughter at any cost. After many additions and lapses the marriage is fixed.

Two lakes rupees in cash and 50 pawn gold. This is the agreement. And a times limit of two months. When Aswathi knew about the agreement said.

Aswathi likes not to marry
By offering jewel and money?

Aswathi's opinion was not taken for granted. The marriage followed soon.

The days and honeymoon went slowly.

The bright moon smiled and smiled
Up the sky so sweetly soft
Murmuring songs of love in ears
The couple rowed the river of joy.

The life of the couple went sweetly in harmonious rhythm. But Menon hadn't given the full amount of the dowry. He became bankrupt after the marriage. Aswathi was helpless. The behaviour of her husband's family changed a lot. Her mother-in-law called her daughter initially. But the same lady began to call her bad names.

She asked her to go and get the remaining amount of dowry.

You must bring the dowry now
Otherwise you will be burnt alive!

Are you cheating people? What happened to your father's promise?

Balan, who was very obedient, acted accordingly to the father's direction.

The girl was a member of Mangalasseri house. Once the house was known for its richness. But now they are poor. The only property of the house now is the girl Aswathi, the daughter of Menon.

She is

An angel living in the
Soft serene stream of life
And a symbol beyond words
Even above the stars of heaven.

Balachandran was caught in a magnetic way when he saw the girl at first. The qualities others lacked were specially mixed in her by the divine painter. But before a marriage settlement some other concerns will emerge primarily Balachandran's father is asking now,

How many lacks
And how many gold
And how much land to offered
In the clean sheet of dowry?

That is the problem. But Menon has decided to marry off his daughter at any cost. After many additions and lapses the marriage is fixed.

Two lakes rupees in cash and 50 pawn gold. This is the agreement. And a times limit of two months. When Aswathi knew about the agreement said.

Aswathi likes not to marry
By offering jewel and money?

Aswathi's opinion was not taken for granted. The marriage followed soon.

The days and honeymoon went slowly.

The bright moon smiled and smiled
Up the sky so sweetly soft
Murmuring songs of love in ears
The couple rowed the river of joy.

The life of the couple went sweetly in harmonious rhythm. But Menon hadn't given the full amount of the dowry. He became bankrupt after the marriage. Aswathi was helpless. The behaviour of her husband's family changed a lot. Her mother-in-law called her daughter initially. But the same lady began to call her bad names.

She asked her to go and get the remaining amount of dowry.

You must bring the dowry now
Otherwise you will be burnt alive!

Are you cheating people? What happened to your father's promise?

But mother Aswathi

You don't worry about her. We can get rid of her cleverly.

What you say mother . . . ?

Are you afraidlook I am talking for your life. There is little hope of getting the money from her father.

Then how can you expand your business?

You forget everything and learn to live . . .!

But how shall we do . . .!

A gas cylinder will do, the thing that we can't. You can marry then and live happily.

Aswathi who was overhearing all these words could not even believe her ears. She felt the earth moving in spread around her. She thought of her father lovely father, his love, and care . . . everything touched her.

Her mind woke. She realized the myth of Indian women's chastity. She pushed the door forcefully and got inside. She has almost become a powerful deity now. The mother and son were stunned. She broke her wedding lock and threw it on his face.

With a tired mind add a powerful spirit she said to Balachandran.

I was your wife. But now it is over go man I am ashamed now to call you a husband. Ignoring all the insults I did prey for your life. I learnt to forget and forgive things. But it was not a cowardice. Thanks a lot Mr. Balachandran.

After making these words she went outside. In the independent way of one's activities.

Licking and whitening the smoky feathers
And covering the ways of broken life
Aswathi moved along the path
With a new bold step everywhere.

Before concluding her story – her bold mind motivated her to learn law. Today she is a famous advocate. A woman fighting against the cruel force of dowry. Nobody could resist the fall of destiny. Balachandran's business got deteriorated. Now they are in object poverty and living at the expense of Aswathi's mercy.

Friends, we have now witnessed the rise of the Phoenix—Aswathi—Like her, let us all fight against the dowry system.

The folding culture of a
state social practices . . .
Be changed and turned to new life
And fight against dowries.

സമാധാനം

(നാടകം)

(തിരശ്ശീല ഉയരുമ്പോൾ മർത്യനും ധർമ്മനും പ്രവേശിക്കുന്നു. നീല തിരശ്ശീലയ്ക്ക് പിന്നിൽ പച്ച വെളിച്ചം നീല നിൽക്കുന്ന പശ്ചാത്തലം മർത്യന്റെ കൈയിൽ ഒരു ഭാഗ്ഡക്കെട്ടുണ്ട്.)

- മർത്യൻ : (പ്രവേശിച്ചുകൊണ്ട്) ഹാവു മടുത്തു. നടന്നു നടന്നു മടുത്തു.
- ധർമ്മൻ : ഇനിയും എത്ര ദൂരം നാം പിന്നിടേണ്ടിയിരിക്കുന്നു. തളരരുത്.
- മർത്യൻ : എങ്കിലും അല്പമിവിടെ വിശ്രമിച്ചിട്ടാവാം യാത്ര. (രണ്ടു പേരും വിശ്രമത്തിനുള്ള ഒരുക്കങ്ങൾ നടത്തുന്നു)
- ധർമ്മൻ : (ദൂരേയ്ക്ക് ചൂണ്ടി) ദാ, ഇണപ്രാവുകളിലൊന്ന് അനന്തവിഹായസ്സിലേയ്ക്ക് പറന്നുയരുന്നത് കാണുന്നില്ലേ ?
- മർത്യൻ : ബോംബുകൾ പൊട്ടിത്തെറിച്ച് പുകപടലങ്ങൾ ആകാശത്തിലുയരുന്നതിൽ പേടിപ്പിക്കുന്ന യുദ്ധരംഗം മാത്രമേ എനിക്ക് കാണാൻ കഴിയുന്നുള്ളൂ.
- ധർമ്മൻ : യുദ്ധമില്ലാത്ത ഒരവസ്ഥ, അതുനിന്നു ചിന്തിക്കാൻ കഴിയുന്നുണ്ടോ ?
- മർത്യൻ : പലവുരു ശ്രമിച്ചു നോക്കി. പക്ഷേ മനസിന്റെ ഇരുണ്ട കോണിൽ നിന്നും അതെപ്പോഴും ഉയർന്നെഴുന്നേൽക്കുകയാണ്.
- ധർമ്മൻ : നിന്റെയീ ഭാഗ്ഡത്തിലുള്ള വിഴുപ്പുകൾക്കെല്ലാം കാരണമെന്തെന്ന് നീ ചിന്തിച്ചിട്ടുണ്ടോ ?
- മർത്യൻ : ചിന്തിക്കാനെനിക്ക് സമയം ലഭിക്കാറില്ല. പ്രവർത്തനമാണ് പ്രധാനം.
- ധർമ്മൻ : പിന്നെങ്ങനെയാണ് മർത്യം നീയാ സമാധാനത്തിന്റെ വെള്ളരി പ്രാവീണ കാണുന്നത് ? ഏതവസരത്തിലും യുദ്ധത്തിന്റെ പുകമറ സൃഷ്ടിച്ച് മാനവരാശിയുടെ നട്ടെല്ലു ഒടിക്കുന്ന പൈശാചിക കോലങ്ങളെയല്ലേ നീ ദർശിക്കുന്നത് ?
- മർത്യൻ : “സമാധാനം” എന്നോ.... അതെനിക്ക് കൈമോശം വന്നിരിക്കുന്നു. ഇന്നു ഞാനതിനായി തിരയുകയാണ്. അനുസ്യൂതമായ തിരച്ചിൽ”. പക്ഷേ.....
- ധർമ്മൻ : പക്ഷേ കണ്ടെത്താൻ കഴിയുന്നില്ല അല്ലേ ? ഒരു വിളിപ്പാടകലെ നിന്നും നിന്നെ നോക്കി അത് പുഞ്ചിരിക്കുകയാണ്. അടുത്തുവരാൻ അറപ്പുതോന്നിക്കുന്ന ഒരു മൃഗമായി മാറിയില്ലേ ഇന്നു നീ. ?
- മർത്യൻ : യുദ്ധം അവസാനിപ്പിക്കാൻ ഞാൻ തയ്യാറാണ്.
- ധർമ്മൻ : യുദ്ധം മാത്രമാണ് വിഘാതമായ നീ കരുതുന്നത് തെറ്റാണ്. പരസ്പരം ധാരണയോടും വിശ്വസത്തോടും സ്നേഹത്തോടുമുള്ള സഹവർത്തിത്വം കൂടി അനിവാര്യമാണതിന്.
- മർത്യൻ : സൗഖ്യത്തിന്റെ അനന്തപുരിയിൽ ഇതൊന്നും ആലേഖനം ചെയ്തിട്ടില്ലല്ലോ ധർമ്മൻ.
- ധർമ്മൻ : യുവത്വം നിറഞ്ഞ നിന്റെ മനസിൽ അവയെല്ലാം മനപ്പൂർവ്വം മറക്കുകയാണ്. സത്യം, ധർമ്മം, നീതി, സൗഹാർദ്ദം, സാഹോദര്യം, സമത്വം, ഐക്യം എന്നിവയിൽ അധിഷ്ഠിതമാണ് സമാധാനം.
- മർത്യൻ : എന്റെ മനസ്സിൽ അവയ്ക്കൊന്നും സ്ഥാനമില്ല.
- ധർമ്മൻ : മനുഷ്യ മനസ്സിന്റെ നൈർമല്യവും നിഷ്കളങ്കതയുമായി സമാധാനത്തിന് ബന്ധമുണ്ട്. (വിവിധ വർണ്ണങ്ങളിൽ തൂന്നിച്ചേർത്ത വസ്ത്രങ്ങൾ ധരിച്ച് മതാദ്ധ്യക്ഷൻ പ്രവേശിക്കുന്നു)
- മതാദ്ധ്യക്ഷൻ : എന്നെ ഓർമ്മയുണ്ടോ നിനക്ക് ? (മർത്യനെ ചൂണ്ടി ചോദിക്കുന്നു)
- മർത്യൻ : എവിടെയോ കണ്ട് പരിചയമുള്ള മുഖം. എവിടെ വെച്ചാണെന്ന് ഓർമ്മിക്കാൻ കഴിയുന്നില്ല.
- ധർമ്മൻ : ക്ഷേത്രങ്ങളിലും പള്ളികളിലുമെല്ലാം അങ്ങയെ കാണാമെന്ന് പറഞ്ഞുകേട്ടിട്ടുണ്ട്.
- മതാദ്ധ്യക്ഷൻ : ശരിയാണ്. ഞാനാണ് ദൈവത്തിന്റെ പ്രതിപുരുഷൻ ഭൂമിയിൽ സമാധാനത്തിന്റെ നാഥൻ.

