Non-Formal Education- an alternative to Formal System

R. P. SINGH
NEERJA SHUKLA

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NON-FORMAL EDUCATION

—AN ALTERNATIVE TO FORMAL SYSTEM

R.P. SINGH
NEERJA SHUKLA
NCERT
New Delhi

Non-Formal Education
—an Alternative to Formal System

Dr. R.P. Singh
Dr. Mrs. Neerja Shukla
National Council of Educational Research and Tranning,
New Delhi

FOREWORD

Non-formal education is receiving increasing attention in our country, because population is increasing at a rapid rate, the demand for education is also rising rapidly, whereas the resources available for the creation of the necessary facilities in the formal school system are not increasing at the rate at which it used to in the past. It is, however, necessary to clarify the ideas about non-formal education: its purpose, its nature, its methodology etc. Very often people confuse it with informal learning. In the context of the universalization of elementary education and adult education, which are the top priority programmes of the country today, educational administrators, planners as well as other concerned with education are going in for non-formal education along with the developments in the formal sector. But there is a need for clear thinking in this regard, so that one can direct one's efforts properly. Although some literature is available on the subject, it lies scattered here and there. Besides, it is good for Indian thinkers to consider in the context of Indian requirements what is non-formal education and how it should be done. Students of education should also know, as a part of their courses of study in the universities, what non-formal education is all about. There is a real need for Indian literature on the subject and I am happy to see that Professor R.P. Singh and Dr. Neerja Shukla have tried to fulfil this need by writing this book. I hope that readers will find it useful in stimulating their thinking as well action.

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12 July 1979

SHIB K. MITRA
Director NCERT

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NON-FORMAL EDUCATION
(Concept, Definition and Scope)

Historically non-formal education is not a new concept. In its present form it was practised both by the ancient Hindus and the Buddhists. Except in a few *ashramas* education was offered in the non-formal style. The teacher adapted courses of study according to the pupil and he was taught new concepts through demonstration and their actual usage. Buddhist *mathas* had evening discourses thrown open to villagers and centuries before Oxford offered *extra-mural* classes. The Buddhist monks discussed subjects which directly concerned the villagers. Vocational education and handicrafts were first learnt by these monks and thereafter taught to those who wanted to acquire specific skills. Knowledge component in these classes was very small.[1] The Greeks and early Chinese teachers had their own approaches to teaching the non-

1. Sankalia, H.D., *The University of Nalanda.* Paul and Company, Madras, 1934.

formal way. By itself a detailed study into the practice of non-formal education in the ancient world is a tempting subject for research. The Greek roving teachers were the pioneers in this field and had anticipated in good measure the Nepalese school on the buffaloe's back.

Concept

As a concept non-formal has to be clearly distinguished from informal on one hand and the formal on the other. There is some confusion in many minds that non-formal and informal/incidental are identical. The fact is that informal/ incidental education is restricted to parents, especially mothers, siblings, peer groups and the general propaganda— be it of political parties, family planning or of the nation on the march etc. The non-formal education does not do any such thing. Non-formal is an arranged system which is merely offered at convenient places, time and according to the level of understanding children or adults have. Therefore, unlike the formal system of education, it neither offers a fixed time-table nor does it have a pre-determined course of study and of course it does not equip any one with a graded certi-ficate. It is at once so different from the formal with which we are so familiar and so distinguishable from the informal which we live through all our lives. The non-formal system has nothing in common with the formal which suffers largely from an authoritarian outlook, fixed goals, pre-determined curricula and very qualified academic teachers, whose sole purpose is to see that their wards succeed at the terminal examinations. As against the formal, the non-formal is non-competitive and open-ended. It has limited goals and pur-poses.

The non-formal educational system must also be distin-guished from the adult literacy programme. In any literacy programme the purpose is to make adults literate—from the functional point of view. They should be able to read and write for a short spell of time. Whether they lapse into

illiteracy or not is surely beyond the functions of any such programme. This, however, is not true of the non-formal education. Here literacy is incidental. A few hold that adult education and literacy programmes need not be identical. An adult or a child learns alphabets because they open up new vistas that had been denied them once. But literacy under the non-formal approach is both functional and very purposive. The adults become literate because they want to grow professionally. For them these alphabets are magic keys which qualify them to the treasures which until recently were held back from them. These alphabets do not give them the same knowledge which a child acquires through them. They are not mere letters—they are aids to growing more food, becoming better craftsman and also flowering into a better citizen. It may or may not politicize the adult but adult literacy programme offered non-formally would never allow an adult to relapse into illiteracy.

A child who could not continue with the formal school could also join a non-formal arrangement. But this should never mean that the non-formal is for the drop-outs or the poor only. Indeed it is an alternative to the formal system. Unlike the formal system dubbed by Ivan Illich as something meant for the consumer society and for selling consumer products, the non-formal is geared to making an individual child or adult fit for his own neighbourhood and thereby suited to the large world. In fact the non-formal arrangement does not produce any unpleasantness because going to the class is a pleasurable activity and is solely dependent on inner motivation. The non-formal holds out no promises for the future. The future is to be discovered because as one learns one starts looking ahead for a future. No two persons can have identical goals. The non-formal education therefore does not have identical courses for two persons and the pace of growth is also self-generated and self-determined. In other words, the non-formal arrangement is the most convenient, made-to-order system which has the child or the

adult as its primary goal and is therefore a highly persona-
lized affair.

One of the chief distinguishing features of the non-formal
arrangement is that it does alienate the recipient from his or
her culture or background, something which is not generally
true for the formal education. In this regard the non-formal
is very close to informal. It merely assists an individual to
identify his place and culture and would help him suitably to
adjust. One must however guard oneself against the idea
that non-formal system would not motivate a person. In fact
it should motivate but only within manageable limits and not
make him suffer the inconvenience of desperation which must
accompany the goals and purposes not easily attainable.

The non-formal arrangement is an improvement over the
incidental learning or what we have implied thus far under
informal learning. Living and learning throughout life is
incidental e.g. control and use of body, from baby-talk to
clear enunciation etc. But it surely is not identical with non-
formal education.

A few doubts have been raised about the clarity of the
concept of non-formal education. While it may be true that
non-formal approach may not be easily definable in very exact
terms, it certainly is not something which we may not under-
stand through the process of elimination. Not unlike the
Charvakas the non-formal approach could be understood by
stating that it is neither formal system of education nor the
informal one. It certainly has its own identity and corpus of
literature easily analysable.

Definitions

We cite here a few definitions which may bring additional
clarity to the concept under discussion.

1. Lovett (1972) : "Non-formal education is being offered as an alternative to the traditional system of adult education. It is a learning network where needs and interests are defined and articulated by those involved in the learning process and where the centre-periphery model is completely reversed."

2. Lister (1974) : "In writing about alternatives in education we are not only speculating about the future but also trying to make the right kind of future happen. That I see as the importance of my task: that the compassion and common humanity of my fellow educational reformers should triumph for majorities in tomorrow's world...The ultimate measure of my policy is—Is it man-centered, that is, it does promote humanity and human self-realization".[1]

   Non-formal education is precisely that.

3. The definition of the concept of non-formal system of education has been attempted by Prof. Malcolm S. Adiseshiah. According to him : "The non-formal education is wide ranging because it comprehends all learning outside of the formal system, and has no parameters of time and space. It can be classified for preschool, unschooled and underschooled children in the age-group 1-15, and for youth and adults, unschooled, underschooled or needing new additional skills in the age-group 15-60. Non-formal learning can also be classified by the learning content involved into these organised activities where the major emphasis is on general education, and also those where the content is mainly vocational. The institutions and agencies involved in non-formal education and training, by the order of the volume of activities undertaken, are federal, state, local and para-

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1. Lister, Ian *Alternatives in Education. Some First World and Third World Perspectives*, CED, 1974.

government departments/agencies, bearing various development labels such as agriculture, health, labour and employment, information and broadcasting, rural development, social welfare, industry education etc., the political parties and their various cadres and organisations for youth, women, labour etc., universities and colleges, banks and public sector agencies, the private corporate sector firms, trade unions and a host of other voluntary organisations. Non-formal learning thus reaches out to preschool education, and provides training programmes for school and college drop-outs, the unemployed and underemployed, agricultural farms, animal husbandry, fishery, forestry workers, extension agents, health workers, family planning personnel, village level workers, illiterate adults and adult education instructors and supervisors, management personnel at various levels, factory workers, physically and mentally handicapped...scientists, engineers, technicians and university alumni.

"Non-formal education is also complex concept, and in this it is like development. It is complex in its learning content which has to be improvised for each group of clients. It is complex in the multiplicity and multi-media of learning that it uses, of which the teacher and the book is only one, and increasingly a marginal one, it is complex in that its end-products cannot be measured by pieces of paper called certificates, degrees and diplomas, but by such simple and tough criteria as income generation for the 500 million living below the poverty line; employment creation for the 60 million unemployed, underemployed and thinly employed ; provision of protective food for the undernourished and malnourished 150 million children in our Commonwealth countries. It is a part of the total education system and in that sense we must delve into the whys and

hows of the interaction and harmonization of the various components of the education system, the formal, informal and non-formal".

4. The non-formal education team of the Centre for International Education working in Ecquador[1] perceived non-formal education as a tool for social rather than personal or economic development. In other words non-formal approach is an innovation. It is an alternative to the formal system. It is a functional arrangement designed to succeed. In the absence of any rigid programme where teachers could be drafted from any walk of life both in approach and content it is an innovation of the highest order.

Non-Formal Approach and its Clientele

We have so far tried to make it clear that the non-formal approach may not be identified either exclusively with adult education or with the education of the drop-outs. No effort should be made to suggest that it has only the rural population in view. Indeed, as we view it, non-formal approach has its basis in adult education, education for the drop-outs and also rural education but at the same time it does not ignore urban poor, the slum-dwellers and even the well-to-do persons for the simple reason that this class of people may also be looking out for solutions to their live problems and *to that extent* non-formal and life-long education are identical concepts. We might therefore look at the non-formal education as an alternative to the formal system.

The clientele to non-formal education could be identified not by the degree of one's poverty or loss of opportunity but

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1. *Non-formal Education in Ecquador 1971-75—An Approach to Non-formal Education.* Centre for International Education, School of Education, University of Massachusetts, 1975.

by the willingness on the part of persons to take benefit from
an alternative provision (as distinguished from the formal one)
whose likely results may have an all-round beneficial effect to
a person's life and work. In other words, it is an opportunity
to enrich one's life style which may in turn have its repercu-
ssions on societal well-being. It is a functional system which
may develop an individual and help him add a dimension or
two to the objective reality which may continue to exist
until modified through this alternative. The clientele in this
case cuts across geographical boundaries of rural-urban
denomination and also the levels and degrees of prosperity
besides the age restrictions. Women fall within the category
of major recipients of non-formal because for both historical
and social reasons they have been left out in the formal
system.

Models of Non-Formal Education

Scholars suggest that models should not be normally
employed to clarify any concept. We believe that paradigms
or models are the best means to explain any function, process
or concept. We have attempted to present more models which
explain non-formal education from different points of view.
In most cases descriptive-analytical models prove to be the
best. One of the things apparently found wanting is a proper
philosophy of non-formal. It is being mooted that the base of
non-formal education could be identified in the philosophy of
humanism. We cannot at this stage state clearly as to which
school of humanist philosophy would explain fully the non-
formal education. Considering the broad framework of
humanism, it is difficult not to come to the obvious conclusion.

A few models are being presented in the hope that they
would clarify the concept and its operational design in clear-
cut terms. Figure I is borrowed from a UNESCO publication.
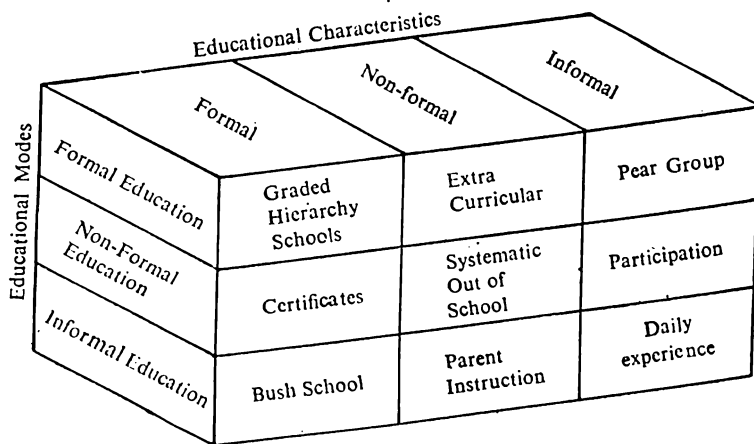
Fig. 1*

Figure 2 is being suggested as an ːalternative model of the non-formal approach.

		Formal	Non-formal
1.	Objectives ;		
	i) Societal	Elitist	Egalitarian
	ii) Personal	Job-oriented	Life-Style enrichment
2.	Clientele	Class-Structured	Classless
3.	Entry	By age	Multiple-point Entry
4.	Expenses	Societal + Personal (Input-Output Base)	Inexpensive (Welfare Activity)
5.	Curriculum	Graded	Ungraded
6.	School Plant	Obligatory	Voluntary (Non-essential)
7.	Evaluation	Certification	Functional
8.	End-product	Qualified/ Trained Persons	Well-adjusted Individuals

(Descriptive)

Fig. 2

*Belle, Thomas J. La. Liberation, Development and Rural Non-Formal Education. In Richard O. Niechoff (Ed.) *Conference and Workshop on Non-Formal Education an the Rural Poor, Michigan, 1977.* Michigan State University, 1977.

