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18. Millican (2004) offers a critical analysis of the Muthande Literacy Programme for adult women in Durban, South Africa. Khandekar (2004) examines the collective activism that emerged as a consequence of literacy learning among untouchable (Dalit) women in a slum of Mumbai, India. Digne's study focuses on the Total Literacy Campaign by the Delhi Saksharata Samiti in Ambedkarnagar, a resettlement colony in south Delhi.
19. A similar criticism of teachers' meager performance is often made in regard to schoolteachers in poor neighborhoods and in state-funded public schools in other countries. Two examples from the Israeli context are relevant here. Elias Mazawi (1995) suggests that the Israeli government is responsible for politicizing Arab schooling, and consequently for the low quality of its teachers. Meanwhile, in his work on the social mechanisms that enabled the preservation of class stratification and hegemonic vested interests in Israel in the 1950s and 1960s, Arnold Lewis (1979) argues that poor children's failure at school was closely related to their teachers' poor performance. Lewis also argues that this was an outcome of the structured marginalization of the school, the town, and its population.
20. Bowles and Gintis (1976, 2001) perceive the role of egalitarian ideology as a "smokescreen", veiling the political construction and preservation of class stratification through schools. Following the Marxist theory they claim that the egalitarian ideology serves to hide the inequality of opportunity which is a central characteristic of the capitalist educational systems. According to them: "... beneath the façade of meritocracy lies the reality of an educational system geared toward the reproduction of economic relations... Dominant classes seeking a stable social order have consistently nurtured and underwritten these ideological facades... (1976: 103).
21. A similar argument is made by Stacey Pigg (1992), who points to the connection between development discourse and the hierarchical structure of Nepali society.