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മർത്യൻ : ഇങ്ങനെ പലരും പറയുന്നത് കേട്ടിട്ടുണ്ട്.
മതാദ്ധ്യക്ഷൻ : സമാധാനം ആത്മീയതയുമായി അഭേദ്യമായി ബന്ധപ്പെട്ടിരിക്കുന്നു. സമാധാനത്തെ സ്പർശിക്കാത്ത മതങ്ങളും തത്വ ചിന്തകളും ലോകത്ത് കുറവാണ്.

മർത്യൻ : കേട്ട് പഴകിയ പല്ലവികൾ !
മതാദ്ധ്യക്ഷൻ : എന്നാൽ കേൾക്കണം മിസ്റ്റർ. ക്രിസ്തുദേവന്റെ പർവ്വത പ്രസംഗത്തിൽ സമാധാനത്തിനു വേണ്ടി പ്രവർത്തിക്കുന്നവർ ദൈവത്തെ കാണുമെന്ന് പറഞ്ഞിരിക്കുന്നു. ഇസ്ലാം എന്ന വാക്കിന്റെ അർത്ഥം തന്നെ ശാന്തിയുണ്ടാക്കൽ എന്നാണ്. “ലോകം സമസ്തം സുഖിനോഭവന്തു” എന്ന ഹിന്ദു ആപ്തവാക്യവും സമാധാനത്തിൽ അധിഷ്ഠിതമാണ്.

ധർമ്മൻ : ആത്മാവ് ശരീരമാകുന്ന തേരിൽ യാത്രചെയ്യുന്നു ബുദ്ധി സാരഥിയും, മനസ്സ് കടിഞ്ഞാണും, പഞ്ചേന്ദ്രിയങ്ങൾ കൃതിരകളുമാണ്. ബുദ്ധികൊണ്ട് മനസ്സിനെ നിയന്ത്രിച്ച് പഞ്ചേന്ദ്രിയങ്ങളെ കീഴടക്കുന്ന ആത്മാവിനു മാത്രമേ ശരീരത്തെ നേർവഴിക്കൂ നയിക്കാനാവൂ.
(എതിർ ദിശയിൽ നിന്ന് പെട്ടെന്ന് രാഷ്ട്രീയ നേതാവ് പ്രവേശിക്കുന്നു)

രാഷ്ട്രീയനേതാവ് : നമസ്കാരം

മർത്യൻ : നമസ്കാരം

രാഷ്ട്രീയനേതാവ് : പ്രിയമുള്ളവരെ, നിങ്ങളെ മൂന്നു പേരേയും ഇവിടെവെച്ച് കണ്ടുമുട്ടാൻ കഴിഞ്ഞതിൽ അതിയായ സന്തോഷമുണ്ട്.

ധർമ്മൻ : എനിക്കതിയായ സങ്കടവുമുണ്ട്.

രാഷ്ട്രീയനേതാവ് : അതെന്താണ് ധർമ്മാ - ?

ധർമ്മൻ : ഇവിടെ ധർമ്മച്ചുതി സംഭവിച്ചു കൊണ്ടിരിക്കുന്നു. അത് മർത്യന്റെ സർവ്വനാശത്തിന് കളമൊരുക്കുന്നു.

രാഷ്ട്രീയനേതാവ് : അത്തരം കാര്യങ്ങൾ ചിന്തിച്ച് തല ചൂടാക്കാൻ എനിക്ക് സമയമില്ല. ഇപ്പോൾ മത്സരമാണ് പ്രധാനം.

മതാദ്ധ്യക്ഷൻ : അല്ലെങ്കിലും മനുഷ്യൻ മത്സരപ്രിയരാണ്ല്ലോ ?

രാഷ്ട്രീയനേതാവ് : അതെ, മനുഷ്യന്റെ ആന്തരിക മത്സരം, മനുഷ്യൻ തമ്മിലുള്ള മത്സരം, മനുഷ്യന് പ്രകൃതിയോടുള്ള മത്സരം ഇങ്ങനെ പോകുന്നു മത്സര പരമ്പര.

മതാദ്ധ്യക്ഷൻ : ഈ മത്സരം സമാധാനം നശിപ്പിക്കുന്നുണ്ടെന്ന് നിങ്ങൾക്കറിയില്ലേ ?

രാഷ്ട്രീയനേതാവ് : സമാധാനം ആർക്കും വേണ്ടാത്ത പിണ്ഡം
ഇന്ന് പണം വേണം, സമ്പത്തു വേണം, നേതാവാകണം. ഒ. കെ, ബൈ ദ ബൈ, ഒരു കാര്യം പറയാൻ വിട്ടു. ഈ മത്സരത്തിൽ നിങ്ങളെന്നെ വിജയിപ്പിക്കണം. നിങ്ങൾക്ക് തക്കതായ പ്രതിഫലവും പ്രതീക്ഷിക്കാം.

മർത്യൻ : എന്റെ കാര്യം കാര്യമായിത്തന്നെ പരിഗണിക്കണം നേതാവേ.

രാഷ്ട്രീയനേതാവ് : പറയാനെന്നിരിക്കുന്നു. ശാസ്ത്രം പുരോഗമിക്കുകയല്ലേ വേണ്ടിവന്നാൽ അതിനെ നമുക്ക് ശത്രുരാജ്യത്തിനെതിരായും പ്രയോഗിക്കാം.

ധർമ്മൻ : ശാസ്ത്രം ജന നന്മയ്ക്കു വേണ്ടിയാണ്. അല്ലാതെ സർവ്വനാശത്തിനു വേണ്ടിയുള്ളതല്ല.

രാഷ്ട്രീയനേതാവ് : എന്നു നിങ്ങൾ പറയും. രാഷ്ട്രീയ ബുദ്ധിയിൽ സമാധാനത്തിന് സ്ഥാനമില്ല. അവിടെ പകയുടെയും പകരം വീട്ടലിന്റെയും കരുക്കൾ മാത്രം.

ധർമ്മൻ : എന്താ, മതാദ്ധ്യക്ഷനിപ്പോൾ ഒന്നും പറയാനില്ലേ ? അങ്ങയുടെ തോളിൽ തട്ടി നില്ക്കുന്ന ഇവന്റെ വാക്കുകൾക്കു മുമ്പിൽ അങ്ങയുടെ ശിരസ്സ് പൊങ്ങുന്നില്ലേ ?

മതാദ്ധ്യക്ഷൻ : ഇല്ല. സമാധാനത്തിന് ഭംഗം വരുത്തുന്ന ഒന്നിനും ഞാൻ പങ്കു ചേരില്ല.

മർത്യൻ : പട്ടിണി കിടന്ന് ഞങ്ങൾ വെടിമരുന്നുണ്ടാക്കുന്നത് പാഴാക്കിക്കളയാൻ ഞങ്ങളൊരുക്കമല്ല. ഈ മാറാപ്പിൽ മുഴുവൻ ആയുധ പന്തയങ്ങളാണ്. നിമിഷങ്ങൾകൊണ്ട് ലോക ജനതയെ മുഴുവൻ കൊന്നൊടുക്കാനുള്ള അണുവായുധങ്ങൾ ഇതിലുണ്ട്.

രാഷ്ട്രീയനേതാവ് : മർത്യന്റെ വിശദീകരണത്തിൽ നിന്നും ഞങ്ങളുടെ നയം നിങ്ങൾ മനസ്സിലാക്കുമല്ലോ.