We have attempted to offer two more models: (i) analytical and (ii) philosophical.   Figure 3 explains the characteristics of the non-formal approach. Figure 4 is purely philosophical.

Variety   Optional

Non-
Formal
Approach

Inexpensive   Functional

(Analytical)

Fig. 3

volitional

Non-
Formal   A la carte (choices)
Approach   Goal-Free orientation
                                 Individualised
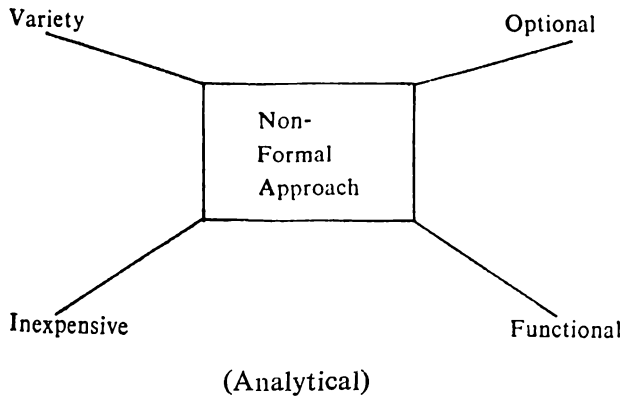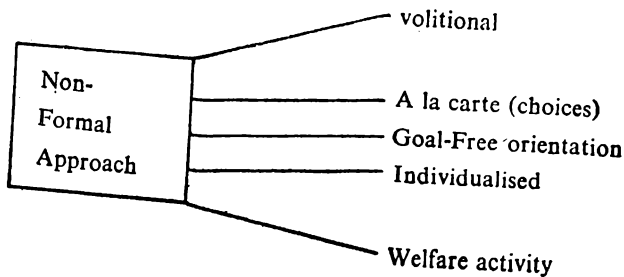
Welfare activity

(Philosophical)

Fig. 4

The cumulative result of these features would be that non-formal approach has its base in humanism.

Scope of Non-Formal Education

Non-formal education covers both the children who have been left out of the formal system of education and also the adults who could not avail of the opportunity provided to them. Both for historical reasons and also personal reasons majority of people have found the formal system more an intrusion in their life than help. The scope of non-formal education being very wide covers the entire spectrum of activities including physical and also learning. Literacy is not the principal goal of non-formal system yet it forms an important integral part of the same. All classes of people at all stages in life could be covered by the non-formal approach. In more than one sense non-formal is identical with life-long activity. In term of goal as already indicated it is the life-styles of people which is the principal concern of non-formal education. It is a process and approach to maximize the potentialities latent in the individual. It is a mass programme organized on mass scale for individuals, who have their identity either in terms of rural, urban, children or adults; ignorant or wise. Under the normal circumstances the imparting of skills does not fall within the scope of non-formal education. It is an ancillary programme which might give supplementary skills to develop the skills which an individual wishes to employ towards achieving his own life goals.

It is unfortunate that only the poor, the left-out and the neglected men and women are considered to fall within the scope of non-formal education. In a modern society or a society which is trying to modernize its limitations of this nature would merely prove detrimental to this innovation. Whatever may or may not be covered by the non-formal it must necessarily be open-ended and at no point should the entry be restricted or the courses be fossilized and made rigid. It is true that for men whether children or adults the provision of non-formal has to be different from the similar provision for women. Here again these provisions have to be different because the life-styles of men and women are different. One

wonders why the trade-unions, the political parties and volun-
tary welfare societies cannot organise these non-formal prog-
rammes because it is difficult to imagine how politics can be
kept away from masses of people.

These are active participants in life which include all facets
of life and one of the facets of life is political. In a way the
scope should cover not only the clientele, varied courses of
study, different skills but also the graded information system.

(a)   *Respect for Culture, Values and Norms*

Any country offering non-formal education must take into
account the culture and the values of the people who come
forward for enriching their life-styles. Any conflict whether
suggested or implied between the culture, and the values which
are being taught or discussed would create problems for the
system as a whole. Education can merely modify the beliefs
of the people. It can also improve the understanding but it
cannot completely transform the minds of the people in order
that people find themselves welcome in this alternate system.
The system must respect the values and the norms of the
society.

(b)   *The Essential Wisdom of the People*

One must guard against assuming that one who is not
literate does not have even the basic wherewithals of intellect.
The rural people are wise and they know what is available in
their environment and also what is good for them. It would
not be possible for anybody to go to a village and teach them
a completely new set of learning. The basic intelligence of the
people must be appreciated and provided for.

(c)   *Literacy*

Although literacy is not an essential part of the non-formal
system as already suggested, it is an important component of

the programme. It is an important by-product of a proper non-formal programme. In other words, literacy is incidental and is aimed at developing the personality of the people.

(d)   Methodology of the Non-Formal System

In a developing country like India the provision of non-formal can neither be expensive nor complicated. In terms of what happens in a formal classroom situation cannot be repeated under the non-formal approach. We may use different methods to give information, knowledge or skill. In the process of giving this knowledge or information the methods employed cannot be always identical from the formal classroom. Here also children or adults can be lectured upon, they could be shown visuals, could be made to listen to the video-tape or simple dramas enacted in the classroom without any formal preparation. What is important in this case is that we cannot pre-determine methodologies for the non-formal system. The only suitable methodology of non-formal education would be that which brings out the maximum results. These results may be computed on any scale but the discrimination among the participants of the non-formal system and certification on the basis of achievement cannot be considered seriously under the non-formal education. We must also think in terms of providing information through one of the several approaches already practised under the formal system of education. But the criteria here is that it must be effective and also inexpensive. We have neither the means nor the resources to go on employing such methods which are cumbersome, complicated and unsuitable under conditions which prevail in slums or distant rural settings.

It should be left to the person who is acting as a participator or a catalytic agent to choose any one of the methods which he finds would suit his group. These groups would certainly vary from place to place and so will their requirements and tastes.

(e) Evaluation

One of the important ingredients of a non-formal pro-
gramme is its easy evaluation.   The successful functioning of
a non-formal programme would   naturally mean that it could
be replicated on large-scale basis.

As non-formal system is still under study and is being tried
out as a national programme, we have no single model so far
which can be replicated by all and across the country at one
single time.   We will have to evolve different sets of models
only for the purpose of seeing that at least a few of them can
be replicated over a large geographical area.

Linkages with Other Systems and Facilities

Non-formal education cannot be thought of in a vacuum.
In   actual   operation   it   has   to   be   linked   with   other
systems and facilities.   For example, we can. think of linking
non-formal with formal education on two points : (i) the non-
formal approach should not assiduously avoid those being
provided education under formal system. It must also see that
the products of the non-formal who want to join the formal
system may not be prevented from doing so. This means that
while non-formal education will not repeat the courses, duration
and programmes of the formal system, it would not make a
child or an adult completely unsuitable for the formal system.
Under several models of non-formal systems which are being
tried today, there are some models which anticipate that a
child who comes to non-formal would at one point of time
or the other think of joining the formal system.   Therefore,
they have provided for multiple-point entry system both in the
formal and the non-formal.   This is obviously one point on
which bridges can be *constructed* between the two systems.

The other linkages can be thought of in terms of non-
formal being tagged on to productivity whether in agriculture
or industry.   We all know education cannot be separated

from productivity as such. Another reason why socially useful productive work is part of the formal has also a direct bearing on non-formal education. To that extent the concept of SUPW is coming to both systems.

Similarly, there is a direct relationship between the provision of non-formal and the utilisation of elementary education. The very emphasis on non-formal education anticipates and also reinforces the concept and practice of universalization of elementary education. Whether a child joins a provision under the non-formal system or he comes to the formal system, the purposes behind the same as far as the organizers are concerned are identical.

These linkages merely reinforce the view that non-formal system has come to stay, it has its own identity and quite distinct functions.

The Role of Women in Non-Formal Education

After the Second World War in several developed countries people realised that women are a great force. This force had neither been tapped nor utilised for development purposes. A number of programmes were, therefore, taken up after 1945 which envisaged the utilisation of women for social and economic reconstruction. In the field of education, particularly in England, a proper plan was prepared how women who had crossed the age of 40 or 45 i.e. the child-bearing stage, could be drafted for the purpose of educating young children. Women could also be employed in other walks of life such as health programmes, extension programmes and nursery education etc. Therefore, when in India we are thinking of a massive non-formal education programme we cannot leave out half of India's population completely untouched as a major source of non-formal education. The other reason why only women can be found to be useful is that in this country we have social restrictions which prevent

men and women participating in the same programme on equal terms. A few programmes have to be exclusively reserved for women to work in. For instance, only they would know how to motivate other women and solicit their cooperation as and when required.

Under the circumstances the role of women in non-formal education assumes even greater importance than it normally would have for the simple reason that out of the left-out, drop-out and the neglected sections of our society women constitute a majority. As already explained it is they who must come forward to shoulder the responsibility of educating their sisters and daughters because it is they who understand the psychology of the left-out and the drop-out. In a society which proposes to modernise itself the cooperation from this sector is of paramount importance. They can be employed as voluntary social workers and also as Government employees employed by local authority. This would in a way provide employment to a very large section of our society and also wean away useful persons from wasteful work.

In a recent Conference organized on Non-Formal Education for Development, participants from the Commonwealth countries decided upon the specific role to be assigned to women in the non-formal programme which would be useful if we considered the recommendations made by them. Parts of these recommendations are implied in the statement already made. But part of them are points of departure which should be of interest to the workers in the field of non-formal education. We can take cue from them in not only deciding about the role of women but also of the programme we propose to chalk out.

The role of women in the development process is under-rated and ill-developed, constrained by social and economic factors which vary from country to country. The individual and collective potential of women is to be fully realised, the constraints must be examined openly and without cynicism. Intimate and sensitive questions must be explored in a

manner that expresses a tolerance of the sincerity of the values and viewpoints of those whose behaviour patterns are targets for change. In programmes of non-formal education for women, the search is for justice, dignity and the right and opportunity to participate in development.

Many factors militate against higher participatory rates in educational activity, the most forceful of which are cultural and economic. In remote rural areas the problem of access to educational provision is also significant. In 1970, it was estimated that 60% of the world's illiterates were women, and in Asia only 51% of girls of the age-group 5-11 were enrolled in educational institutions in 1976.

Training programmes are usually male-oriented, vocational education by-passes women. In some countries women are seen as a reserve of cheap labour, to undertake jobs not sought by men at relatively low rates of payment. The provision of skill training, in the form of apprenticeship, on-the-job training, extension provision, and the establishment, of productivity improvement and income-generating programmes in many countries, is invariably the preserve of men.

Non-formal programmes that exist for women tend to concentrate on nutrition, child-care and home-economics, sometimes failing to recognise the felt needs of target groups. A typical example is the provision of such a programme for rural women within the Indian Community Development Programme through two decades, when rural women also needed instruction in improved agricultural techniques. These programmes often have to overcome male-dominated local bodies, with limited facilities and in circumstances, which may hinder the motivation of would-be participants. Motivation becomes easier when women and men recognise the usefulness, and particularly the economic value of such programmes.

A major cause for this communication gap between programme planners and women's needs is the widely pre-

valent and dominant social attitude that sees a woman's role as confined to home-making and child nurturing, ignoring the multiple-production distributionary roles played by women in rural areas and among the urban poor, as well as the managerial roles played by women in elite groups. In some cases this attitude is reinforced by a tendency to regard women's capacities as inferior, so that even in their work-life they are considered as fit for only low skilled, low productivity and low status occupations, which do not call for much intellectual aptitude or high proficiency skills, but are basically extensions of household skills into the labour market. Conventional vocational training programmes for women often emphasize tailoring, embroidery, other household crafts, some traditional handicrafts, which do not call for modern technological know-how, and secretarial practice in urban areas. Training in managerial skills, accounting procedures, and courses which introduce women to modern technology and new skills, are often marginal in non-formal programmes.

A consequence of this bias is the marginal participation of women from the poorer sections of the population, rural and urban, in non-formal education programmes. These women, both adults and young, are engaged full time on earning their livelihood, with little time and less interest in any form of education and a general feeling of powerlessness, against economic and social structures which appear hostile or indifferent to them. Some of them are compelled to turn to degrading occupations, or options which offer less returns for much harder labour.

A second consequence is the widespread acceptance by women of these discriminatory attitudes, a device to rationalise their lack of options, to make a virtue out of the necessity to avoid frustration and despair that comes from individual rebellion against such powerful beliefs and institutions.

One of the major objectives, as well as essential strategy for any policy of educating women for development, must be

to combat these social attitudes and to promote the basic value of justice and dignity for women, and their right to participate in economic, social and political development. It is important to specify these objectives in order to avoid lapsing back into a purely welfare approach to women's education.

The welfare approach may result in a divorce between educational inputs and the development needs of women, families and the country, thereby reinforcing discriminatory and derogatory attitudes and practices. It also adds to women's vulnerability to exploitation. There is the frequent incidence of men and boys in poorer families seeking educational and economic advance for themselves, while the family is supported by the earning of the women, old and young. This is one of the important causes of girls dropping out of school or of not entering school at all and partially explains the widening gap in the education of boys and girls.

THE ROLE OF STATE AND
VOLUNTARY ORGANISATIONS
(With Special Reference to Non-Formal Education)

I

While presenting his paper to a conference, Ved Prakash made a mention of the percentage of voluntary and state efforts in the field of formal education. Except in a few states in India the voluntary effort averaged from 60 to 70 per cent of the total.[1] This obviously means that like many democracies in the West, India also acknowledges the participatory role of voluntary organisations in education. Whether or not the state should have monopoly over education, whether formal or non-formal, has been strongly disputed. No socialist country would, however, entertain this

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1. Ghosh, S.C. (Ed.) *Educational Strategies in Developing Countries.* Sterling Publishers, New Delhi, 1976, p. 81.

discussion. If at all, this dialogue could have significance only in a democracy like ours.

In order that we put the entire matter in a perspective we have the ancient Sparta on one hand and modern United Kingdom today on the other as two extreme examples of the case. In England, however, there has gone on a long and bitter discussion in this regard. The great protagonist of free enterprise was Godwin who in his *Enquiry Concerning Political Justice* (1793) was critical of the whole idea of national education. He summarises the arguments in favour, which are those used by Rousseau, adding the question, "If the education of our youth be entirely confined to the prudence of their parents, or the accidental benevolence of private individuals, will it not be a necessary consequence that women will be educated to virtue, others to vice, and others again entirely neglected?" Godwin's answer is worth quoting at length because his lone voice from the end of the 18th century speaks to us in the accents of the deschoolers of our own day:

"The injuries that result from a system of national education are, in the first place, that all public establishments include in them the idea of permanence. Public education has always expanded its energies in the support of prejudice; it teaches its pupils not the fortitude that shall bring every proposition to the test of examination, but the art of vindicating such tenets as may chance to be previously established .. Even in the petty institution of Sunday schools, the chief lessons that are taught are a superstitious veneration for the Church of England, and to bow to every man in a handsome coat......[1]

"Secondly, the idea of national education is founded in an inattention to the nature of mind. Whatever each man does for himself is done well; whatever his neighbours or his country undertake to do for him is done ill......He that learns

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1. Quoted from Buckman, Peter, (Ed.) *Education Without Schools*, Rupa and Co., Calcutta, 1975.

because he desires to learn will listen to the instructions he receives and apprehend their meaning. He that teaches because he desires to teach will discharge his occupation with enthusiasm and energy. But the moment political institution undertakes to assign to every man his place, the functions of all will be discharged with supineness and indifference...

"Thirdly, the project of a national education ought uniformly to be discouraged on account of its obvious alliance with national government......Government will not fail to employ it to strengthen its hand and perpetuate its institutions......Their views as instigator of a system of education will not fail to be analogous to their views in their political capacity......"

On the basis of a study conducted in 1968 in England, Dr. West in his book *State and Education*[1] proved that the association of state with education has been disastrous and instead of benefitting education it has in fact resulted in harming it. It is quite possible that a study in a socialist country may yield just the opposite findings.

As already indicated this sort of debate has no relevance for our society. In a free democracy aiming at the setting up of a Welfare State one cannot hope to achieve anything single-handed. Participation from all quarters is what is needed most. The state participation is authoritarian, bureaucratic and slow. The voluntary participation is democratic, free and highly motivated. Even voluntary participation like that of state is not entirely philanthropic. Religious bodies have their own interest areas and would not be all that charitable as they look. They have, through temples, mosques and churches, given light over centuries to hundreds of millions of men and women. They continue to dominate voluntary effort to this day wherever permitted. In this country of course theirs has been yeoman's service—not caring to overlook or forget. The denominational institutions thus have in their

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1. Routledge and Kegan Paul, London.

own way modernized Indian society by accommodating new ideas and practices. It would be a mistake to stop them from coming forward for the service of Indian society.

Next only to denominational institutions come those who have money enough to institutionalize memory of some near one. This private effort has sentimental value but on the national scale also its significance and role could hardly be denied. People want to be remembered by living in others' memories and thus their relative unmortality is all that catches attention. What may be a passing whim for some-one, cumulatively it may amount to major attempt. In the nation-building effort all these attempts are welcome. In the category of private, voluntary effort we have a few that could be classed as neutral efforts—institutions opened in the name of Mahatma Gandhi, Jawahar Lal Nehru or S. C. Bose or even Saint Ravindar etc. qualify for this category. These people who form societies or groups to commemorate national leaders or heroes have their own vision which if anything is purely idealistic. These visionaries are out to build a society. They have an India of their dreams and they continue to translate their dreams into reality.

This classification was attempted to point out that the voluntary effort as such or participatory work as we call it subsumes all these categories described thus far. Their role has been significant largely in the provision of formal category. There is little doubt that they could be motivated to participate in the non-formal effort. All types and classes of human effort and material have to be geared to achieving, even if partially, the national objectives. The state may serve as the coordinating agency—supporting when needed. The state could also act as the Clearing House Agency to guide, inform and regulate voluntary participation. In other words, Godwin has something meaningful to say but in the case of this country, we would be hard put to it entertaining his logic.

II

But in case of non-formal education the situation is little
different. The clientele of non-formal education is very
different from that of formal schools. Children belonging to
families with good socio-economic conditions normally go to
formal schools. Most of the parents in these cases can afford
their children's education without much difficulty or any diffi-
culty at all. They have to make a choice between govern-
ment schools, schools aided by states, public schools, and
those run by private organizations e.g. missions, societies
etc. In the case of left-outs and drop-outs there is absolutely
no chance of choosing a school. The force is from outside
to bring them to the non-formal education centres. Most of
these children belong to the poor class, SC/ST women and
labour class. This force goes waste if there is no inner motiva-
tion and this aspect can be looked after by the voluntary
organizations and local bodies with the help of the state.

The history of our country shows that there have been
denominational agencies e.g. ashramas, temples, mathas,
mosques, Jain centres of learning etc. which took active part
in education. Their role has already been discussed in the
earlier part of this chapter. They did not have any fixed
curricula and teaching was governed by the needs of the
society. Spiritual education was a common feature. The
role of denominational agencies is a point of research.

In the non-formal education what we need is to evolve a
pattern of education which takes care of the superstitions,
social prejudices and castes. We may recall here that
Manu—the ancient law-giver—had assigned different jobs to
different caste groups i.e. to the Brahmins, Kshatriyas, Vaishyas
and Shudras, and education was banned for Shudras. Later
on it was modified according to which Shudras could get the
education but no matter how learned a Shudra was he would
not get the respect of a teacher. In response to the changed
circumstances, the present formal education system and the
non-formal education system and the informal education
are in contrast to Manu's injunctions. *All* the children in

6-14 age-group have to be brought under the education system. For this J.P. Naik has reported four approaches to non-formal education (adult education), three of which have already been recommended by Kothari Education Commision. The first is the mass approach. "This will involve, as the Education Commission said, a determined mobilization of all available educated men and women in the country to constitute a force to combat illiteracy and an effective organization and utilization of this force in a well-planned literacy campaign".[1] The second is the selective approach which "means the organization of literacy work in selected areas (where a good programme can be developed on the basis of the resources available) or for selected groups of people for whom it is advantageous to organize a programme (e.g. people employed on the construction of a dam). A third alternative is to work with institutions or groups which show commitment and to give financial support to the proposals made by them. Yet another approach would be to begin with areas or groups where there is an indication of a desire to learn and then to set up the needed machinery for the purpose we may also begin with specific organizations of workers or of employers and help them to evolve programmes to make all their members or employees literate, and so on".[2] The third is the combined approach which is the combination of the first and the second. The fourth approach is the one we have been following since independence.

Whether we follow the first approach or the second or even the third one, we have to make use of manpower available in a particular area as well as the local resources. If the state does this work it would first do planning at its level and then contact local persons who have to be involved in it. Another choice may be opening a small office in that locality. But in that case also the office-bearer would be from amongst the local people only. On the other hand, if the voluntary organi-

1. Naik, J.P. *Perspectives on Non-Formal Education.* Allied Publishers Private Ltd., 1977, p. 59.
2. Naik, J.P., op. cit., pp. 59-60.

sations active in that area arrange the programme it might be easier for them to choose the workers who would work in the field. Secondly, they would get greater success in getting cooperation of local people which is a must for the success of such programmes. Thirdly, the success of the programme is likely to contribute towards the popularity of these voluntary organizations.

In a democratic country like India, whether non-formal education should be in the perview of state or it should be entirely left to voluntary organizations cannot be a point of discussion. The geographical climate and the local needs have made one state different from the other. There is a logic behind keeping education on the concurrent list. But in case of non-formal education, the situation is different. The centre can not run different types of non-formal education programmes in different states. Therefore, the responsibility of carrying out such programmes should be given to the voluntary organizations which they will do with the help of the states.

Both in terms of theory and practice the role of the state and voluntary organisations stands defined. An attempt has been made to show that in a democratic country voluntary organisations have a much greater role to play than the state, particularly in the field of education. Voluntary participation is all the more welcome for being self-motivated, imaginative and easily adaptable to local needs. Even the most well-administered state cannot reach everyone and operate as effectively as a voluntary group. The state can coordinate these efforts, direct when necessary and find them well but to centralise what ought to be decentralised is to go against the spirit of dedicated work which only people can render voluntarily.

NON-FORMAL EDUCATION AS INNOVATION

While considering whether or not non-formal is innovation the exact quantum of innovation in this arrangement must also be defined. We are aware that non-formal education is a flexible arrangement which caters to the individual requirements—an arrangement that has grown out of the dissatisfaction from the stultifying climate of a formal school. Reasons why we could regard *non-formal as an innovation* are:

    1. In terms of teaching-learning arrangement non-formal is quite different from the paradigm "pupil-curriculum-teacher-evaluation" offers. For a person used to a formal school set-up the whole thing could be absolutely bewildering.

    2. There are either no variations in the formal school set-up but in case there are some the number is very limited. Also, these variations could occur either in grading system (i.e. children may move in different subject areas according

to their pace of learning from one class to another, that is
one can have a non-graded school) or in the classroom teach-
ing where a few aids may be used or the teaching may be
partly interspersed with Socratic method. However, in the
non-formal arrangement these variations have no great
significance. Neither in the entry nor during the learning
hour and certainly not at the termination point could two
non-formal arrangements agree.

Children or adults of any age may enter the non-formal
set-up. They may learn reading or writing but they may also
not. In most cases non-formal education and the life-long
education have identical functions, therefore, the question of
certification does not arise. Neither can in school training
these two arrangements resemble.

The variety of the non-formal set-up is what makes it so
distinct and so inviting.

3. But where the non-formal arrangements part company
is the value each attaches to learning. In a formal set-up
the quantum and quality of learning is fixed by society with
the certification furnishing the eventual value-judgement.
Under the circumstances the quality and quantity of teaching
has, therefore, to be predetermined and regularly supervised.
Deviations from a fixed norm are not welcome.

In the case of non-formal education the quality and
quantum of learning is determined by the child or adult as
the case may be. Here teaching could be provided or offered
if the learner demanded it. Teaching is not a pre-requisite
of the non-formal set-up. In other words, here learning is self-
paced and individually determined. This by itself is a radical
departure from the formal school set-up.

4. India is as yet not an industrialised nation but it
proposes to become one. Until it does attain that target it
cannot hope to have a social stability of either the rural
economy type or that of an industrialized nation which has
realised its potential. The dilemma, therefore, of *is* and *shall*

be cannot be easily resolved. Consequently both the formal and the non-formal arrangements would tend to reflect these states of affairs. More particularly the non-formal education has to provide materials that beside serving the immediate needs of the society also have a futuristic vision. Whereas the formal is suitable for a stable society whose main interest lies in perpetuation, the non-formal has the potential to suit both the *is* and the *becoming*. The poor capacity to respond quickly to any need that arises whether in terms of time i.e. the distant or the immediate, or in terms of locality whether urban or rural/pastoral or even in terms of requirement say, of the individual or societal, could easily be witnessed in the non-formal. The diversity coupled with agility to reach to any contingency is the real strength of the non-formal. The formal system also attempts to respond to challenges but this response is so slow and belated that half of the urgency and pertinence are lost in the process to react. No such constraints act as fetters to movement in the case of the non-formal.

5. Even in the advanced nations the non-formal arrangement has been favoured because of its variety and diversity. On one point its uniqueness is more noticeable than on others. By its very nature the *non-formal* subsumes within itself the adult education programme and *is therefore a life-long system.* In the post-industrial societies several paradoxes have resulted in because of the provision of life-long education. The three examples cited by Shimbori may be useful for consideration, namely, *too many opportunities for learning* at the loss of their *scarcity value*, the problem of the *cultured masses* against the *uncultured elite*, and *abundance of short-lived knowledge* vis-a-vis that which can answer man's deepest needs, require serious consideration.[1] These paradoxes are not likely to recur in our society for the simple reason that we are neither a literate nation nor an industrialised one. Because of the

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1. Dave, R. H. (Ed.) *Reflections on Life-Long Education and the School.* UNESCO Institute for Education, Hamburg, 1975.

inherent wisdom of Indian people we shall hopefully avoid
these pitfalls. This of course does not prevent us from adding
a new dimension to the non-formal programme viz. of regard-
ing this as a life-long education.