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- ധർമ്മൻ : മനുഷ്യാവകാശ പ്രഖ്യാപനങ്ങൾ ഒരു വശത്തും അവയുടെ ധ്വംസനങ്ങൾ മറുവശത്തും നിർബാധം തുടരുന്നു. ഭയവും പരസ്പര വിശ്വാസമില്ലായ്മയും ജനസമൂഹത്തെ ആകെ ഗ്രസിക്കുന്നു.
- മതാദ്ധ്യക്ഷൻ : ലോകത്തെ യുദ്ധത്തിൽ നിന്നും രക്ഷിക്കണം. വിശ്വ സാഹോദര്യത്തിലേക്കുള്ള വിശാല വീക്ഷണം വളർത്തണം. സമാധാനത്തിനുള്ള പ്രവർത്തനം, സമാധാനത്തിനുള്ള വിദ്യാഭ്യാസം, സമാധാനത്തിനുള്ള ഗവേഷണം, ഈ മൂന്ന് കാര്യങ്ങളിലും ഒരു പോലെ ശ്രദ്ധിച്ചാലേ സമാധാനം കൈവരിക്കാനാകൂ.
- ധർമ്മൻ : നിരക്ഷരത നിർമ്മാർജ്ജനം ചെയ്ത് ജനങ്ങളെ ബോധവൽക്കരിക്കുകയും ചെയ്യേണ്ടത് ലോക സമാധാനത്തിന്റെ നിലനിൽപ്പിന് അനുപേക്ഷണീയമാണ്.
- മർത്യൻ : അതിനാണല്ലോ നിങ്ങൾ നിരക്ഷരതാ നിർമ്മാർജ്ജനത്തോടൊപ്പം ലോകസമാധാന സന്ദേശ വ്യാപനത്തിനും മുതിരുന്നത്.
- മതാദ്ധ്യക്ഷൻ : അപ്പോൾ ക്ലമന്റ് അറ്റ്ലി പറഞ്ഞത് ഓർക്കുന്നത് നല്ലതാണ്. യുദ്ധം ഉടലെടുത്തത് മനുഷ്യ മനസ്സുകളിലാണ്. അതിനാൽ സമാധാനത്തിന്റെ പ്രതിരോധം നിർമ്മിക്കേണ്ടത് മനുഷ്യ മനസ്സുകളിൽ തന്നെയാണ്.
- ധർമ്മൻ : ഈ ഹൃദയങ്ങളിൽ സമാധാനത്തിന്റെ വിത്തു വിതച്ചു വളർത്തിയെടുക്കുക എന്നതാണ് സമാധാനത്തിനുള്ള വിദ്യാഭ്യാസത്തിന്റെ ലക്ഷ്യം
- മർത്യൻ : എന്നിട്ടെന്തായി ? സമാധാനപരമായ സഹവർത്തിത്വത്തിലൂടെ ജീവിക്കാൻ ജനങ്ങളെ പഠിപ്പിക്കണം. കഴിഞ്ഞോ ? സമാധാനം വ്യക്തിയുടെ മനസ്സിൽ മുളയ്ക്കണം അതിനു കഴിഞ്ഞോ ?.
- ധർമ്മൻ : കഴിയണം. കഴിയും ആദ്യം മനസ്സ് നന്നാക്കണം. നന്മ നിറഞ്ഞ മനസ്സുകൾക്ക് മാത്രമേ ഇവയെല്ലാം ഉൾക്കൊള്ളാൻ കഴിയൂ.
- മർത്യൻ : ലോകസമാധാനത്തിനു വേണ്ടി നിതാന്ത ജാഗ്രതയോടെ ഐക്യരാഷ്ട്രസംഘടനയെപ്പോലെ പ്രവർത്തിക്കുന്ന ധാരാളം സംഘടനകൾ ഉണ്ട്.
- രാഷ്ട്രീയനേതാവ് : കൊള്ളാം. അന്താരാഷ്ട്രധാരണയ്ക്കും ലോകസമാധാനത്തിനും വേണ്ടി പ്രവർത്തിക്കുന്ന ധാരാളം സംഘടനകൾ ഉണ്ടെന്ന് നിങ്ങൾ പറയാതെ തന്നെ എനിക്കറിയാം.
- മർത്യൻ : യുദ്ധരീതിയെ ലോകത്തുനിന്നും തുടച്ചു നീക്കാനും സമാധാനത്തിന്റെയും, സാഹോദര്യത്തിന്റെയും സന്ദേശം ജനഹൃദയങ്ങളിൽ ആഴത്തിൽ പതിപ്പിക്കുവാനും ഈ സംഘടനകൾക്ക് കഴിയുന്നുണ്ട്.
- രാഷ്ട്രീയനേതാവ് : അതേ.. അതേ... എന്തുവന്നാലും ഞങ്ങൾ ഇവിടെ കൊടികുത്തിവാഴും. നാളത്തെ രാജാവ് ഞങ്ങളാവും.
- ധർമ്മൻ : മനുഷ്യനിലനിൽപ്പിനെ സംബന്ധിച്ചിടത്തോളം വായു, ജലം, സ്ഥല ശബ്ദമലിനീകരണങ്ങൾ എളുപ്പത്തിൽ മാറ്റാൻ കഴിയും, എന്നാൽ മനുഷ്യനീകരണം അനായാസം തകർത്തെറിയാൻ കഴിയില്ല. കാരണം മനുഷ്യന്റെ സംസ്കാരം കൂടിക്കൊള്ളുന്നത് മനുഷ്യന്റെ മനസ്സിലും മൂല്യങ്ങളിലുമാണ്. അതോർക്കണം നേതാവേ.
- രാഷ്ട്രീയനേതാവ് : അവിടെയാണ് ഞങ്ങളുടെ വിജയം. സ്ത്രീധനം, ചൈൽഡ് ലേബർ, ബലാൽസംഗം, മായം ചേർക്കൽ വർഗ്ഗീയ ലഹള എന്നിവ മനുഷ്യനീകരണത്തിന്റെ പരിണിത ഫലങ്ങളാണ്. ഇവ ഉണ്ടെങ്കിലേ ഞങ്ങൾക്ക് നിലനില്പുള്ളൂ.
- ധർമ്മൻ : അപ്പോൾ നിങ്ങൾ മനുഷ്യന്റെ നാശത്തിനുവേണ്ടി പ്രവർത്തിക്കുന്നു.
- മതാദ്ധ്യക്ഷൻ : സ്വന്തം നാശത്തിനുവേണ്ടി പ്രയത്നിക്കുന്ന ഒരേയൊരു ജീവി മനുഷ്യൻ മാത്രമാണ്. ഹേ മനുഷ്യൻ ഇനിയെങ്കിലും നിന്റെ ഈ ഭാഗ്യം വലിച്ചെറിയൂ. എന്നിട്ട് ശാന്തിയുടെ സന്ദേശം പ്രചരിപ്പിക്കൂ.
- മർത്യൻ : സ്നേഹത്തിന്റെ പവിത്രതയും സമാധാനത്തിന്റെ രാജപാതയും കാണിച്ചുതന്ന നിങ്ങളുടെ മുൻപിൽ ഞാനിതാ വിഴുപ്പുകൾ കുന്നുകൂടിയ ഭാഗ്യം വലിച്ചെറിയുന്നു. ഇവിടെയിനി സമാധാനം പുലരണം, സമാധാനത്തിനുള്ള അറിവ് പകരണം. മാനവസംസ്കാരത്തിന്റെ പുതിയ ദൈവധ്യായം കുറിക്കണം.
- കോറസ്സ് : ശാന്തിതൻ ഗീതം മുഴക്കാൻ ചെറു പുല്ലാങ്കുഴൽ നാദമായ് ആർദ്രം അലിഞ്ഞി പ്രപഞ്ചത്തി-നപ്രോളികളിൽ തെളിഞ്ഞിടട്ടെ.

(നാടകം അവസാനിക്കുന്നു)

67

PEACE

(Drama)

The curtain raises in the background there is a blue curtain behind which shines a green light. Enters Man and Dharma. There is a bundle on the back of the man.

- Man : It's enough . . . I'm so tired . . . I can't.
- Dharma : Walk any longer. You shouldn't say so far we are yet to cover a long way
- Man : Please, let's rest here for a while . . .
- Dharma : [Pointing to a distance] Don't you see birds flying in the sky there?
- Man : No! I can see only the sky besmirched by the smoke and dart of bomb explosions
- Dharma : [Irritated] Can't you conceive anything without this?
- Man : [Wearily] I tried but in spite of all my attempts it still raises its head from the innermost corners of my mind
- Dharma : Did you ever think about the burden you hear?
- Man : I don't get time to think. Action is of prime importance to me.
- Dharma : Then, how'll you ever be able to see the love of peace, man? You can see only those devilish figures which are determined to extinct the human race from this earth by a war.
- Man : "Peace"... Times ago I've lost it. I am in search of it now...but..
- Dharma : But you can't find it out, do you? It's there . . . just a few yards away . . . But . . . You've degraded yourself to the levels of a beast . . . You can't even dream it then.
- Man : I . . . I'm ready to end up this war.
- Dharma : Do you think this was done in the hurdle on the way? It's absolutely wrong whereas love, mutual understanding and a firm solidarity among your setnes is a must for that.
- Man : These aren't written in the way to happiness.
- Dharma : You possess a youthful mind and it forces you to forget it deliberately. You can find peace only in truth, equality, friendship, justice etc.
- Man : It has got no place in my mind . . . [Enters religious Head Clad in a motley robe]
- Religious Head : [asks to man]. Do you remember me?
- Man : It seems . . . I know you . . . but . . .
- Dharma : I've heard that you are there at places of worship.
- Religious Head : That's true . . . I'm the representative of your Lord in the earth. I'm the custodian of peace here.
- Man : I've heard many others utter these some lines.
- Religious Head : Peace is invariably related with spirituality. Besides, there is no single religion or philosophy in this world that is not related to peace.

6

Man : The same old saying

Religious Head : Look here, man, years ago; Jesus Christ rightly said that those who work for peace would see his God. The word 'Islam' itself means 'make peace'. The Hindu saying 'Loka Smestha sukkino bhavanthu' also has its base in 'Peace'

Dharma : Atma is the traveller in the chariot, that is, this physical body intellect is the charioteer, mind is the rein, and five senses are the horses. The Atma which controls the mind using intellect alone can direct the senses to the right path and these by the physical body too. [Enters a politician from the opposite side]

Politician : Namasthe

Man : Namasthe

Politician : I'm glad to meet you all here

Dharma : I regret in the same

Politician : Why Mr.Dharma?

Dharma : Here morality is declining day by day. What does that mean but the total destruction of this human race?

Politician : I haven't time to sake my brains to find solutions for such silly problems. What is of importance to me in the next election?

Religious Head : These people are always prone to competitions in each and every field.

Politician : Yes, the competition within oneself, the competition between peoples and with the nature . . . and there goes the series of competition.

Religious Head : Don't you know that this competition in very field ruins the peace in this world?

Politician : Peace Who wants it? Is there any one who isn't after money today? Well, I forget to tell you one thing in this election you must help me to win. I remember, If I win, you all will be rewarded for your help.

Man : You must give extra attention to my case, Sir.

Politician : Certainly. Isn't science developing day by day when time comes we can use it against our enemies.

Dharma : Our enemies
Science is for the welfare of the people not for its destruction

Politician : You only can say so, but in our logic, there is place only for relations saneous and animosity save peace.

Dharma : Don't you have anything to say now, you, the "Horrible Head of Religions"?

Religious Head : No, . . . I won't take part in anything that thwarts peace.

Man : We starve and yet we make powerful weapons. You needn't expect me to throw all that away. See many bundles in full of them, which are enough to erase the human race from the surface of the earth within seconds.

Politician : From this explanation you can easily realize our policy too, isn't it?

Dharma : You declare human rights on one side and on the other it breach and you know, how this fear and this lack of mutual understanding affect your subjects.

Religious Head : We must save this world from a war. A broad outlook towards 'Universal brotherhood' should be cultivated activities for peace; education for peace and search for the means to develop peace must be sought out for the purpose of peace

here.