In several respects care has been taken to regard the
non-formal as life-long education. This needs to be emphasi-
sed and clearly reinstated. Unless we made simultaneous
efforts to see that the non-formal does not remain merely an
alternative to the formal and bridges constructed to link them
both, it is not possible to enrich either the programme or
enhance the learning components of a highly diversified
system. The dangers in restricting the areas of operation
are clear and too many. What made the formal system merit
universal approbation would perhaps be the fate of the non-
formal as well. Therefore all precautions are necessary to
see that the non-formal does not neglect to serve as life-long
education also.[1] The OECD report recommends that a variety
of innovating programmes is required if the socio-economic
composition of participants in adult education is to be
substantially altered. On the basis of current developments
they could be classified as follows:

    (a) work-oriented
    (b) community-based
    (c) individualised learning opportunities
    (d) technology-centred
    (e) attitude reinforcement
    (f) civic literacy and cultural

    6. Non-formal education has been visualised as education
for development. All types and forms of education lead to one
or the other type of development. In this case, however,
specific goals have been fixed to see that education *does* lead
to social and personal development. Social development in

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1. *Learning Opportunities for Adults*, Vol. I, p. 76, General Report,
OECD, Paris, 1977,

this case includes economic development as well. The most important segment of the non-formal programme is for rural development. Rural development as envisaged under the non-formal programme is of the most comprehensive genre covering the entire gamut of social and economic life. Villages in the undeveloped countries suffer from all varieties of problems. Superstitions, ill-health, bad housing and very restricted avenues for economic development plague these rural areas. They are cut off from the urban centres and the children acquiring education in these villages either get alienated and therefore lost to the community or they just move out for good. Consequently, any non-formal programme to succeed under such conditions will have to be geared to improving health and hygiene of the people and creating conditions so that people could at least get part-time employment to start with. The vast potential lying latent in the women folk shall have to be properly tapped. This is a new type of programme which surely could never have been envisaged under the traditional formal schooling. It should be quite obvious that in this case either 'literacy' and 'numeracy' have to be underplayed or they would be avoided like the regular schools once were. By itself it is a novel experiment being tried in certain areas.

Besides India there is a strong feeling that formal education with an urban-biased curricula has failed to deliver the goods. That kind of education does not invite and motivate the youth to participate in the development processes. The non-formal education has, therefore, to be more dynamic than supportive by accelerating the developments so that the gaps between urban and rural, rich and poor and men and women are bridged. This action-oriented non-formal programme could be seen only against the requirements of developing countries. The developed countries are facing a different set of problems e.g. social problems of a changing society. The crisis in values is the consequence of high industrialisation. Learning from experience, a proper programme for a rural society in an underdeveloped country like India, must avoid this sort of

pitfall.   Be that as it may, the non-formal approach has to be taken up as a challenge toward making up losses handed down to the people by history.

7.   The entire question of seeking alternatives in education emanated from a UNESCO report presented by M. Edgar Faure and others.   The report made two significant points: (a) Education cannot be separated from the process of life-long learning because historically speaking the early man must have kept learning options open to him throughout life. (b)   Education should be dispersed and acquired through a multiplicity of means.   The important thing is not the path an individual has followed, but what he has learned or acquired.[1]

The question how a man learns has been underplayed as against what he has learned.   If the same logic were pursued a little further it would amount to saying that the channels and means of the acquisition of learning *are* and *have to be* different.   The range of these means even in the life of an illiterate tribal child in a remote area range from mother, peer-group, adults and the ecology of the place.   For an urban illiterate living in slums the exposure to the din and bustle of life besides posters (visual and written), the occasional snatches of a radio broadcast or a glimpse of television, as also the blare of political demagogy, play an important role in teaching him about life.   These means of learning are neither controlled nor classified.   But they do have their role—role which cannot be underplayed.   Added to all these are other means which are funded, regulated and designed to enrich the lives of the children left out by the circumstances and conditions hostile to them.   To think of ways and means of educating them, enriching them by meaningful experiences is a task which only innovation could undertake.   In this case non-formal is the answer to the challenge.   Not that these means were totally

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1. Faure, M. Edgar, *et al. Learning To Be.* Unesco, Harrap, 1972, p. 185.

absent before but their importance has been acknowledged only very recently.

We have already noted that the non-formal approach allows each person to choose his path more freely, in a more flexible framework, without being compelled to give up using educational services for life if he leaves the system. We have also seen that this approach varies the content of teaching according to societal requirements and the method and the pace of learning is individualised. With each individual child or adult growing up to realise where his wants can be more suitably met may like to choose something radically different from what was being offered to him hitherto. To quote *Learning To Be*[1] again:

"The closed systems tend to be selective and competitive, depending primarily on standards set within the system to determine those who will and those who will not be allowed to study, and at what ages.

The open systems tend to be non-selective, non-competitive and non-prescriptive. Choice of lectures and subjects listened to, read, or otherwise studied depends mainly on the participants' own interest".

The report has significantly noted that in between these two extremes there exist educational activities and institutions. In each society these institutions would vary in type and character. The *katha-vachaks* among the north Indian Hindus and the *granthis* among Sikhs would be illustrative of the case in point for they perform a duty which is entirely voluntary to the listeners but has a tremendous impact on them if they do.

On the extreme opposite of the formal schools exist educational programmes loosely structured. On-the-job training

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1. op. cit., p. 187.

schemes, agricultural extension services, community develop-
ment services, clubs, cooperatives, labour and political
organizations etc. constitute this other extreme. The university
without walls, workers' universities or the open-air university
should also be classed here.

Therefore what is called mobility and choice to an indivi-
dual should be made the corner stone of philosophy of
non-formal education. An open system helps an
individual to move within the system both horizontally
and vertically. It also widens the scope for him. The
need existed to 'open' the 'closed' educational systems. The
concept of education limited in time (to 'school age') and con-
fined in space (to school building) decried by *Learning To Be*
downwards is being gradually superseded. By itself it may not
appear significant now as the concept itself has become gene-
rally popular, the practices flowing from it have a diverse
character. With the initial resistance gone chances of success
have brightened up considerably. But the innovative charac-
ter of the concept could not be underplayed.

8. By its very nature non-formal education cannot pros-
per under direct government supervision and control. It does
not lend itself easily to any straight-jacket modelling. The
very fact that non-formal education is mass-oriented and
mass-based, it has to derive its resources and inspiration from
the local community. All that it needs is some kind of inspi-
red and imaginative leadership and in most cases bureaucracy
accustomed to working within a given framework cannot
easily undertake the responsibility of providing adequate and
meaningful leadership to it. Bureaucracy has to learn to be
flexible and cooperative from the point of view of accommo-
dating ideas that have neither been tested nor experimented.
Therefore the structuring of non-formal by itself is fraught
with dangers. In other words, non-formal being an innovation
only an innovation in structure would suit it.

For the first time non-formal arrangement stands out as
an alternative to a highly structured and formalised courses

of study directed to success at an examination. It *is* the least structured and the most diversified of the educational provisions where education may mean anything ranging from literacy to rural/urban development. If the qualifying term 'rural' to the proposed development figures a little too often it merely suggests that, both the rural population needs urgent attention and also that they are in majority. This programme has its basis in the community which in this would be largely rural and it is these people who have to mobilize resources so that under their own direction their needs are fully met. Wherever this has happened the development of the community has been ensured.

9. It is one programme whose success depends largely, if not wholly, on the involvement of all adults and more especially of women who constitute half of any population. On this count again it is a complete innovation. Indeed, for this reason alone, it is such a radically different programme. In the post-war reconstruction both in Europe and Asia the massive latent force of adults and women was utilized to a good purpose. In a country like India it is these resources that have not even been tapped what to say of being utilised. Community development programmes have failed because these groups were never properly oriented. Under the present scheme of things non-formal education is being planned to involve them for the first time on a mass scale. This means these adult groups in their spare time could learn something for their own development, be it skill, literacy or numeracy. This is one reason how the non-formal approach is being regarded as Development Work.

With time and many more innovative features of the non-formal would become obvious. Even as it is, the scheme as a whole is innovative.

EXPERIENCES FROM INDIA AND ABROAD
(*A Review of Literature*)

Learning under non-formal education programme is not a forced activity. To say that out-of-school children are not interested in studies is not true. Working children who never went to school may also feel inclined to reading good books, only they were prevented from doing so by their economic conditions. For the drop-outs, schools were not attractive enough to retain them. But in no case the reason for remaining out of school could be attributed to lack of interest. Learning is not only a process which helps one use the learnt material but it is much more than that. It helps an individual in developing a proper approach towards life and solving one's problems in more effective way. But learning in this sense depends on inner motivation and forms an integral part of non-formal education.

Non-formal education can be viewed in three perspectives:[1]

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1. Singhal Sushila and Kejariwal, S.K. Non-formal Education as an Alternative in the Indian Education System, *New Frontiers in Education*, Vol. VII1 No. 3, July-September, 1978.

economic, social and psychological. Those who advocate non-formal education believe that this education system may bridge the gaps caused by the formal education system to a large extent. Whereas the former is linked with work itself, the latter has a long gestation. Besides this, a major proportion of the stagnated and the drop-out school population belongs to the socially and economically deprived classes. Non-formal education can be made more meaningful to them by making it flexible, meaningful and community-need-oriented.

Secondly, for achieving the goal of classless society widespread educational facilities are a must. Literacy, sanitation, health etc. are the bedrock of a welfare society which we wish to make.

The success of such programmes depends largely on voluntary participation which may be forthcoming as a result of spread of education.

Thirdly, it is said that formal education has created an aspiration gap. After getting high education every person starts aspiring for a good white-collar job and feels ashamed in taking up a blue-collar job. It is impossible for everybody to get such jobs. We can see large number of people migrating to cities in search of lucrative jobs leaving behind more earning opportunities in villages. Non-formal education system intends creating better job opportunities for people living in villages and help urban people in increasing their income. Under non-formal education there are less possibilities of low achievement with high aspiration resulting in the so-called aspiration gap.

Non-Formal Education in Other Countries

Not only in India but in other countries also lot of work has been done in the field of non-formal education. We present here brief summaries of that work.

1

One Literacy Campaign has successfully been carried out

in Tanzania. In 1971 there were more than five million illiterates in Tanzania. Tanzania made a momentous political decision to eradicate illiteracy by 1975. Adult education centres were set up all over the country. A teacher training programme was started with a view to providing literacy teachers to these centres. The Directorate of Adult Education was formed in the Ministry of National Education. In 1971 the amount allocated for this programme was 9 million Tanzanian shillings which went up to 20 million in 1973. All mass media and national institutions were used to make this programme a success. Special radio programmes were organised, one of the newspapers devoted one page every day to an article which could easily ! e read by new literates. In the words of Daniel Mbunda "Literacy themes were printed on popular textiles, local dancing groups and jazz bands popularized the movement through their music, shows at local functions were designed to popularize the literacy campaign. Political and government meetings would not be complete without a literacy component. The activities of individuals and organizations, both public and private, were mobilized in the war against illiteracy. In other words, a national will to eradicate illiteracy was created."[1] Today non-formal education has become part and parcel of the life of people in Tanzania. The result was that people's outlook towards life has undergone transformation, their skills were raised and their life became better. More than four million literacy class learners appeared in their examination on August 12, 1975.

It was a Tanzanian non-formal education revolution and was a great success. The reason was that a national will was present throughout revolution. Daniel Mbunda is sure of one thing: "Self-confidence born of self-reliance can result in miracles. Tanzania has dared to mobilize more than four million people into literacy classes. Tanzania has dared to resettle more than ten million people in planned villages.

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1. Mbunda Daniel Non-Formal Education—The Key to Tanzania's Successful Literacy Campaign. *New Frontiers in Education,* Vol. VII, No. 1, Jan-March, 1977, p. 95.

Tanzania is daring to introduce universal primary education by 1977".[1]

2

Saemaul Education Project of the Republic of Korea aims at improving the quality of living of the village people. Saemaul leaders are trained as catalysts for Saemaul Undong (New Community) to create the nation-wide spirit of cooperation, self-help and diligence.

But the conditions in which this programme operated in Korea were different from the prevailing ones in our country. It was the dictatorial set up and the President was governing the whole movement. Officers, university professors etc. were sent to villages and they worked together. Physical training and uniform were used for promoting the feeling of togetherness and unity.

Several models are in operation in different countries. Each model has its own need rationale. One group of such projects was for rural development. In these projects non-formal education was either linked up with some existing major project of the area or the main profession or activity of the community.

3

The community development through non-formal education was started in Philippines in the year 1972. The objective of this programme was to promote community development through the introduction of the green revolution, cleanliness and beautification campaigns and cottage industries. This was done by changing the attitude of the villagers from dependency to self-reliance and linking schools and homes in a co-ordinated programme. A survey of socio-economic needs of the community was conducted and on the basis of the findings local resources were used "in promotion

1. Mbunda Daniel op. cit., p. 96.

of work-oriented education at primary and secondary levels, integration of the Green Revolution Movement in the school with the home and the creation of a co-operative market in the community".[1] Three other non-formal education pro- grammes have also been organized in Philippines. One of them was for farmers and out-of-school youth which was related with productivity of farmers through instruction and training in three ways viz. classroom instruction, laboratory and demonstration and field practice and visits to farms of the trainees. A survey of farming conditions was made. A model farm was chosen and used as laboratory and demons- tration farm. Trainees after getting training procured loans from rural banks for starting their own ventures. Another pro- gramme of non-formal agricultural education was in a farming community. A mobile team of the principal, two agricultural teachers, one home-making teacher and a nurse was made which visited different farm families. This team also helped them to get started, establish income-generating activities and a cooperative marketing system. It also encouraged them to participate in civic action projects. The third programme in this list is of non-formal short-term opportunity courses in home industries. There are 20 home-industry centres found at different places which provide training not only to out-of- school youth but also producers, entrepreneurs, managers of cottage industries, demonstrators and technologists.

4

Besides this another project titled Cotabato Rural Uplift Movement (CORUM) also provides non-credit training to adults and out-of-school youth through practical courses in vocational agricultural training, health and sanitation, literacy, civic duties, political and cultural rights and also assists the Barrio people to improve themselves.

5 and 6

Two projects of non-formal education viz. Adult Educa-

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1. *Experiences in Educational Innovation—Asia,* UNESCO {Regional Office for Education in Asia and Oceania, Bangkok, 1978.

tion Programme for Factory workers and Non-formal Life Skills Training Programme were taken up in Thailand. The first one provided education to factory workers of the Thai Kurabo Weaving Factory. Students of the Petchburi Teachers' College taught the workers. The curriculum was prepared by Ministry of Education. In the latter the Mobile Trade Training School (MTTS), started in 1960, provided skill training in metal work, automechanics, electricity, radio-TV, wood working, cooking, dress making and tailoring etc. to rural out-of-school youth and adults. With time, 45 provinces will be covered under this project.

7

Under the project titled Education for Rural Transformation of Nepal, many programmes have been covered out of which the functional population, literacy and skill development programme for unschooled children, health education and services are those of non-formal education.

8

The rural education system in Upper Volta had the following principal aims :

1 to provide opportunities for *all* rural youth to receive at least a minimum of literacy and numeracy by attending a full-time school during adolescence;
2 to inject an element of modernization into the villages by training all young people in the basic principles and methods of modern agriculture;
3 to lower the total cost of education for the masses by combining education with practical farm work and by shortening the total period of education during the first decade of expansion of the education system;
4 to reduce wastage in education by concentrating the teaching on a more receptive and better motivated age-group than that normally taken into the primary schools.

It is a comprehensive work.

9

The non-formal education project (1975-79) for Guatemala has the following objectives[1]:

1 To increase coverage in educational opportunities, making it available to a significant sector of the population which, at present, cannot be covered by the formal school system.
2 To use available resources to the maximum, establishing a network of educational services oriented to the objectives of the Development Plan.
3 To offer educational opportunities to the population in aspects related to productive and social functions to enabling their participation in the development process through an effective use of modern delivery systems and corresponding educational technology.
4 To make available to the population gradual and continuous non-formal education programme, thus becoming involved in a permanent educational process.

This would cover preferably the population which never had the advantage for formal education with priority to children between 10-14 age-group and men and women between 15 and 45. Different governmental agencies are doing non-formal education programmes in the country. A responsible operational structure is needed for the coordination of these programmes. National Non-formal Education Board will be established for this purpose. This NFE system will have educational programmes at different levels known as modules. It means these educational programmes have a functional structure and although having their own characteristics and existence they balance and complement themselves within the system. Four different curricula could be identified for out-

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1. Bonanni, Camillo, *Technical Papers on Non-Formal Education.* Unit for Co-operation with UNICEF, UNESCO, Paris, October, 1977, p. 3.

of-school children, youth, mothers and farmers. The global cost would be Q 11,000,000

10

The educational provisions in Sudan are concentrated in the urban areas of the three capitals and of Port Sudan. Therefore a national scheme has been developed for this country. Since there is a close link between the training and learning needs of the local population and socio-economic developmental trends of the zone of intervention, the developmental projects like Agriculture Rehabilitation Project for the Southern regions, Equatoria, Bar-el-Ghazal and Upper Nile, Rehad Irrigation Project (Blue Nile), Kashm-el-Gizba Agricultural Project, Water Supply Project for the Southern regions and Mining Development Project (Central-Eastern region) could benefit from non-formal education by operating within the framework of a developmental project which offers jobs requiring only eight hours of work per day, a non-formal education programme may be sure to obtain the participation of a large number of learners.[1] In the planning phase persons at the national, provincial and local level will be involved. In the implementation phase representations of various ministries involved in the programme (at provincial level) and local leaders, Samads, government agents like teachers, agricultural extensionists etc. and social workers and participating population of the project (at local level) will be involved.

11

The people living in Southern Sudan are the Nilotes, the Nilo Hamities and the Sudanese. About ten major languages are spoken here but Arabic or Pidgin Arabic is the most common among them. The Water Supply Project developed for this part has the following objectives:

1 To bring the source of drinking water near to the

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1. Bonanni, Camillo, op. cit., p. 31.

village so that the workload of the women can be reduced and some of the time actually used for it dedicated to the physical and cognitive development of their children.

2 To establish a safe hygienic environment.

3 Better health and nutritional conditions"[1]

The contents of the curricula will include cores like water-environment, water health, water-hygiene, water-nutrition, water-mechanics, water-knowledge as well as water-agriculture, water-livestock and water-fishing if and when needed. The contents would be classified under four areas:

1 First area would include contents related with children's educational needs.

2 The second area will have contents related to the adolescents' educational expectations.

3 It includes those inherent to mother's problems

4 It comprises contents meant for working population of both the sexes.

Graphic and audio-visual material will be used. These materials will be composed in non-sequential and non-graded learning units. The preliminary data for elaboration of non-formal education programme would be provided by the technical local studies on water supply, public health and epidemiology done by Bloss (1967) Fergusson (1972) and Giacometti (1974) and the detailed study on educational conditions of the Southern region done by Ministry of Education (1973). Regular teachers, the health assistants, the agricultural extensionists and the livestock agents, other government employees in the zone and local leaders will act as mediators. If this model of linking non-formal education programme with Sudan UNICEF Water Supply Scheme is successful it can be followed by other countries also.

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1. Bonanni, Camillo, op.cit., pp. 34-40.

12

Ninety-three thousand hectares of the land between Diyela and the Tigris River, from Khalis town to North Baghdad in Iraq covers Baghdad and Diyela districts. The total population is 70,000 out of which 50,000 are farmers. Therefore the Lower Khalis Project[1] in Iraq has been linked up with agriculture. The main problems of the population of the zone can be classified under four categories—Health and Nutrition, Education, Economics and Labour. A resettlement of the actual rural population in blocks of ten families each is envisaged and each block has to have approximately 100 inhabitants. New crops like maize, linseed, beans, citrus, fodder, vegetables etc. provide sufficient family labour for the year.

As in the case of projects for Sudan, Guatemala etc. referred to earlier, a number of projects taken up in other countries relate to rural development. A few of these are described below.

13

In Sri Lanka several ministries and other agencies are conducting non-formal education programme which have a direct bearing on rural and community development. The Ministry of Education also conducts the Adult Education Centre Programme in collaboration with other ministries, departments and voluntary agencies. These programmes have truly an integrated character and focus on personal, community and rural development.

14

A Package Plan for Rural Development through Education in Madras, India, aims at helping the drop-outs to acquire skills in craft-oriented education which would enable them to learn and earn. School is the main agency and approaches and efforts of various departments have been integrated and

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1. Bonanni, Camillo, op. cit., pp. 42-47.

co-ordinated. It also aims at transferring appropriate techno-
logy to the villages. In it local teachers assess the needs of
their villages and chalk out suitable programmes for the deve-
lopment with the help of SCERT. This programme covers
economic activities, health, family planning, nutrition educa-
tion, environmental sanitation etc. Parents and community
members also participate in out-of-school activities to acquire
craft-oriented education with their children. Another such
project in India is Rural University Project sponsored by the
Indian Institute of Management, Ahmedabad. It aims at re-
interpreting the role of education in terms of the totality of
learning of individuals and communities. Work and rural
development are used as a learning resource.

15

In Bangladesh, the Self-Help Project or Shawnirvar Pro-
ject was first introduced by A.H. University College of Bogra
in 1973. Now it has become a national project. In two years'
time it spread over 8,000 villages. The activities are directed
mainly towards agricultural extension and increased food pro-
duction. They also promote fish culture and breeding of
fishes in ponds Family planning programme is also one of its
concerns.

16

The Comilla (Bangladesh) project was started in 1959 as an
experimental project. Comilla is a thana. Lot of efforts were
put in for its development but the results were not satisfac-
tory. The Academy for Rural Development started its work
with a general set of ideas and principles from social science
theory and research and also from an analysis of actual condi-
tions of this thana. Cooperatives, Thana Training and Deve-
lopment Centre (TTDC), Rural Public Works, the Women's
Pr, gramme and other Special Group activities were the main
components of this programme. The aim of non-formal edu-
cation activities in this project was to prepare the rural men,
women and youths for a new and better style of life in their
communities and families too. It emphasised the cooperative

action in solving the basic problems of agricultural production, employment, health, nutrition and family planning. It is also integrated into other components of development process such as rural economic and political organizations, diffusion and management of technological innovations, research and evaluation and in-service/pre-service orientation and training of government administrators, managers and field workers. Short courses for cooperative inspectors, project supervisors and Thana level officers of the Agriculture, Irrigation, Family Planning, Health and other departments of government are being conducted. Training of cooperative managers, model farmers and other 'front line' participants in the development process is also provided.

17

Ethiopia has an estimated population of twentyseven million. Over 60 languages and 200 dialects are spoken here. It is predominantly a rural country and about 90 per cent of its population lives by agriculture. In 1974 nationalization of rural land took place which made it (rural land) the collective property of Ethiopian people. Chilalo Agricultural Development Unit (CADU) was established in 1967 with the help of Swedish International Development Authority (SIDA) which operated in an area of 10,000 square kilometres (inhabited by about 350,000 people). The work was done in two phases, 1967-70 and 1970-75. The input was in the form of cash, credit and a grain marketing service. CADU emphasized development of model farmers' area committees and cooperative societies. Building of 145 km. of all-weather feeder roads in Chilalo on a labour intensive basis was its important contribution. In ARSSI Rural Development Unit (ARDU) the emphasis is on social development. It will involve all members of the peasant's household in development activities and will expand employment opportunities in agriculture and small and medium scale industry. It will also concentrate on the alleviation of the problems of people of the least privileged class. For preparing rural development agents, local cooperative managers and selected peasant representatives (leaders

of PAS, women and youth groups, coops etc.) specialized edu-
cational programmes (at the regional level) have been planned.
The projected cost for ARDU for the period 1975-80 is about
31.1 million Ethiopian dollars. The cost of CADU experi-
mental programme for 1967-75 is approximately 44 million
Ethiopian dollars.

18

About 275,000 persons live in Plan Puebla. In 1967, before
the project was started, the average land holding per farm
operator was 2.7 hectares. It was conceived as an integrated
plan of attack on many problems limiting farmer use of ade-
quate technology. The level of technology used by the farm
operators was low, therefore, it was thought to devise a pro-
gramme to substantially increase the yields of corn with
appropriate agronomic and other technology. The operational
elements of the project were the agronomic research pro-
gramme, the communications programme, the evaluation
programme and the coordination programme for the first
seven years (1967-73). Plan Puebla received a grant from
Rockefeller Foundation which was administered by the Inter-
national Maize and Wheat Improvement Centre (CIMMYT).
After 1973 it did not receive any grant from any external
agency.

The results of the project are very encouraging. It showed
that those compesinos who used recommended practices than
conventional technology used 30% more man days per hec-
tare of work. Secondly, there was a 23.8% increase in average
family income. Thirdly, the family diet was improved. Edu-
cational and promotional films were used for accelerating the
extension campaign. A theatre group also presented a play
suggesting the removal of the middleman. Other non-formal
de ices were also used.

The Second type of projects through which non-formal edu-
cation has been given are related with nutrition-health delivery
and family planning. As we all know these are some major
dimensions of life which influence a country's development.

19

The first in this list is the Poshak Nutrition Project in India (1971-74). The purpose was to improve the nutritional status of preschool children and pregnant and lactating mothers in selected rural areas of Madhya Pradesh. The objective of the project was to demonstrate the feasibility of an integrated programme of food supplementation, child-care education and other health services. Parents of all children in 6 to 36 months age-group were invited to enroll in the programme. 75% of them were moderately to severely malnourished. 55 to 60 per cent of the eligibles got themselves enrolled but the pregnant women were difficult to enroll. The planning stage involved recruitment and training of professional personnel, mobilization of resources, allocation of work and preliminary survey. The programme was implemented in three phases viz. Exploratory, Extention, and Intensive. The staff was trained and educational materials like visual materials, posters, slides etc. were developed. Proper measures for kee ing the record of results were provided.

20

The second project in this list is the Condeleria Project (1968-7.). It was a pilot or laboratory project in comprehensive health delivery and operated in an area near Cali, Colombia. The University of Valle was associated with this project. At that time according to one law (which was still under review and could never be passed) 18-20 year old women had to do compulsory social service for one year. They were utilized as health promoters. It was decided to focus on problems of malnutrition and also to design medical service programmes. One Health Centre was already there. Three units viz. the Basic Unit, the Service Unit and the Programme Planning and Supervision Unit were also added. The achievements were recorded in the following areas—complete elimination of neonatal tetanus, decrease of diarrhoeal disease, decrease in overall birth rate resulting from an increase in the adoption of family planning methods and decrease in infant mortality. The

cost of the programme was $.40 per person per year (at the 1972 exchange rate).