- Dharma : Eradication of illiteracy is a must for that.
- Man : Isn't it for this purpose that you try to spread the idea of peace with that of literacy missions throughout the world.
- Religious Head : I would like to quote Mr. Clement Atlee here. He said once that 'war took its birth in the mind of man, so we must start building any defense against it in his mind itself.'
- Dharma : Education for peace should aim at this very purpose, i.e., sowing the seeds of peace in these hearts to help to nurture it.
- Man : Then can you teach people to live friendly and peacefully? Can you spread the message of peace among the mass?
- Dharma : I must and I will. But for that you must have a broad outlook towards this world and to your fellow beings. Otherwise you won't be able to imbibe any of the noble principle of peace.
- Man : There is a lot of organization like the U.N.O. dedicted for the cause of peace.
- Politician : Well, you needn't tech me about it. I know all about it better than you.
- Man : It could remove the threat of a next world war from this world. It could spread the message of peace and friendship among people as well as by its wholehearted endeavours.
- Politician : Yes, yes, then whatever it may be we will be the rulers of this world.
- Dharma : It's easy to clear out all kinds of pollutions save that affected the human psyche. It's so deep and intricate b/c it means the pollution of his culture which's based on his values and it comes out through the mental process of the person.
- Politician : It is there we win case of dowry, child labour, adulteration, communal riots and all the result of this pollution of the human mind, we can't survive without it.
- Dharma : Then you work for the destruction of the noble race?
- Politician : You see, it is this, you so called 'noble race' alone that works for its own destruction. Why do you bear this nasty burden, man? Hurt it away and work for the cause of peace.
- Man : Certainly, I shall obey you . . . b/c it's you who showed me the royal path of peace and purity of love. Here I throw away my burden. A new down of peace must come here. I'm sure, even a sense of it will help to turn a new leaf in the history of human beings.

Chorus

Come, my friend
It's time to sing the song of peace
May it rise every where
May it reflect everywhere?

END

**ഡിസാർട്ട്മെന്റ് ഓഫ് അഡൽട്ട് എഡ്യൂക്കേഷൻ ആന്റ് എക്സറ്റൻഷൻ സർവ്വീസസ്.
കാലിക്സ് യൂണിവേഴ്സിറ്റി.
FINAL ATTITUDE SCALE**

ജനസംഖ്യയെക്കുറിച്ചുള്ള കുറെ പ്രസ്താവനകളാണ് താഴെ കൊടുത്തിരിക്കുന്നത്. അവ ഒരോന്നും ശ്രദ്ധാപൂർവ്വം വായിച്ച് നിങ്ങളുടെ ഉത്തരം അനുയോജ്യമായ കോളത്തിൽ "√" അടയാളമിട്ട് രേഖപ്പെടുത്തുക. ഒരു പ്രസ്താവനയും ഉത്തരം അടയാളപ്പെടുത്താതെ വിട്ടുകളയാതിരിക്കാൻ ശ്രദ്ധിക്കുമല്ലോ.

ക്രമ നമ്പർ	പ്രസ്താവന	ശക്തമായി യോജിക്കുന്നു	യോജിക്കുന്നു	നിഷ്പക്ഷത പാലിക്കുന്നു.	വിയോജിക്കുന്നു	ശക്തമായി വിയോജിക്കുന്നു
1.	ഇന്ത്യ നേരിടുന്ന വെല്ലുവിളികളിൽ ഒന്നാണ് ജനസംഖ്യാ വർദ്ധനവ്					
2.	പ്രകൃതി സമ്പത്താൽ അനുഗൃഹീതമായ ഇന്ത്യയ്ക്ക് ജനസംഖ്യാവർദ്ധനവ് ഒരു പ്രശ്നമല്ല.					
3.	ജനസംഖ്യ കുറയ്ക്കാൻ സന്നദ്ധസംഘടനകൾ ശ്രമിക്കുന്നത് നല്ല കാര്യമാണ്.					
4.	ജനന നിയന്ത്രണ മാർഗ്ഗങ്ങൾ സ്വീകരിക്കുന്നതിനെ കുറിച്ച് തീരുമാനമെടുക്കാൻ സ്ത്രീകൾക്ക് അധികാരമില്ല.					
5.	അംഗ സംഖ്യ കുറയുന്നതനുസരിച്ച് കുടുംബാംഗങ്ങളുടെ ജീവിത സൗകര്യം മെച്ചപ്പെടുന്നു.					
6.	കുടുംബം ചെറുതായതുകൊണ്ട് കുട്ടികൾക്ക് ഉന്നത വിദ്യാഭ്യാസം ലഭിക്കണമെന്നില്ല.					
7.	ചെറിയ കുടുംബത്തിലെ കുട്ടികൾ സന്തോഷത്തോടുകൂടിയ ജീവിതം നയിക്കുന്നു.					
8.	സമ്പത്ത് കൂടുതലുള്ള കുടുംബത്തിൽ കുട്ടികൾ കൂടിയാലും കൃഷിയില്ല.					
9.	സാമ്പത്തിക പുരോഗതിയും ജനസംഖ്യാ വർദ്ധനവും തമ്മിൽ ബന്ധമുണ്ട്					
10.	നിർമ്മാണ കുടുംബത്തിലെ അംഗങ്ങളാണ് ജനസംഖ്യ വർദ്ധിക്കാതിരിക്കാൻ ശ്രമിക്കേണ്ടത്.					
11.	ജനസംഖ്യയും ആരോഗ്യവും തമ്മിലുള്ള ബന്ധം വേർപെടുത്താൻ കഴിയുകയില്ല.					
12.	കുട്ടികളുടെ എണ്ണം പരിമിതപ്പെടുത്തേണ്ടതില്ല.					
13.	ചെറിയ കുടുംബം എന്ന ആശയത്തിന് വിദ്യാഭ്യാസത്തിൽ പ്രാധാന്യം നൽകിയത് ഉചിതമായി					
14.	ചെറിയ കുടുംബം സന്തുഷ്ടമാകണമെന്നില്ല.					
15.	കുടുംബക്ഷേമം ജനസംഖ്യയ്ക്കനുയോജ്യമായതല്ലെങ്കിൽ കൈവരുത്താൻ.					
16.	കുടുംബ പുരോഗതിയ്ക്ക് പുരുഷമേധാവിത്വം ആവശ്യമാണ്.					
17.	ചെറിയ കുടുംബം സന്തുഷ്ട കുടുംബം എന്ന ആശയത്തിന് പ്രസക്തിയുണ്ട്.					

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18.	കുടുംബക്ഷേമ പരിപാടികൾ എക്കാലവും തുടരേണ്ടതില്ല.					
19.	ആരോഗ്യമുള്ള തലമുറയെ വാർത്തെടുക്കുന്നതിന് ജനസംഖ്യാ നിയന്ത്രണം സഹായകമാണ്.					
20.	ജനസംഖ്യയെ കുറിച്ചുള്ള ചിന്തകൾക്ക് ഇക്കാലത്ത് പ്രസക്തിയില്ല.					
21.	കുടുംബക്ഷേമ പരിപാടികൾ പ്രോത്സാഹിപ്പിക്കപ്പെടേണ്ടതാണ്.					
22.	ജനസംഖ്യാ പ്രശ്നങ്ങളെക്കുറിച്ച് ജനങ്ങളല്ല സർക്കാരാണ് ചിന്തിക്കേണ്ടത്.					
23.	ജനസംഖ്യയും സാമൂഹ്യക്ഷേമവും തമ്മിലുള്ള ബന്ധത്തെക്കുറിച്ച് ജനങ്ങൾക്ക് അറിവുനൽകേണ്ടതാണ്.					
24.	ജനസംഖ്യ നിയന്ത്രിക്കുന്നത് മത തത്വങ്ങൾക്ക് വിരുദ്ധമാണ്.					
25.	കുടുംബക്ഷേമ പരിപാടിയെക്കുറിച്ച് ബഹുജനമാദ്ധ്യമങ്ങളിൽ വരുന്ന പരസ്യങ്ങൾ ശ്രദ്ധിക്കേണ്ടതാണ്.					
26.	ജനസംഖ്യ പരിപാടികൾക്ക് വേണ്ടി നീക്കിവെയ്ക്കുന്ന പണം ഒരു പാഴ്ച്ചെലവാണ്.					
27.	ജവസംഖ്യാ പ്രശ്നങ്ങളെക്കുറിച്ച് വിദ്യാർത്ഥികളെ ബോധവൽക്കരിക്കേണ്ടത് ആവശ്യമാണ്.					
28.	ജനസംഖ്യവർദ്ധിക്കുന്നതിൽ ജനങ്ങൾക്ക് ഉൽക്കണ്ട ഉണ്ടാകേണ്ടതില്ല.					
29.	രാഷ്ട്ര പുരോഗതിയ്ക്ക് വേണ്ടി ഓരോ പൗരനും ജനന നിയന്ത്രണം സ്വീകരിക്കണം.					
30.	ജനന നിയന്ത്രണം ശാരീരിക ശേഷി കുറയ്ക്കുന്നു.					
31.	അടിയ്ക്കടിയുള്ള പ്രസവം അമ്മമാരുടെ ആരോഗ്യവും നശിപ്പിക്കും.					
32.	ഒരു ആൺകുഞ്ഞ് ജനിക്കുന്നതുവരെ പ്രത്യുൽപ്പാദനം നടത്തുന്നതിൽ തെറ്റില്ല.					
33.	ബുദ്ധിയുള്ള രക്ഷിതാക്കൾ കുട്ടികളുടെ എണ്ണം പരിമിതപ്പെടുത്തും.					
34.	കുട്ടികൾ ഈശ്വരന്റെ വരദാനമാണ്.					
35.	കുട്ടികൾ തമ്മിലുള്ള പ്രായ വ്യത്യാസം കുടിയാൽ നല്ല പരിചരണം നൽകാൻ കഴിയും.					
36.	വിവാഹത്തിന് പ്രായ പരിധി നിർണ്ണയിക്കുന്നത് ശരിയല്ല.					
37.	ലിംഗവ്യത്യാസമില്ലാതെ കുട്ടികളെ വളർത്താൻ വിദ്യാഭ്യാസനയായ സ്ത്രീക്ക് കഴിയും.					
38.	ജനങ്ങളെ ഗർഭ നിരോധന മാർഗ്ഗങ്ങൾ സ്വീകരിക്കാൻ പ്രേരിപ്പിക്കുന്നത് വ്യക്തി സൗതന്ത്രത്തിന്മേലുള്ള കൈകടത്തലാണ്.					
39.	ജനസംഖ്യാ നിയന്ത്രണ മാർഗ്ഗങ്ങൾ സ്ത്രീകളിൽ മാത്രം അടിമുറപ്പിക്കാൻ പാടില്ല.					
40.	ഗർഭം അലസിപ്പിക്കുന്നത് പാപമാണ്.					

DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES

UNIVERSITY OF CALICUT

FINAL ATTITUDE SCALE

Some statements about 'Population' are given. Read carefully and mark (/) your answer in the suitable column. All statements should be answered.

'SA' – Strongly Agree; 'A' – Agree; 'N' – Neutral; 'D' – Disagree; 'SD' – Strongly Disagree

Sl. No.	Statements	SA	A	N	D	SD
1.	Increase in the population is one of the challenges faced by India.					
2.	Increase in population is not a problem to India having sufficient natural wealth					
3.	To decrease the population, the efforts of voluntary organization is good.					
4.	Woman have no right to take the measures of birth controlling					
5.	According to the reduction in the number of members in a family the life facilities will increase					
6.	Even if the family is small it may not be necessary to get higher education for children					
7.	Children in small families leads a happy life					
8.	Increase in number of children in a wealthy family is not a problem					
9.	Economic progress and increase in population are interrelated					
10.	Members of poor families should take extreme care in controlling over population					
11.	The relationship between population and health cannot be separated					
12.	Number of children need not be limited					
13.	Having given the idea of small family norms in education is well and good					
14.	Small family may not be a happy one					
15.	Family welfare can be achieved through family planning					
16.	Male domination is necessary for the progress of the family					
17.	Idea of 'small family – happy family' is meaningful					
18.	There is no need to continue family welfare programme for a long term					
19.	To develop a healthy generation family planning is helpful					
20.	Now a days there is no relevance to the thoughts on population					
21.	Family welfare programmes should be encouraged					
22.	Problem of over population should be considered by the government and not by the people					
23.	Relationship between population and social welfare should be given to the people					

24.	More attention should be given to the advertisements on family welfare on mass-media					
25.	To spare money for population programme is a waste					
26.	Students should be more aware of population problems					
27.	People need not have any anxiety on the increase to population					
28.	Each citizen should accept family planning for the nation's progress					
29.	Family planning decreases body power					
30.	Continuous delivery will decrease the health of mothers					
31.	It is not wrong to continue reproduction until a boy is born					
32.	Wise parents limit the number of their children					
33.	Children are the gifts of God					
34.	Increase in age difference between children enables to give them more care					
35.	It is not a right method to compute an age limit for marriage					
36.	Educated women can rear the children without considering their sex					
37.	Encouraging the people to take contraception to the isolation of the individual right.					
38.	The means of population control should not be imposed only on women					
39.	Induced abortion is a sin					

**ഡിപ്പാർട്ട്മെന്റ് ഓഫ് അഡൽട്ട് എഡ്യൂക്കേഷൻ ആന്റ് എക്സറ്റൻഷൻ സർവ്വീസസ്.
കാലിക്കറ്റ് യൂനിവേഴ്സിറ്റി.**

FINAL ATTITUDE SCALE

എയ്ഡ്സിനെക്കുറിച്ചുള്ള കുറെ പ്രസ്താവനകളാണ് താഴെ കൊടുത്തിരിക്കുന്നത്. അവ ഒരോന്നും ശ്രദ്ധാപൂർവ്വം വായിച്ച് നിങ്ങളുടെ ഉത്തരം അനുയോജ്യമായ കോളത്തിൽ "√" അടയാളമിട്ട് രേഖപ്പെടുത്തുക. ഒരു പ്രസ്താവനയും ഉത്തരം അടയാളപ്പെടുത്താതെ വിട്ടുകളയാതിരിക്കാൻ ശ്രദ്ധിക്കുമല്ലോ.

ക്രമ നമ്പർ	പ്രസ്താവന	ശക്തമായി യോജിക്കുന്നു	യോജിക്കുന്നു	നിഷ്പക്ഷത പാലിക്കുന്നു.	വിയോജിക്കുന്നു	ശക്തമായി വിയോജിക്കുന്നു
1.	എയ്ഡ്സ് രോഗിയുടെ കൂടെ താമസിക്കേണ്ടി വന്നാൽ വിസമ്മതിക്കേണ്ടതില്ല.					
2.	എയ്ഡ്സ് ഒരു മാതൃകാപരമായ ധാരണ ശരിയല്ല.					
3.	എയ്ഡ്സ് രോഗി ഹസ്തദാനത്തിനായി കൈ നീട്ടിയാൽ മടിച്ചു നില്ക്കേണ്ടതില്ല.					
4.	രോഗപ്രതിരോധശക്തിയും എയ്ഡ്സ് രോഗവുമായി യാതൊരു ബന്ധവുമില്ല.					
5.	എയ്ഡ്സ് രോഗത്തെ ചെറുക്കാൻ ആരോഗ്യ വിദ്യാഭ്യാസത്തിനു കഴിയും.					
6.	ഗർഭിണികളിൽ എയ്ഡ്സ് രോഗം വരില്ലായെന്ന ധാരണ ശരിയാണ്.					
7.	രക്തം സ്വീകരിക്കേണ്ടി വന്നാൽ HIV പരിശോധന നടത്തിയ രക്തമേ സ്വീകരിക്കാവൂ.					
8.	വേശ്യകൾക്ക് എയ്ഡ്സ് രോഗം പരത്തുവാനുള്ള കഴിവില്ല.					
9.	അപരിചിതരുമായുള്ള ലൈംഗിക വേഴ്ച ഒഴിവാക്കിയാൽ എയ്ഡ്സ് വരാതെ സൂക്ഷിക്കാം.					
10.	കണ്ണുനീരിലൂടെ എയ്ഡ്സ് വളരെ വേഗം മറ്റുള്ളവരിലേക്ക് പകരുന്നതാണ്.					
11.	എയ്ഡ്സ് രോഗം ബാധിച്ചവരെ മാറ്റിപാർപ്പിക്കേണ്ടതില്ല.					
12.	എയ്ഡ്സ് രോഗിയിൽ ശാരീരിക ബലഹീനത കാണാനേ കഴിയുകയുള്ളൂ.					
13.	എയ്ഡ്സ് രോഗ ബാധയുണ്ടായാൽ ഗുരുതരമായ സാമൂഹ്യ പ്രശ്നങ്ങൾ ഉണ്ടാകും.					
14.	കുടുംബത്തിന്റെ അഭിവൃദ്ധിക്കുതകുന്ന പ്രവർത്തനങ്ങളിൽ എയ്ഡ്സ് രോഗം തടയാൻ വേണ്ട നിർദ്ദേശങ്ങൾ ഉൾക്കൊള്ളിക്കേണ്ട ആവശ്യമില്ല.					
15.	ഗർഭനിരോധന ഉറകൾ എയ്ഡ്സ് രോഗബാധയിൽ നിന്നും സംരക്ഷണം നൽകും.					
16.	രാഷ്ട്രപുരോഗതിയും എയ്ഡ്സ് രോഗവുമായി യാതൊരു ബന്ധവുമില്ല.					

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17.	എച്ച്. ഐ. വി. ബാധിച്ച രക്തം സ്വീകരിച്ചാൽ എയ്ഡ്സ് രോഗം ഉണ്ടാകാനിടയുണ്ട്.					
18.	ആരോഗ്യപ്രവർത്തകർക്ക് എയ്ഡ്സ് രോഗം തടയാൻ കഴിയില്ല.					
19.	ഒരേ സൂചിയുടെയും സിറിഞ്ചിന്റെയും തുടർച്ചയായ ഉപയോഗം എയ്ഡ്സിനു കാരണമാകാം.					
20.	എയ്ഡ്സ് നിയന്ത്രിക്കുന്നതിനുള്ള പദ്ധതികൾക്ക് പണം ചിലവഴിക്കുന്നത് ഒരു പാഴ്വേലയാണ്.					
21.	ദമ്പതിമാരിൽ ഒരാളുടെ എയ്ഡ്സ് രോഗം കുടുംബനാശത്തിനുകാരണമാകാം.					
22.	എയ്ഡ്സ് രോഗത്തെക്കുറിച്ച് ജനങ്ങൾ വ്യാകുലപ്പെടേണ്ടതില്ല.					
23.	മയക്കുമരുന്നുകുത്തിവയ്ക്കുന്നവരിൽ എയ്ഡ്സ് രോഗം വരുവാനുള്ള സാധ്യത കൂടുതലാണ്.					
24.	വ്യക്തികളുടെ സന്മാർഗ്ഗ ചിന്തകൾക്ക് ഉലച്ചിൽ തട്ടുമ്പോൾ എയ്ഡ്സ് വരണമെന്നില്ല.					
25.	സദാചാരമൂല്യങ്ങൾക്ക് പ്രാധാന്യം നൽകിയാൽ എയ്ഡ്സ് രോഗത്തെ ഒരു പരിധിവരെ തടയാൻ കഴിയും.					
26.	സമൂഹത്തിന്റെ ഉന്നമനത്തിന് എയ്ഡ്സ് രോഗം നിയന്ത്രിക്കേണ്ടതില്ല.					
27.	ഇന്ത്യനേരിടുന്ന വെല്ലുവിളികളിൽ ഒന്നാണ് എയ്ഡ്സ് രോഗത്തിന്റെ വ്യാപനം.					
28.	എയ്ഡ്സ് രോഗനിവാരണത്തിനുള്ള മാർഗ്ഗങ്ങൾ സ്വീകരിക്കാൻ പ്രേരിപ്പിക്കുന്നത് ശരിയല്ല.					
29.	ആരോഗ്യമുള്ള തലമുറയെ വാർത്തെടുക്കാൻ എയ്ഡ്സ് രോഗത്തെ നിയന്ത്രിച്ചേമതിയാവൂ.					
30.	എയ്ഡ്സ് രോഗത്തെക്കുറിച്ച് വിദ്യാർത്ഥികളെ ബോധവൽക്കരിക്കേണ്ടതിന്റെ ആവശ്യമില്ല.					
31.	എയ്ഡ്സ് തടയാൻ സമഗ്രമായ ബോധവൽക്കരണ പരിപാടി സർക്കാർ ചെയ്യുന്നത് നല്ലതാണ്.					
32.	ഗർഭം അലസിപ്പിച്ചാൽ എയ്ഡ്സ് വരുമെന്ന ധാരണ ശരിയല്ല.					
33.	എയ്ഡ്സ് രോഗം മൂലം നമ്മുടെ രാജ്യത്തിന് ഭാവിയിൽ ഉണ്ടാകാവുന്ന പ്രശനങ്ങൾ നിസ്സാരമല്ല.					
34.	കുടുംബ ബന്ധം ശിഥിലമാക്കുവാൻ എയ്ഡ്സ് രോഗത്തിന് കഴിയുകയില്ല.					
35.	ചെറിയ കുടുംബമായാലും എയ്ഡ്സ് വന്നാൽ സന്തുഷ്ടി നഷ്ടമാകാൻ കാരണമാകും.					
36.	ബോധവൽക്കരണത്തിലൂടെ എയ്ഡ്സിനെ തടയാൻ കഴിയുകയില്ല.					