21

The Mothers' Clubs established by Planned Parenthood Federation of Korea (PPFK) are based on the traditional informal associations. The objectives were as follows : (1) to create a local and voluntary movement of mothers in order to encourage family planning practice, (2) to aid field workers of family planning in finding new adopters, (3) to serve as a channel for information about family planning and supply of contraceptives, (4) to promote participation in community development activities, and (5) to accelerate interpersonal communication about family planning and also increase its its legitimization.

With the development of clubs programmes for nutrition, credit unions, community activities and promotion of female equality were organized. The age range of members was 20-45 years. The training of club leaders was provided by PPFK. Now more than 50 per cent of Korean villages have mothers' clubs. About 1,400 family planning field workers held discussions within the groups. Educational material focused on factual information, motivation, creation of favourable attitudes toward and social acceptance of family planning were developed and assistance to families was committed. These non-formal educational methods also included mass-media programmes.

22

In Malaysia the Applied Nutrition Project (ANP) was launched in 1977 which "aimed at improving economy and food production involving agricultural extension activities, providing educational activities including nutrition education, home economics, community education and school health activities and pre-school education, health and sanitation activity including maternal and child health care, immunization, family planning and environmental sanitation as well as nutrition surveillance,

treatment and rehabilitation and supplementary feeding at clinics, pre-school child care centres and schools"[1]

23

The project Feeding of Vulnerable Groups viz. infants and pre-school children, pregnant and lactating women was started in Thailand. It consists of setting up of the Child Nutrition Centre (CNC) in the villages attached to health of midwifery centres or schools. The role of CNC is to take care of children while mothers have to work at home or in the field providing health care of children on immunization programmes or other health services, preparing head-start on learning skills, social and individual health practices, improving nutritional impact of the child by providing necessary food supplements and providing indirectly for the education of mothers by participation in the activity of the centres. Breast-feeding of infants, production of nutritious food within the community, health care of infant and pre-school children, production of infant food and high protien supplements etc. are emphasised in mother's education.

24

In Philippines, the Bauan Nutrition Programme in the Southern Luzon province of Batangas has three major phases : (1) Preventive Programme for all infants from 5 to 23 months, (2) Rehabilitation Programme for second and third degree malnourished children aged 24-60 months and (3) Malward Programme for severely malnourished pre-school children needing hospitalization as well as distribution of emergency food supplement.

25

Another project in this series is of Integrated Child Development Services in India which provides the following package of services: (1) supplementary nutrition, (2) immunization,

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1. *Report on the Special Task Force on Topics for Group Discussions,* Sixth Regional Consultation Meeting on the APEID, Bangalore, India, 22-30 April, 1979, p. 7.

(3) health check-up, (4) referral services, (5) nutrition and health education, and (6) non-formal pre-school education. The fifth of them is for women in the age-group 15-44 years. The method includes mass media and other forms of publicity, special campaigns, short courses for village women, demonstration cooking and feeding etc.

26

The Ecuador non-formal education project is known for its creative use of games and other discussions, devices to arouse confidence in villagers and motivate them to participate in development activities. This project can be perceived as a series of sub-projects with similar objectives, staffing and processes. These projects with different time targets included educational games designed to increase the participation of compesinos and to improve literacy and numeracy skills, photo-comic books and the cassette tape-recorder project. The non-formal educational materials were designed to increase the participation of compesinos in community functions and decision-making. A number of games such as letter and number dice, word rummy, math bingo etc. were developed to increase literacy and numeracy skills. With a view to combat compesino apathy and reluctance in expressing themselves, an adaptation of the Ashton-Warner dialogue technique and 'Hacienda' game were designed. The motivation lies in helping Ecuadorian peasants to liberate themselves. This idea was derived from Paulo Freire's book *The Pedagogy of the Oppressed.*

27

The project in rural Botswana is known by the name "The Serowe Brigades". Brigades are a combination of work place and training. The production they undertake is geared both to train in a skill and to generate income to pay for the training. In the beginning students of formal schools took part in building the school, making its furniture etc. But after some time they started resisting it. It was realized that the main functions of schools was role selection. They were costly and one of

its purposes was exclusion of majority. People started thinking that ills of schooling were the reflection of ills of society. Therefore an alternative to formal schooling with its own models, systems, approaches and organizations came into existence in the form of Brigades—a combination of education and production. In Serowe the Brigades provide training at different levels in twenty different skills. The production programme along with the skill training also aims at maximum recovery of cost of training and education. The training takes place on the factory floor, on the building site, on the farm and in the printshop. This system has showed that training of a good standard can be achieved. It has also showed that school is not the best place for training rather it also takes place in environment, the human and physical environment, in a directed way but all the time unconsciously. Besides skills, non-vocational subjects like mathematics, science, development studies, English and cultural studies are also taught in Brigades. Elements of science and mathematics are applied and used within the production process of the Brigades.

28

Sri Lanka has a non-formal education programme under which full-time and part-time technical courses are run for school-leavers and adults. These courses on arts and crafts, metal work, wood work and agriculture intend to give an opportunity of learning skills which would lead to employment or self-employment.

29

The Vocational Training Centre (VTC) of Jombang Youth Social Development Project aims at training youth belonging to 14-18 age-group in manual skills. It is useful for village development and also gives them educational opportunities in order to help them in getting some job.

30

The clientele of the Chimaltenango Development Project,

started in 1962 in Guatemala is the Cakchiquel Indians. They are poor and unhealthy. The aspects concentrated upon are social and economic justice, land tenure, agricultural production and marketing, population control, malnutrition, health training and curative medicine. Dr. Carroll Behrhorst opened a clinic in a rented building. He spent three months in finding out the problems of people and visiting them. He came to the conclusion that almost every child was malnourished and diarrhoea was common to children and adults. Tuberculosis was another common disease. Later on health promoters and extension workers were appointed. Financial assistance in the form of loan was also given.

31

The Rural Public Works Programme (1962-67) of Bangladesh aimed at mobilizing initiative, energy and capacity for learning of rural people. Union and thana councils spent 88 million of $ 150 million of US/Pakistan Government Public Law 480-generated fund in the construction or repair of 98,000 miles of earth roads, building of 11,000 miles of drainage-cum-irrigation canals, construction of 3,000 community buildings and 208 million man days of seasonal employment. Each project was given to a project committee which numbered 33,704 in 1964-65 with 187,266 local leaders serving on them. The Academy for Rural Development developed a demonstration model for the execution of work. Villagers and their elected officials were involved and the decentralized decision-making was encouraged.

All the projects mentioned above have one thing in common i.e. they are related with the basic need of the society or community. This is one plus-point with non-formal education. While formal education provides all-round education, it does not have any immediate effect on society. But non-formal education being linked up with the needs of life in a particular country or area shows immediate effects.

32

Universalization of education is one of the objectives of

non-formal education. In Singapore, it has taken the form of the Junior Trainee Scheme. In Thailand two projects titled Area Vocational Centres and the Community Secondary School are examples of this work. In India a number of universities and teacher training institutions have the system of correspondence courses. In the Republic of Korea evening classes in the middle and high schools in the formal school system are organized. Distance learning techniques, mass media and correspondence schemes are being utilized in countries like Malaysia, Sri Lanka, India, Republic of Korea, Afghanistan, Pakistan, Philippines and Thailand.

The Open Air University of Philippines also comes under the category of non-formal education.

Non-Formal Education in India

J. P. Naik, formerly Educational Adviser to the Government of India, has classified non-formal education programmes under the following heads:[1]

1 Programmes whose objective is mainly to extend the coverage of the formal system viz. programmes for the pre-school child, universalization of elementary education, and development of part-time and own-time channels at the secondary and university stages
2 Modernization of traditional programmes of non-formal education
3 Development of modern programmes of non-formal education and
4 Programmes of non-formal education intended for special categories of people viz.

   (a) Out-of-school youth in the age-group 15-25
   (b) Adults
   (c) Women, and
   (d) Emerging leadership.

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1. Naik, J.P., op. cit., p. 48.

This classification covers all types of non-formal education programmes. But for the present purpose this classification has not been followed for describing various programmes, the reason being the repetition. Most of the states in India are conducting different types of non-formal education programmes simultaneously.

Naik (1977) reported that very little percentage of the population is covered by formal school system. The working population whether it is children or adults and the poor cannot be covered by the formal system. There are two reasons of this. Firstly, formal education system gives time-bound education, therefore, working people cannot afford joining them. Second is the cost factor. This factor does not permit to bring all the persons under the formal education system. At the pre-school stage, the coverage is very little. However, utilizing the services of women and using community resources like money and material, this coverage can be increased under non-formal education system. At the elementary stage, though our constitutional obligation is free and compulsory education to all children in the age-group 6-14, only 86 per cent children in 6-11 age-group and 36 per cent in 11-14 age group have been enrolled.[1] In some states this percentage is even lower. To attain this target non-formal education centres have been opened in different states. The National Council of Educational Research and Training, New Delhi, has also opened centres in different states which are being looked after by the Departments of National Institute of Education, New Delhi, Regional Colleges of Education, Ajmer, Bhopal, Bhubaneswar and Mysore and also the Field Offices situated in all the states. The UNICEF--aided project on Comprehensive Access to Primary Education (CAPE), taken up by NCERT is "a new venture not only because it is for those children who remained neglected so far, but also because it follows a new strategy and approach. An attempt will be made in this project to reach out to the out-of-school children and educate them,

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1. Naik, J.P., op. cit., p. 49.

wherever they are, without making it obligatory for them to come to schools. There will, however, be provision for them to come back to schools, if they so desire. The learning materials for these children will not be discipline-oriented textbooks, but will consist of short-duration teaching modules based on their specific needs and problems. The learning materials will be aimed more at improving their quality of life rather than teaching them the three R's."[1] Four principles are kept in view while developing the curriculum for this project. They are relevance, flexibility, local specificity and socially useful productive work and social service. The major consideration of the project will be for learners from the disadvantaged population, girls and learners from Scheduled Castes, Scheduled Tribes and backward classes. The age-group is 6-14. The content of the curriculum would be a collection of various learning episodes/learning experiences, problems, activities, converted into self-learning modules. A module may be defined as "a self-contained and independent unit for teaching which, while keeping its alliance with the overall objective of education in the country focuses primarily upon a specific problem or episode or experience existing in the learner's environment."[2] These modules will be of short duration (one-three hours) and will be different in nature. As reported in the booklet the content will be related to the developmental aspects of the child, his family and his community e.g. improved crop yields, rural electrification, human settlement in urban slums, small industries activities, reforestation and erosion control, land reform, eradication of superstition, fatalism, communalism, casteism, removal of feudalistic life-style, health and nutrition improvement activities, preservation and enhancement of cultural heritage etc. There is also a plan for training of teacher educators and evaluation of the learners.

The following types of programmes have been covered under the first category:

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1. Mitra, Shib K., Foreword to *Comprehensive Access to Primary Education*, NCERT, May, 1979.
2. *Comprehensive Access to Primary Education*, op. cit,, p. 6.

1   Introduction of a multiple-entry system
2   Provision of part-time education for all children in the age group 9-14 (who did not go to school or who left the shool before attaining functional literacy) for a period of 18-24 months till they become functionally literate or complete class V, and
3   Provision of part-time education for children in the age-group 11-14 who have completed class V and who are unable to continue their studies further on a full-time basis.[1]

Different states of our country have their own concept of non-formal education. It is very natural also because even two neighbouring states also differ from each other in terms of their needs. The work done by different states in this field has a wide range. It varies from an attempt to provide literacy and numeracy to the total community development. The scheme of Universalization of Elementary Education aims at cent percent literacy in the age-group 6-14. In the Sixth Five-year Plan another 320 lakhs belonging to this age-group have to be covered. Out of these 320 lakhs, 100 lakhs belong to 11-14 age-group and other 220 lakhs come under 6-11 age-group. It is interesting to note that out of 220 lakhs in the age-group 6-14, 120 lakhs have to be covered through part-time classes while 100 lakhs will be taken care through formal schools but in the case of 11-14 age-group 60% have to be covered through formal schools while 40% will be covered by part-time classes.[2]

The programmes taken up by these states primarily belong to two categories—universalization of elementary education and non-formal education programmes for out-of-school youth (age-group 15-25 years).

One pilot project widely known as Bhumiadhar project

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1.   Naik, J.P. op. cit., p. 50.
2.   *Report on Working Group on Universalization of Elementary Education*, Ministry of Education and Social Welfare, Government of India, 1978.

was taken up by NCERT in five villages of Nainital district in Uttar Pradesh (1974). The objective was to take care of drop-outs which, in the opinion of the community members, was due to education not being related with needs of life. There were 98 drop-outs in the Bhumiadhar village. Most of them were girls. Ninety per cent of the people in this village live in poverty and they belong to the Scheduled Castes. The children dropped out from the school have to do their domestic work. Each family has a plot of land. There were two primary schools in the village. The community members desired that the non-formal education programme should be organized for the development of the community. They also decided to concentrate on better production of wheat and potato, cons-truction of compost pits, cultivation of mushroom, weaving of mats and shoulder bags, tie and dye etc. Community develop-ment work was given priority. It was thought that the children should also be given some fundamental knowledge in language, arithmetic, environmental studies including science and social science, art, work-experiences and health education. Good pro-duction in certain areas was noticed in about six months. The materials prepared for children of classes I-V are related with the environment of Bhumiadhar. The results motivated parents to send their children who had dropped out earlier from the school to come to the centre. On the basis of reading tests prepared by NCERT, these children were divided into three homogeneous groups. Two part-time teachers were employed. Some craftsmen and agriculture experts also volunteered their services for teaching these children. Teachers were oriented through discussions done in different meet-ings. The teacher kept the record of each child's progress. The State Bank of India has given loans to 12 families for starting some community development programmes. After some time adult literacy programme is also to be started.

No data are yet available for evaluating this programme. But the general effect is very encouraging. One thing is certain that education offered in formal schools and at this type of centre may not necessarily be the same. Non-

formal education demands different teaching methods also which are based on work-experience. Children coming to the centre would have better functional knowledge although they may lack behind in literacy knowledge. The credit of making this programme a success goes to the active participation and help by the community as a whole. Such centres may be started in our formal schools also. This might bring a change in their rigid approach to education and become more functional.

Since most of the States have started programmes[1] for both the groups i.e. 6-14 or 9-14 and 15-25, as the case may be, it would be better to take them up together in order to avoid repetition. In Andhra Pradesh State, during 1974-76, non-formal education centres were started in Krishna and Khammam districts. In each district 130 centres were established for 15-25 age-group and 20 for the age-group 6-14. Local unemployed educated people were appointed as instructors and paid Rs. 50/- p.m. as honorarium. One supervisor (part-time) for every 10 centres was also appointed and paid an honorarium of Rs. 160/- p.m. These supervisors were trained at State Headquarters and in turn trained the instructors. In case of the age-group 15-25 the learning material prepared by SCERT on 26 identified themes was used but for 6-14 age-group the books used by regular day schools were recommended. No centre had more than 20 students. For women separate centres were opened which worked either in day time or late evening. In 1977-78 this scheme was extended to Adilabad and Cuddapah districts also (100 centres in each district). These centres were only for 15-25 age-group. It has been proposed to extend this scheme to other districts also.

In Assam non-formal programmes are meant for both 9-11 and 15-35 age-groups. In this state also learning material has

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1. The description of Non-formal Education programmes is based on the different reports prepared for inclusion in *Status Reportso n Non-Formal Education*, NCERT, New Delhi, December, 1978 (edited by N.K. Ambasht and S.Y. Shah).

been developed for 15-35 age-group but books of primary schools are being used for the children of 9-11 age-group. Unemployed youth have been employed as instructors. In 1978 there were 750 non-formal centres for children belonging to 9-11 age-group. The duration of the programme is two years. This programme is being run in Goalpara, Kamrup, Nowgong, Darrang, Sibsagar, Dibrugarh, Lakhimpur and Cachar districts.

In Haryana, non-formal programmes cover the following groups:

1 6-11 (11-13) Primary level (Harijans and girls of all categories)
2 11-14 (14-17) Secondary level drop-outs in Harijans and girls of all categories.
3 Youth in the age-group 16-25 (Boys and girls)
4 Farmers in the age-group 15-45 (Men and women)
5 Adults in the age-group 15 onwards including women.

Various types of learning materials prepared by the State, Literacy House Lucknow, Directorate of Adult Education of Ministry of Education, Government of India, Indian Institute of Adult Education along with information brochures and pamphlets prepared by main departments of the State viz. Agriculture, Cooperatives, Animal Husbandry, Village Industries, Development etc. are being used. Instructors have been selected from all walks of life. In the case of adults there are separate centres for men and women.

The Karnataka State has a programme of 10 months duration for 10-13/14 non-school-going children. Centres have been opened in villages or backward areas of the town e.g. Bangalore (Rural), Hassan, Gulbarga and Belgaum. Each centre has a teacher who gets Rs. 50/- p.m. as honorarium. For part-time education two types of books—general knowledge and common textbooks—have been prepared and are being used, and for continuing education—four books on Kannada language, mathematics, science and social studies have been prepared. The State Government who is financing this scheme sanctioned Rs. 4.5 lakhs for the year 1977-78. Another

non-formal education programme of this state is for the age group 15-25 years. The objectives of these programmes are :

1 To make the adults understand their environment and to develop in them the scientific attitude which will enable them to think independently and take decisions;

2 To make them understand the benefits of co-operative living, and its necessity for the development of the society and the country;

3 The non-formal education should help the learner to become more efficient in his profession. This would increase the production and improve the living conditions of the individuals; and

4 To enable them to become good citizens and effectively participate in the progress of the country.[1]

Learning material specifically prepared for this programme is used. The duration of the course is 8 to 9 months and the working days per week are five. In the beginning 100 centres were opened each in Shimago and Raichure districts and each centre had the capacity of enrolling 30 adults. One supervisor was appointed for 10 or 20 centres. During 1977-78 the programme was extended to four more districts viz. Mysore, Mandya, Gulbarga and North Kannara. The estimated cost per district is one lakh.

In Kerala the non-formal education progrommes have been developed for three groups of learners—6-14, 15-25 and 26-35. A number of voluntary organizations such as Bharat Sevak Samaj, National Service Scheme of educational institutions, Gandhi Peace Foundation, Gandhi Smarak Nidhi, Y.M.C.As. Y.W.C.As., Mahila Samajams, Arts and Sports Clubs, Grandhsala Sanghoms (Rural libraries) and various social service leagues and individuals are involved in it. There is no fixed

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1.   Rao, S. R. Non-formal Education Programme in the State of Karnataka. In Ambasht, N.K. and Shah, S.Y. (Eds.) Status Reports on *Non-Formal Education from some States in India*, Deptt. of School Education, NCERT, New Delhi, December, 1978, p. 25.

curriculum. Some readers prepared by Kerala Association for Non-Formal Education and Development on different themes e.g. agricultural reader, fisheries reader, readers on various handicrafts, health and hygiene, common diseases etc. are being used as instructional materials. These readers are guidebooks for teachers and they can select topics relevant to situations and needs. Along with unemployed youth, retired teachers and social workers, some teachers from formal schools who volunteered for this programme and students under the N.S.S. studying in schools and colleges are also working as teachers at these centres.

In Madhya Pradesh, the largest State in our country from the point of physical size, the work done in the field of non-formal education is noteworthy. They have introduced a model also which is known as Madhya Pradesh Model. The objectives of this programme are:

1 To make primary education available to such children of age-group 9-14 who never went to schools.
2 To enable such students to complete primary education who dropped out before completing the stage.[1]

The main characteristics of this programme, as reported by Rusia are as follows:

1 To make it possible for the dropouts to cover the five years. primary stage in two years.
2 To arrange schooling in such a way that earning and learning may go hand to hand.
3 To enable these students to get into mainstream of education if they so desire.
4 There is complete freedom to hold classes at any place and at any time suitable and convenient to the students.
5 There is no class system.

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1. Rusia, P.N. Non-Formal Education in Madhya Pradesh. In Ambasht, N. K.and Shah, S.Y. (Eds.) op.cit., p. 36.

6 There is no annual examination but only in-built evaluation of a unit.[1]

This programme is being organized in different phases. The first phase started in Feburary, 1975 in which 50 centres were opened in ten districts. In the second phase 45 more centres started working and it was done by Government Basic Training Institutions. During the third phase forty-five more centres were opened. So far this scheme has been financed out of a non-government fund called Madhya Pradesh Balika Shiksha Nidhi. There is a provision for incentives to teachers in the form of Rs. 50/- per student. Rs. 25/- are paid in the first year and the rest of it is paid on passing the examination of class V. It is quite different from the incentives given to teachers in other states. In the centres run by Basic Training Institution the whole amount is given for contingency because the centre is run by the pupil-teachers. The syllabus followed in formal schools has been condensed and divided into 18 units for being taught at these centres. After completing these 18 units children have to appear in the final examination of class V conducted by the District Board of Primary Examination along with the students of formal schools. The average expenditure per student is Rs. 83.18 for the total period. Under the continuing education programme two centres are under experiment for those girls who have been deprived of education after class V. With effect from January, 1978, 500 more centres have been opened specially in tribal areas. This scheme of non-formal education was initiated by the DPI, MP and SIE is solely responsible for its implementation.

Non-formal education programmes in Manipur cover two groups of learners—6-14 and 15-25 age-groups. While the programme for the 6-14 age-group is implemented under the state-sponsored scheme, that of the 15-25 is being carried out under the centrally sponsored scheme. In 1978 there were 30 non-formal education centres in Tengnoupal and Manipur west district and 20 in the central district (rural areas of the valley). The programme for the age group 15-25 covers literacy

1. Rusia, P.N. op.cit., p. 36.

character building, mass-contact, health, food and nutrition, small-scale industries, pisciculture, poultry, piggery, afforestation etc. In 1978 one hundred such centres were working in Manipur central district and Tengnoupal district. A primer titled "Chahi Waishillabasingi Mayek Chatnaba Lairik" published by the Rural Education Society, Imphal, has been prescribed as a textbook for 15-25 age-group. The syllabus is confined to family life, education, agriculture, sanitation, health, nutrition and simple arithmetical problems. Children of the centre can appear in annual promotion examination of a recognized school situation in the neighbouring area along with children of the formal school.

In Rajasthan non-formal education programmes cover two age-groups i.e. 8-14 and 15-25. For the second group there are two programmes i.e. NFE and FFLP. The voluntary organizations and the State Education Department which is working through District Education Officer have taken the responsibility of implementing these programmes. The persons who have to work at these centres as instructors are given a week's orientation prior to starting their work. Different voluntary organizations have brought out their own literature which is used in these centres. If a student wants to join the formal school, he is admitted in any class up to VI on the basis of a summary test by the Head of the institution. Till today instructors working at these centres are usually ordinary school teachers but it has been planned to appoint instructors from all walks of life.

In Arunachal Pradesh non-formal education programme is being organized for 15-25 age-group. The medium of teaching is Hindi and English which, whenever necessary, is supplemented by local dialect. The materials prepared by Literacy House, Lucknow are used as instructional materials. This field needs a lot of work in the State.

In Maharashtra State children belonging to 11-14 age-group are being taught under non-formal education programme in 19 districts of the State. These are Thana, Kolaba, Ratnagiri, Nasik, Dhulla, Jalgaon, Satara, Kolhapur, Aurangabad,

Parbhani, Bhir, Nanded, Osmanabad, Buldhana, Akola, Amravati, Yeotmal, Wardha and Nagpur. In this State also the instructional material used in formal schools is being used in non-formal centres also. Retired primary and secondary school teachers, students in colleges, social workers, unemployed S.S.C.D. Eds. are working as instructors at these centres.

In Meghalaya, the age-group covered under non-formal education programme is 15-25 which will be extended to 15-35 years. The District Social Education Officer is implementing the scheme and two districts i.e. East and West Garo Hills districts have been covered under this. The working hours are two hours per day. Instructional material has specially been prepared for this programme. Lower primary teachers and educated youths are working as instructors at these centres. Before coming to the centres they are given a three-day training at the Block Headquarters.

Orissa's non-formal education programme is meant for 15-25 age-group. For this purpose unemployed educated youth, educated housewives, village artisans and other village level workers who are employed by other departments like Health, Agriculture etc. and primary school teachers are working as instructors in the non-formal education centres. The instructional material has been prepared according to the needs and aspirations of the community. The instructors are trained through experts in different fields.

There are three types of non-formal education programmes in Nagaland—(1) State Social (adult literacy) programme for illiterate and semi-literate adults above 15 years of age. (2) Central and State Government scheme of non-formal education for 15-25 age-group. (3) Farmers' Functional Literacy Programme (men and women above 15 years).

The instructional material has been prepared for them keeping in view their needs and also day-to-day life. The response is good because more learners than the fixed strength of these centres come here for learning.

Gujarat State has developed a programme for 15-25 age-

group. Four districts viz. Vadodara, Surat, Bharuch and Valsad have been selected for this purpose. The curriculum is based on problems of daily life. Six booklets have been prepared and literacy and numeracy lessons have been included as an in-built system of instructional material. The duration of the programme is 10 months with two short breaks. The honorarium paid to instructors is Rs. 30/- p.m.

In Uttar Pradesh four groups 11-14, 15-25 ,15-35 and 15-45 (farmers) have been covered under non-formal education programme. In all, there will be 11,070 such centres. Teachers from local primary schools, local unemployed BTCs or local youth are appointed as instructors. The instructional materials prepared for them are based on the interests, environment and the social, economic and cultural organization of the society and are related with the development of the State. The knowledge in language and arithmetic is equivalent to that of class III. Agriculture, small-scale industries, family, its needs, health, child-rearing, nutritious food, democratic and public service organizations and other local needs have also been included. In the year 1975-76 a project titled Reducing Educational Wastage and Stagnation was started in the Shankargarh development block of Allahabad district. A project is being run in Gonda district by a private organization which aims at total transformation through total development with people's initiative and participation. The basic problems affecting our village are poverty, under-employment and unemployment, diseases, ignorance and civic inertia. Therefore, a four-fold programme of rural reconstruction was evolved. It has four aspects viz. motivation, economic development, health and education. The activities include running of a planning unit, irrigation training centre, custom service and supply centre, dairy and animal husbandry, fisheries, agro and village industries and self-employment assistance programme.