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DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES

UNIVERSITY OF CALICUT

FINAL ATTITUDE SCALE

Some statements about 'AIDS' are given. Read carefully and mark (/) your answer in the suitable column. All statements should be answered.

'SA' – Strongly Agree; 'A' – Agree; 'N' – Neutral; 'D' – Disagree; 'SD' – Strongly Disagree

Sl. No.	Statements	SA	A	N	D	SD
1.	There is no need to disagree to live with an AIDS patient					
2.	The notion that AIDS is a lethal disease, is not true					
3.	There is no need to hesitate in shaking hands with an AIDS patients					
4.	There is no relationship between immunity and AIDS					
5.	Health education can prevent AIDS					
6.	It is true that AIDS do not affect pregnant woman					
7.	If any need arises in accepting blood, it should be tested for the HIV virus					
8.	Prostitutes could not spread AIDS					
9.	Avoiding sexual intercourse with unknown person can keep AIDS away					
10.	AIDS spreads to others immediately through tears					
11.	There is no need to rehabilitate the AIDS patients					
12.	Any physical unfitness cannot be noticed in the AIDS patient					
13.	AIDS causes serious special problems					
14.	It need not be included the instruction to prevent AIDS in the family welfare programme					
15.	Use of condoms protects from the injection of AIDS					
16.	There is no relationship between AIDS and progress of the nation					
17.	It is possible to affect AIDS if blood having HIV					
18.	Health workers cannot prevent AIDS					
19.	Continuous use of the same needle and syringe may cause AIDS					
20.	It is useless to spent money for the various plans to control AIDS					
21.	AIDS disease of one of the couples may cause the destruction of the nation					
22.	There is no need to worry about the disease AIDS					
23.	Possibility of getting AIDS is very high in those who are addicted to drugs					
24.	Deviated morality of an individual may not a cause to spreading AIDS					
25.	AIDS can be prevented to a certain extend by giving importance to moral values					

26.	AIDS should not be controlled for the progress of the society					
27.	One of the challenges faced by India is the spreading of AIDS					
28.	It is not right to induce to accept the methods of eradication of AIDS					
29.	AIDS should be controlled to mould a healthy generation					
30.	There is no need of giving awareness of AIDS to the students					
31.	Extensive campaign should be conducted by the government to eradicate AIDS					
32.	It is a false belief that abortion will be a reason for AIDS					
33.	The problem caused by AIDS is not simple for our country in future					
34.	AIDS cannot split the family relations					
35.	AIDS loses the happiness of small family also					
36.	AIDS cannot be prevented through campaigning					

**ഡിപ്പാർട്ട്മെന്റ് ഓഫ് അഡൽട്ട് എഡ്യൂക്കേഷൻ ആന്റ് എക്സറ്റൻഷൻ സർവ്വീസസ്.
കാലിക്സ് യൂണിവേഴ്സിറ്റി.**

FINAL ATTITUDE SCALE

മദ്യപാനത്തെക്കുറിച്ചുള്ള കുറെ പ്രസ്താവനകളാണ് താഴെ കൊടുത്തിരിക്കുന്നത്. അവ ഒരോന്നും ശ്രദ്ധാപൂർവ്വം വായിച്ച് നിങ്ങളുടെ ഉത്തരം അനുയോജ്യമായ കോളത്തിൽ "√" അടയാളമിട്ട് രേഖപ്പെടുത്തുക. ഒരു പ്രസ്താവനയും ഉത്തരം അടയാളപ്പെടുത്താതെ വിട്ടുകളയാതിരിക്കാൻ ശ്രദ്ധിക്കുമല്ലോ.

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ക്രമ നമ്പർ	പ്രസ്താവന	ശക്തമായി യോജിക്കുന്നു	യോജിക്കുന്നു	നിഷ്പക്ഷത പാലിക്കുന്നു.	വിയോജിക്കുന്നു	ശക്തമായി വിയോജിക്കുന്നു
1.	മദ്യപാനം ആരോഗ്യത്തെനശിപ്പിക്കുന്നു.					
2.	വിനോദത്തിന് വേണ്ടി മദ്യപിക്കുന്നതിൽ തെറ്റില്ല.					
3.	മദ്യപാനം വാഹനപകടങ്ങൾക്ക് വഴിയൊരുക്കുന്നു.					
4.	മദ്യപാനം കുടുംബാംഗങ്ങളുടെ ജീവിത വികസനത്തെ വികലമാക്കുന്നു.					
5.	തുടർച്ചയായ മദ്യപാനം രോഗങ്ങൾക്ക് കാരണമാകുന്നു.					
6.	ഉന്നത സമൂഹത്തിന് മദ്യപാനം ഒഴിച്ചുകൂടാനാവാത്തതാണ്.					
7.	മദ്യപാനം സദാചാരമൂല്യങ്ങൾ തകർക്കുന്നു.					
8.	മദ്യപാനം മനുഷ്യന്റെ ബോധമണ്ഡലത്തെ തൊട്ടുണർത്തുന്നു.					
9.	മദ്യപാനം ഒരു സാമൂഹ്യവിപത്താണ്.					
10.	മദ്യപാനം ഒരാളിൽ ഞാനെന്ന ഭാവം ഉളവാക്കാൻ സഹായിക്കുന്നു.					
11.	മദ്യപാനം മൂലം ഉണ്ടാകുന്ന ധർമ്മികച്യുതി സാമ്പത്തിക നഷ്ടത്തേക്കാൾ വലുതാണ്.					
12.	മദ്യപാനികളുടെ പെൺകുട്ടികൾക്ക് വിവാഹത്തിന് പ്രയാസം നേരിടുന്നു.					
13.	മദ്യപാനം സമൂഹത്തിലെ ക്രമസമാധാനനിലയെ തകർക്കുന്നു.					
14.	മദ്യപാനം ആരോഗ്യസംരക്ഷണത്തിന് സഹായിക്കുന്നു.					
15.	മദ്യപാനം മൂലം ധാരാളം ജനങ്ങൾ നശിക്കുന്നു.					
16.	സാമൂഹ്യപദവി നിലനിർത്താൻ മദ്യപിക്കുന്നതിൽ തെറ്റില്ല.					
17.	മദ്യപാനം കുടുംബകലഹമുണ്ടാക്കുന്നു.					
18.	മദ്യപാനം ഒരു പകർച്ചവ്യാധിപോലെ പകരുന്നു.					
19.	മദ്യപാനം സമ്പത്തിക നഷ്ടമുണ്ടാക്കുന്നു.					
20.	മദ്യപാനം കുട്ടികളുടെ വികസനത്തെ പ്രതികൂലമായി ബാധിക്കുന്നില്ല.					
21.	മദ്യപാനം മനുഷ്യരെ അലസരാക്കുന്നു.					
22.	മദ്യപാനം മറ്റുള്ളവരുടെ വേദനകളോട് സഹതാപം ഉളവാക്കാൻ സഹായിക്കുന്നു.					
23.	മതനേതാക്കൾക്ക് മദ്യപാനത്തെ നിയന്ത്രിക്കുന്നതിൽ ഗണ്യമായ പങ്ക് വഹിക്കാനാകും					
24.	മദ്യപാനികൾക്ക് അംഗീകാരം കിട്ടുകയില്ലെന്നുള്ളത് മിഥ്യാ ധാരണയാണ്.					
25.	മദ്യപാനം അസാൻമാർഗ്ഗിക പ്രവർത്തനങ്ങളെ ത്വരിതപ്പെടുത്തുന്നു.					
26.	മദ്യപാനികളെ സമൂഹം ഒറ്റപ്പെടുത്താൻ ശ്രമിക്കാറില്ല.					
27.	മദ്യപാനികളുടെ കുടുംബാംഗങ്ങൾ അയൽവാസികളുടെ നിന്ദയ്ക്ക് പാത്രീഭവിക്കുന്നു.					
28.	മദ്യപാനികൾ ധൈര്യശാലികളാണെന്ന ധാരണ ശരിയല്ല.					
29.	മദ്യപാനികൾ അവരുടെ കുട്ടികളെ ശ്രദ്ധിക്കാറേയില്ല.					

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DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES
UNIVERSITY OF CALICUT
FINAL ATTITUDE SCALE

Some statements about 'ALCOHOLISM' are given. Read carefully and mark (/) your answer in the suitable column. All statements should be answered.

'SA' – Strongly Agree; 'A' – Agree; 'N' – Neutral; 'D' – Disagree; 'SD' – Strongly Disagree

Sl. No.	Statements	SA	A	N	D	SD
1.	Consumption of alcoholism destroys health					
2.	Taking alcohol for enjoyment is not wrong					
3.	Alcoholism leads to motor accidents					
4.	Alcoholism distorts the life vision of family members					
5.	Continuous consumption leads to illness					
6.	Drinking of alcohol is unavoidable factor among the member of high society					
7.	Alcohol destroy the moral values					
8.	The alcoholism awakens the consciousness of the individual					
9.	Alcoholism is a social problem					
10.	Consumption of alcohol help to raise one's ego					
11.	Depreciation of morality due to drunkenness is much greater than the financial loss					
12.	Alcohol gives more enthusiasm to work					
13.	Drinking of alcohol destroys the law and order of society					
14.	Alcoholism helps to protect health					
15.	Because of alcoholism many people ruin					
16.	There is no wrong in consuming alcohol to sustain the social status					
17.	Alcohol creates family problems					
18.	Alcoholism spreads as a contagious disease					
19.	Drinking of alcohol causes economic loss					
20.	Alcoholism conquers many a disease					
21.	Drinking of alcohol makes people lazy					
22.	Alcoholism helps to develop sympathy for others difficulties					
23.	Religious leaders can play an important role in reducing alcoholism in society					
24.	It is a false belief that drunkards are not getting approval					
25.	Drinking of alcohol accelerates, anti-social activities					
26.	The society does not try to isolate drunkards					
27.	Family members of the drunkards are usually suspected of the hatredness of the neighbours					
28.	The notion that drunkards are courageous, is not true					
29.	Drunkards never care for their children					

**ഡിപ്പാർട്ട്മെന്റ് ഓഫ് അഡൽട്ട് എഡ്യൂക്കേഷൻ ആന്റ് എക്സറ്റൻഷൻ സർവ്വീസസ്.
കാലിക്കറ്റ് യൂനിവേഴ്സിറ്റി.**

FINAL ATTITUDE SCALE

സ്ത്രീധനത്തെക്കുറിച്ചുള്ള കുറെ പ്രസ്താവനകളാണ് താഴെ കൊടുത്തിരിക്കുന്നത്. അവ ഒരോന്നും ശ്രദ്ധാപൂർവ്വം വായിച്ച് നിങ്ങളുടെ ഉത്തരം അനുയോജ്യമായ കോളത്തിൽ "√" അടയാളമിട്ട് രേഖപ്പെടുത്തുക. ഒരു പ്രസ്താവനയും ഉത്തരം അടയാളപ്പെടുത്താതെ വിട്ടുകളയാതിരിക്കാൻ ശ്രദ്ധിക്കുമല്ലോ.

ക്രമ നമ്പർ	പ്രസ്താവന	ശക്തമായി യോജിക്കുന്നു	യോജിക്കുന്നു	നിഷ്പക്ഷത പാലിക്കുന്നു.	വിയോജിക്കുന്നു	ശക്തമായി വിയോജിക്കുന്നു
1.	സ്ത്രീധനം നാശം വിതയ്ക്കും.					
2.	സ്ത്രീധനമില്ലാതെ വിവാഹം കഴിക്കുന്നത് അബദ്ധമാണ്.					
3.	സ്ത്രീമാത്രം വിചാരിച്ചാൽ സ്ത്രീധനമെന്ന ദുരാചാരത്തെ പൂർണ്ണമായും തടയാൻ കഴിയില്ല.					
4.	കഠിന ശിക്ഷ നൽകിയാൽ സ്ത്രീധനം വാങ്ങുന്നതും കൊടുക്കുന്നതും ഇല്ലാതാക്കുമെന്ന് മിഥ്യയാരണയാണ്.					
5.	സ്ത്രീധനം നിരോധിക്കേണ്ടത് ആവശ്യമാണ്.					
6.	സ്ത്രീയെ സംരക്ഷിക്കേണ്ട ചുമതല പുരുഷനാകയാൽ സ്ത്രീധനം വാങ്ങുന്നതിൽ തെറ്റില്ല.					
7.	നിയമം കൊണ്ടുമാത്രം സ്ത്രീധനം തടയാൻ കഴിയില്ല.					
8.	സ്ത്രീധനം കൂടുബത്തിന്റെ ഐശ്വര്യം വർദ്ധിപ്പിക്കും.					
9.	സ്ത്രീധനം കൊടുക്കുന്നവർ അത് വാങ്ങുന്നതിലും സന്തോഷം കണ്ടെത്തുന്നവരാണ്.					
10.	കൂടുബത്തിൽ സന്തോഷം നിലനിർത്തുന്നതിൽ സ്ത്രീധനത്തിന് പ്രധാനപങ്കുണ്ട്.					
11.	സ്ത്രീധനം നിർദ്ധനകൂടുബത്തിന് ഒരു ശാപമാണ്.					
12.	സ്ത്രീധനമില്ലാതെ വിവാഹിതരാകുന്ന സ്ത്രീയുടെ ജീവിതം കഷ്ടപ്പാടുകൾ നിറഞ്ഞതായിരിക്കും.					
13.	സ്ത്രീധനമെന്ന അനീതിയെ എതിർക്കാൻ സ്ത്രീയ്ക്ക് പുരുഷൻ ശക്തി പകരേണ്ടതാണ്.					
14.	അവകാശങ്ങളെക്കുറിച്ച് സ്ത്രീബോധവതിയാകണമെങ്കിൽ സ്ത്രീധനം നൽകേണ്ടതാണ്.					

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15.	സ്ത്രീധനവും സ്ത്രീ പീഡനവുമായി ബന്ധമില്ലാ എന്നു പറയുന്നത് ശരിയല്ല.						
16.	സ്ത്രീധനത്തിനെതിരെ മാധ്യമങ്ങളിലൂടെ ബോധവൽക്കരണം നടത്തേണ്ടതില്ല.						
17.	വിദ്യാഭ്യാസനയമായ സ്ത്രീയ്ക്ക് സ്ത്രീധനത്തിനെതിരെ പൊരുതുവാൻ കഴിയും.						
18.	സ്ത്രീധനം നിരോധിക്കേണ്ട ആവശ്യമില്ല.						
19.	കുടുംബജീവിതം ശീഥിലമാക്കുന്നതിൽ സ്ത്രീധനത്തിന് പ്രധാന പങ്കുണ്ട്.						
20.	സ്ത്രീധനം സമൂഹത്തിൽ നാശം വിതയ്ക്കുന്നുവെന്ന ധാരണ ശരിയല്ല.						
21.	വിദ്യാഭ്യാസനർ സ്ത്രീധനത്തിനെതിരെ ശക്തമായി പ്രതികരിക്കണം.						
22.	കുടുംബങ്ങൾ നിറഞ്ഞ ജീവിതത്തിൽ നിന്നും മുക്തി നേടുവാൻ സ്ത്രീധനം സഹായിക്കുന്നു.						
23.	സ്ത്രീധനം കൊടുക്കുന്നതും വാങ്ങുന്നതും കുറ്റകരമാണ്.						
24.	കുടുംബ ജീവിതത്തിലെ സന്തോഷമില്ലാതാക്കാൻ സ്ത്രീധനത്തിനു കഴിയുകയില്ല.						
25.	പുരുഷനും സ്ത്രീയും സ്ത്രീധനമെന്ന അനാചാരത്തിനെതിരെ ശക്തമായി പ്രതികരിച്ചാൽ ഇത് ഒരു പരിധിവരെ തടയാൻ കഴിയും.						
26.	കുടുംബ ജീവിതത്തിലെ സന്തോഷമില്ലാതാക്കാൻ സ്ത്രീധനം ഒരു കാരണമാകുന്നില്ല.						
27.	മാനസിക പരിവർത്തനം ജനങ്ങൾക്ക് ഉണ്ടായാലേ സ്ത്രീധനം ഇല്ലാതാക്കാൻ കഴിയുകയുള്ളൂ.						
28.	സ്ത്രീ ഉണർന്നതുകൊണ്ട് മാത്രം സ്ത്രീധനമെന്ന തിന്മയെ നശിപ്പിക്കാൻ കഴിയുകയില്ല.						
29.	വിവേചനശക്തിയുള്ളവർ സ്ത്രീധനം വാങ്ങാതെ വിവാഹിതരാകുന്നത് ശുഭസൂചകമാണ്.						
30.	പാഠ്യപദ്ധതിയിൽ സ്ത്രീധനത്തിന്റെ ദോഷവശങ്ങൾ ഉൾപ്പെടുത്തേണ്ടതില്ല.						
31.	സ്ത്രീധനം പൂർണ്ണമായി നൽകാത്ത സ്ത്രീയെ വേലക്കാരിയായി പരിഗണിക്കുന്നവരുടെ കാലമാണിത്.						

DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES

UNIVERSITY OF CALICUT

FINAL ATTITUDE SCALE

Some statements about 'DOWRY' are given. Read carefully and mark (/) your answer in the suitable column. All statements should be answered.

'SA' – Strongly Agree; 'A' – Agree; 'N' – Neutral; 'D' – Disagree; 'SD' – Strongly Disagree

Sl. No.	Statements	SA	A	N	D	SD
1.	Dowry spreads destruction					
2.	Marriage without dowry is foolishness					
3.	Ladies determination alone cannot completely prevent the evils of dowry					
4.	It is a misbelief that severe punishment can prevent accepting dowry system					
5.	It is necessary to ban dowry					
6.	Since it is the duty of man to protect women there is no fault in accepting the dowry					
7.	Dowry cannot be prevented by law alone					
8.	Dowry increases family's prosperity					
9.	Those who give dowry find happiness in buying also					
10.	Dowry plays an important role in sustaining happiness of the family					
11.	Dowry is a curse for poor families					
12.	The life of the women, married without dowry is filled with misery					
13.	Women should give power to men to oppose dowry as an injustice					
14.	It is a must to give dowry to make the women aware of the rights					
15.	It is not correct to say that there is no relation between dowry and women torture					
16.	There is no need to conscientise against dowry through different media					
17.	Educated women can fight against dowry					
18.	No need to ban dowry					
19.	Dowry plays an important role in the braking-down of the family life					
20.	It is a wrong assumption that dowry creates destruction in the society					
21.	Educated people should resent strongly against dowry					
22.	Dowry helps to escape from miserable life					
23.	Accepting and giving dowry is a crime					
24.	Dowry cannot prevent happiness in the family life					
25.	If men and women fight strongly against dowry this evil factor can be reduced to some extent					
26.	Dowry is not a reason in the destruction of happiness in the family					

	life					
27.	Dowry can be abolished only if the mental state of the people can be changed					
28..	Awakening of women alone should not destroy dowry					
29.	Marriage without dowry among the people with discrimination power is a good news					
30.	There is no need to include the evil effects of dowry in the curriculum					
31.	It is an age of those who consider women as servants who do not give dowry completely					
32.	It is a wrong assumption that conscientisation of parents against dowry is a must					
33.	Feeble man has no hesitation to do dowry torture					
34.	Dowry cannot be discarded by anybody					
35.	Dowry can be checked to a certain extent if the woman makes earning by herself					
36.	It is the duty of the government and not of the people to think about the problems created by the dowry system					
37.	It is shame to accept dowry to run the family life					
38..	There is no need for the people to be anxious of the dowry problem					
39..	It is a must to line up the unmarried against dowry					
40.	Talking about the dowry to the children is meaningless					
41.	Changes should be made in the curriculum to include that knowledge against dowry from childhood itself					
42.	Dominance of man increases to the importance of dowry					
43.	It is high time to the social forums to act against dowry					
44.	It is good to conscientise ladies alone against dowry					
45.	There should be forceful people's movement against dowry					
46.	Even when there is a forceful human movement, one cannot prevent dowry					
47.	It is necessary to provide complete conscientisation against dowry					
48.	It is impossible to prevent the people from receiving the dowry even when people stand against dowry					

**ഡിസാർട്ട്മെന്റ് ഓഫ് അഡൽട്ട് എഡ്യൂക്കേഷൻ ആന്റ് എക്സറ്റൻഷൻ സർവ്വീസസ്.
കാലിക്സ് യൂണിവേഴ്സിറ്റി.**

FINAL ATTITUDE SCALE

സമാധാനത്തെക്കുറിച്ചുള്ള കുറെ പ്രസ്താവനകളാണ് താഴെ കൊടുത്തിരിക്കുന്നത്. അവ ഒരോന്നും ശ്രദ്ധാപൂർവ്വം വായിച്ച് നിങ്ങളുടെ ഉത്തരം അനുയോജ്യമായ കോളത്തിൽ "√" അടയാളമിട്ട് രേഖപ്പെടുത്തുക. ഒരു പ്രസ്താവനയും ഉത്തരം അടയാളപ്പെടുത്താതെ വിട്ടുകളയാതിരിക്കാൻ ശ്രദ്ധിക്കുമല്ലോ.

ക്രമ നമ്പർ	പ്രസ്താവന	ശക്തമായി യോജിക്കുന്നു	യോജിക്കുന്നു	നിഷ്പക്ഷത പാലിക്കുന്നു.	വിയോജിക്കുന്നു	ശക്തമായി വിയോജിക്കുന്നു
1.	യുദ്ധമില്ലാത്ത അവസ്ഥയെയാണ് ഞാൻ സമാധാനത്തെ കാണുന്നത്.					
2.	വിദ്യാഭ്യാസത്തിൽ സമാധാന സന്ദേശത്തിന് പ്രാധാന്യമില്ല.					
3.	ലോകസമാധാനം ഉണ്ടാകണമെങ്കിൽ ഒരു ലോക ഗവൺമെന്റ് ഉണ്ടാകണം.					
4.	സാക്ഷരതയിലൂടെ സാമാധാന സന്ദേശ വ്യാപനം പ്രയാസമാണ്.					
5.	മലിനീകരിക്കപ്പെട്ട മനസ്സ് മലിനീകരിക്കപ്പെട്ട അന്തരീക്ഷത്തെക്കാൾ അപകടകാരിയാണ്.					
6.	സാമ്പത്തിക അസമത്വവും സമാധാനവുമായി ബന്ധമില്ല.					
7.	വിശക്കുന്നവന്റെ മുന്നിൽ സമാധാനം ആഹാര രൂപത്തിലാകണം.					
8.	അണുവായുധശേഖരം ലോകജനതയെ സമാധാനത്തിന്റെ പാതയിലേക്ക് നയിക്കുന്നു.					
9.	യുദ്ധം ഉടലെടുക്കുന്നത് മനുഷ്യമനസ്സുകളിലാണ്.					
10.	സാമ്പത്തിക പുരോഗതിയും സമാധാനവും തമ്മിൽ യാതൊരു ബന്ധവുമില്ല.					
11.	ജനഹൃദയങ്ങളിൽ വേണം സമാധാനത്തിന്റെ വിത്ത് വളർത്തിയെടുക്കേണ്ടത്.					
12.	ലോക സമാധാനത്തിനുവേണ്ടി പണം ചിലവാക്കുന്നത് രാഷ്ട്രത്തിന് നഷ്ടമാണ്.					
13.	സമാധാന പരമായ സഹവർത്തിത്വത്തിൽ ജനങ്ങൾ ജീവിക്കണം.					
14.	രാഷ്ട്രങ്ങളുടെ വർദ്ധനവ് സമാധാനം ഇല്ലാതാക്കുന്നുവെന്നത് ശരിയല്ല.					

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15.	സാക്ഷരതാ പരിപാടി സമാധാന സന്ദേശം ജനങ്ങളിൽ എത്തിക്കുന്നു.						
16.	സമാധാനത്തെക്കുറിച്ച് ജനങ്ങൾ ചിന്തിക്കേണ്ട കാര്യമില്ല.						
17.	സമാധാനത്തിനുള്ള പ്രവർത്തനമില്ലാതെ ശാന്തിനിലനിർത്താൻ പ്രയാസമാണ്.						
18.	ആരോഗ്യമുള്ള തലമുറയെ വാർത്തെടുക്കാൻ സമാധാനജീവിതം നയിക്കണമെന്നില്ല.						
19.	മനുഷ്യാവകാശങ്ങൾ ചവിട്ടി മെതിക്കുമ്പോൾ സമാധാനമില്ലാതാവുന്നു.						
20.	സമാധാനം നിലനിർത്തേണ്ടത് സർക്കാരിന്റെ ചുമതലയല്ല.						
21.	ആയുധപന്തയങ്ങൾ ലോകസമാധാനത്തെ ഇല്ലാതാക്കുന്നു.						
22.	സമാധാന സന്ദേശം വ്യാപിപ്പിക്കുന്നത് രാഷ്ട്രീയ പാർട്ടികളുടെ ചുമതലയല്ല.						
23.	മാനവരാശി നേരിടുന്ന വെല്ലുവിളികളിൽ ഒന്നാണ് സമാധാനമില്ലാത്ത അവസ്ഥ.						
24.	യുദ്ധത്തിലൂടെ സമാധാനം നിലനിർത്താം.						
25.	ലോകസമാധാനത്തിനുകുന്ന പരിപാടികൾ പ്രോത്സാഹിപ്പിക്കപ്പെടേണ്ടതാണ്.						
26.	യുദ്ധഭീഷണി നിലനിന്നാൽ സമാധാനം നിലനിൽക്കുമെന്ന ധാരണ ശരിയല്ല.						
27.	സമൂഹത്തിന്റെ ഉന്നമനത്തിന് സമാധാനം ആവശ്യമാണ്.						
28.	വിദ്യാഭ്യാസ പദ്ധതിയിലൂടെ സമാധാനം നിലനിർത്താൻ പ്രയത്നിക്കേണ്ട കാര്യമില്ല.						
29.	രാഷ്ട്രീയപാർട്ടികൾ സമാധാന സന്ദേശം വ്യാപിപ്പിക്കുന്നതിന് പ്രാധാന്യം നൽകണം.						
30.	ശാസ്ത്ര പുരോഗതി സമാധാനത്തിന് ഭീഷണിയാണ്.						
31.	പരസ്പര ധാരണയോടു കൂടിയ സഹവർത്തിത്വം സമാധാനം ഉണ്ടാക്കും.						
32.	സമാധാനത്തിനുവേണ്ടി പ്രവർത്തിക്കുന്നവർ ദൈവത്തെ കാണുമെന്നു പറയുന്നത് ശരിയല്ല.						
33.	സമാധാനമില്ലായ്മ മൂലം നമ്മുടെ രാജ്യത്തിന് ഭാവിയിൽ ഉണ്ടാകാവുന്ന പ്രശ്നങ്ങൾ ഉൽക്കണ്ഠാജനകമാണ്.						
34.	സാമൂഹ്യവളർച്ചയും സമാധാനവും തമ്മിൽ യാതൊരു ബന്ധവുമില്ല.						

DEPARTMENT OF ADULT EDUCATION AND EXTENSION SERVICES

UNIVERSITY OF CALICUT

FINAL ATTITUDE SCALE

Some statements about 'PEACE' are given. Read carefully and mark (/) your answer in the suitable column. All statements should be answered.

'SA' – Strongly Agree; 'A' – Agree; 'N' – Neutral; 'D' – Disagree; 'SD' – Strongly Disagree

Sl. No.	Statements	SA	A	N	D	SD
1.	According to me peace is the situation where there is no war					
2.	There is no importance for the message of peace in education					
3.	To establish world peace there should be world government					
4.	It is difficult to spread the message of peace through literacy					
5.	Polluted mind is dangerous than the polluted atmosphere					
6.	Economic inequality has no relation with peace					
7.	Peace should be in the form of food before the hungry man					
8.	Collection of nuclear weapon leads the people of the world in the path of peace					
9.	War arises in the minds of the people					
10.	There is no relation between economic growth and peace					
11.	The seeds of peace shall be sown in the hearts of the people					
12.	It is national wastage to spent money for world peace					
	People should live in an atmosphere of peace and co-operation					
	Formation of new nations destroys peace					
15.	Literacy programmes convey the message of peace in the people					
16.	It is difficult to maintain peace without work					
17.	There is no need to lead a peaceful life for the creation of healthy generation					
18.	There is no need for the people to think about peace					
19.	Peace ends where the human rights are crushed down					
20.	Maintenance of peace is not the responsibility of the government					
21.	Competition of weapons crushes world peace					
22.	It is not the responsibility of the political parties to spread message of peace					
23.	Peaceless state is one of the challenges faced by human race					
24.	Peace can be sustained through war					

25.	Programmes on world peace are to be encouraged					
26.	It is not correct that the threat of war will sustain peace					
27.	Peace is necessary for the prosperity of the society					
28.	There is no need to maintain peace through educational plan					
29.	Political parties shall give importance to spread the message of peace					
30.	Development of science is a threat for peace					
31.	Co-operation based on mutual understanding will create peace					
32.	It is not true that those who work for peace can realise god					
33.	It is anxious of the problems caused to our country due to disharmony					
34.	There is no relation between social development and peace					

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