In West Bengal children of 11-14 age-group have been brought under non-formal education programme. So far as the methodology is concerned, talks, question-answer, group discussion, demonstrations and audio-visual aids are being used for imparting instructions. The adult literacy books pre-

pared by Bengal Social Service League and Loksiksha Parishad are being used at the non-formal education centres. School teachers and educated social workers work as instructors at these centres. Training colleges of the State organize 10-15 days' orientation courses for the teachers.

In the Union territory of Andaman and Nicobar Island, about 20 non-formal education centres were opened during 1976-77. There was a proposal of opening 30 more centres during 1977-78 but due to certain reasons those 20 centres could not function very well. The estimated number of illiterates in this territory is about 12,000. But the State authorities are trying to find out the proper way for implementing this programme.

Under the non-formal education programme of the union territory of Pondicherry, 20 non-formal education centres and ten farmers' functional literacy centres are working. Five non-formal education centres and five farmers' functional literacy centres have also been opened in Karaikal region. The non-formal education centres have learners in the 15-25 age-group and farmers' functional literacy centres admit learners mostly farmers in 25-40 age-group. Environment curriculum is being followed by non-formal education centres and cultivation of high-yielding varieties is discussed at farmers' functional literacy centres. Only one book titled *Arivuchudar* has been prepared for adult education. Some material prepared by Literacy House, Lucknow, is supplied to the teachers for their guidance. Trained school teachers are working as instructors at these centres.

Work Done by National Council of Educational Research and Training (NCERT)

NCERT has taken up a programme of non-formal education for the children of 9-14 age-group approved for implementation of universalisation of elementary education on a time-bound basis, given on page 3 of the Minutes of the State Education Ministers' Conference held in New Delhi on July 13-14, 1978. It reads as follows: "Time-bound programme is

to be taken up by which NCERT should be able to provide not merely the framework and guidelines but also model instructional material for the non-formal education programme". Thus a programme of non-formal education was developed in collaboration with Literacy House, Lucknow. There are four categories of children (9-14 age-group) viz. rural boys, rural girls, urban boys and girls and tribal children for whom the instructional materials are being developed in their regional languages. Teacher's guide has been prepared for the guidance and help of teachers. The States covered at present under this programme are Uttar Pradesh, Madhya Pradesh, Bihar, Rajasthan, Jammu and Kashmir, Orissa, West Bengal, Andhra Pradesh and Assam. Some more States will also be covered in due course of time. The materials are in Hindi, Urdu, Bengali, Oriya, Telugu and Assamese. It is a two-year programme. In addition to it a six-month bridge course for those willing to join the formal school may also be developed. The Field Offices have 10 centres each in their States. Regional Colleges of Education, Ajmer, Bhopal, Bhubaneswar and Mysore have also opened 10 non-formal centres in each State under them. The team working in the field of non-formal education at the centre will also organize training programme for the State-level personnel and village-level training programmes. Tools and procedures for rational and empirical evaluation of the material will be developed.

One UNICEF-aided Project No. 3 titled Developmental Activities in Community Education and Participation has been taken up by the Primary Curriculum Development Cell (PCDC) of NCERT.

The specific objectives of the UNICEF Project No.3 are "to develop and test new types of educational activities as feasible means of meeting the minimum educational needs of large groups that are currently, partially or totally deprived of any form of education". In this project the approach is towards the development of the community as a whole rather than just learners' development.

The PCDC (NCERT) is responsible for:

1 Overall planning and execution of the projects in the 15 participating States.
2 Conducting research and development activities which may be needed for effective curriculum renewal and community education.
3 Dev, lopment of guidance materials for the State teams involved in the projects.
4 Providing the academic guidance to the State teams.
5 Providing opportunities for stock taking and mutual exchange of experiences through national and regional meetings of the participating States.
6 Providing training to the key-personnel of the States participating in the projects.
7 Ensuring adequate feedback from different areas of experimentation analysing the feedback materials and serving as a clearing-house for dissemination of the information.
8 Developing prototypes of training and instructional materials.
9 Collection and dissemination of relevant literature among the participating States.
10 Maintaining close consultation and operational links with the various departments and agencies at the Central and State government levels which may be necessary for the effective implementation of the projects.
11 . To coordinate and supervise the work being done in the 15 participating States.
12 To develop tools and strategies and machinery for evaluating all aspects of programmes/instructional materials being developed in connection with projects 2 and 3.

Out of the 140 publications in various languages, so far 54 are instructional materials for the pupils.

As an alternative to formal teacher education low-cost programmes have been devised. The Satellite Instructional

Television Experiment widely known as SITE was launched in August 1975. This was undertaken in collaboration with United States Government for one-year duration. This experiment reportedly has been a success. There are 1.7 million primary teachers in our country. In addition to up-date their knowledge of science and orient them towards problem-solving discovery approach in scie ce teaching and to cover a very large number of teachers under the pro-gramme, the Centre for Educational Technology, NCERT started an in-service teacher training programme covering 24,000 teachers in each batch in 2400 villages, in each pro-gramme using a multi-media package of a TV programme, a radio lesson, self-instructional materials kit for conduc-ting several experiments, print material and one resource person. The course was initially planned for 12 days but after the evaluation of the first course it was revised to 15 days. This training was done for two batches of primary school teachers with each batch of 24,000 teachers. The mate-rials were prepared in four languages viz. Hindi, Oriya. Kannada and Telugu and it covered six States : Bihar, M.P., Rajasthan, Orissa, Karnataka and Andhra Pradesh.

The unit costs compared very favourably to the traditional programme of summer institutes.

Bhumiadhar Project and UNICEF-aided Project titled Comprehensive Access to Primary Education have been men-tioned earlier in this chapter.

Non-Formal Education for Rural Women

Little attention has been paid to cover the rural women in the programme of non-formal education. They constitute half of the total population of any country and where majo-rity of them suffer from the malaise, illiteracy and superstition, there is all the more reason why they should be covered by this programme.

The Mahbubnagar Experiment

This experiment was taken up in 1973 in Andhra Pradesh

by the Department of Social Welfare, Government of India with UNICEF. It was an experimental action-cum-research project, and was attempted to test the efficacy of the integrated programme—a kind of "package" deal consisting of functional literacy, family planning and child-care, maternal and child health, and nutrition to promote the development of the young child. It remained in operation for two years i.e. up to 1975.

Experimental Approaches

Four approaches were tried out on an experimental basis : (1) a functional literacy class (FLIT), (2) an Oral Instruction cum-demonstration education along with the Mother Child Centre (MCC), (3) MCC+FLIT and (4) Control Villages, where no additional input was brought.

Target Groups

The target groups were: (1) pregnant women in the advanced age of pregnancy, (2) lactating mothers within 6 months of delivery ; and (3) mothers of children who were being weaned (age 7 to 36 months).

Conditions and Problems

The main barrier to success was low literacy rate i.e. 6 per cent for Mahbubnagar against India's 13%. It had been realised early that the problems of drop-outs, wastage and stagnation should be carefully examined and steps taken to remedy it.

Another difficulty was : The Integrated Package Programme did not reach the target group.

Results and Discussion

1   The MCC gave the most effective results.
2   The MCC+FLIT was not very effective, particularly the FLIT (Functional Literacy Classes) did not succeed much. Reasons could be (1) For FLIT, experienced teachers were involved who were devoted to literacy

programme. (2) In MCC+FLIT, auxiliary nurses and midwives were employed who spent most of their time to medical services and demonstration.

3 The MCC service 'package' made modest but significant reductions in nutritional deficiencies both in women and children.

4 The study demonstrated that with training, medical support and encouragement this work could be handed over to auxiliary nurse and midwives in the peripheral villages.

It was also found that a well-executed mother-child care programme could very well cut down non or low-participation by illiterate women by 20 per cent. In an illiterate area motivation for literacy is low. Selective approaches, say for 10-14 age-group, pregnant women etc. should be made. But the frequency of organising the classes should be high to elicit good response and encouraging results.

Programmes in Non-Formal Education

The analysis of the type of non-formal programmes shows that most of our programmes are that of traditional type. Modernisation, a sociological concept, has been used in several contexts ranging from westernisation to industrialisation. In the Indian context this term has commonly been understood as non-traditional and superstition-free. Therefore, in education the non-formal itself falls within that category. By modernising the non-formal we mean that along with literacy the person concerned should learn some skill, knowledge or vocation for his development. Rural development programme, therefore, is one good example of this type of modernisation.

In a country like India where the literacy rate is so low, the first objective of these programmes would be functional literacy. Most of our programmes lie in this category. But this should not be the end of it. These programmes should also provide an opportunity of learning some skill which may help an individual to find out a job to support himself and his family. One of the criticisms of our formal system is that it

is not job-oriented. Another point to be kept in mind is that
through these programmes information about modern techno-
logy and its use for various jobs should also be given. The
main profession of one State differs from that of the other,
Therefore, it should be left to the States to prepare
lessons on this topic. So far only programmes of farmers'
literacy have been introduced. Fish-culture, carpentary,
wood-craft, preservation of food etc. should also be paid
attention.

Women form a big section of the illiterate mass of our
people. The strongest barrier in the way of women/girls edu-
tion programmes is the attitude of society towards it. No
programme of women education can ever be successful with-
out bringing a change in this attitude. Talks, cultural pro-
grammes, radio programmes etc. can be used for bringing this
change. There are some programmes for women in existence
but hardly any programme takes care of this aspect of women
education.

Mass-media can be used more effectively in our pro-
grammes. So far we have been trying to bring the child or
the adult to the school but never tried to reach them. In this
direction, the SITE is one good example. There is a growing
tendency to make use of radio, T.V. etc. in such programmes.

One more example of modernisation of these programmes
is associating it with community development. Though in
other countries it has been done quite frequently but in our
country the work done in this way is almost negligible. This
would help in the development of the country as a whole.

Naik[1] asserts that some measures have to be taken for the
modernisation of these programmes. These, however, should in-
clude: (1) improving incidental education, (2) modernising these
traditional programmes of non-formal education and (3) also
introducing new programmes to suit the needs and aspirations
of the people and the country. He has suggested four measures

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1.   Naik, J.P., op.cit.

viz. surveys, vocational forms, cultural forms and general education for this purpose. He adds that in these new programmes we must emphasise upon three elements viz. an additive task (providing information about essential matters which every citizen must know), the corrective task (to undo the wrong information or superstitions) and the creative task (to build up new attitudes and values).

Modernisation of traditional methods of non-formal education will make the programme more effective.

NON-FORMAL EDUCATION
(Philosophy and Processes)

Non-formal education has two important ingredients that constitute its philosophy. One emanates from its humanism and the other from its extreme democratisation of the processes of learning. We have attempted to show that of all forms of education non-formal is one which is closest to the fundamentals of humanism. Karl Jaspers had remarked, "Achievement at a high level will always be a matter for a few individuals, for the elite who educate themselves. Yet the coming of humanism will, while scaling the summits, also have to discover the simplest forms which become approachable and convincing to everyone. An effective humanism would, in principle, have to be a humanism for all".

In the post-World War II period values have undergone serious transformation. Selfishness, avarice, greed and violence have become endemic to all societies. Welfare activities too have become pawns in the hands of the powerful few. In a world where tensions and split-personalities are the only truths available one could hardly, if at all, think of the downtrodden and the deprived. Where vast majority of people

stand exploited, ignorant and destitute, to think of any pro-
gramme without them is both inhuman and against Natural
Laws of Justice. Millions of people in this country are in
need of food and shelter. They live below a hypothetical
poverty line i.e. they have no means to provide basic necessi-
ties of life for themselves. It is, therefore, no surprise to
anyone if they cannot fend for themselves and neither obtain
education which they ought to have had, had they not been
so deprived. It is not to suggest that the non-formal pro-
gramme is for them alone but any mass project could not
survive by also ignoring them. In other words, by and large,
the non-formal education is a welfare activity—an activity that
could be planned only under humanitarian considerations. It
is also a recognition that each one of us has the Divine in us.
Each individual has the potential to realize what lies within
him to realize. Therefore, whatever assists and helps Man to
discover his inner self and achieve his ultimate should be the
goal of any activity whether cognitive or affective.

The ancient Hindu philosophy accepts the law of integral
harmony applying to the cosmic and the social order as well
as to the specific course of development of each single indivi-
dual. That is how *Dharma* defines not merely the whole order
of the cosmos in its infinite levels and cycles but also the
specific law of individual life (*Svadharma*) which is much more
perfect than that of another, however well carried out.
According to Mukherjee[1]: "The Vedanta converts religion
into ontology and fuses ontology with ethics through
its identification of the self with God, Brahman or the All
which it formulates as the supreme goal of life. It is hardly
acknowledged that the Buddha had as his teachers, Yogis
and thinkers of the Vedantic school, and for him the source
and substratum of all things was the Incomprehensible, the
One and the All as for the Hindu Vedantists...Alike in the
Brahmanical doctrine and the Vedantic system of the Buddha,
the all-encompassing, transcenders or cosmic mind is the

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1. Mukerjee, Radhakamal. *The Way of Humanism : East and West.*
Academic Books, Delhi, 1968.

Supreme Reality beyond and above the unreality of the individual". As far as India is concerned the recognition that a society of complete Man alone would serve the humanity is of paramount importance. While attempting to help the individual, society is trying to help itself. This is a unique feature of this society and stands vindicated in any programme which aims at ameliorating the lot of masses.

It is also important to acknowledge that any mass programme to succeed must take into account the supremacy of the individual over the collective. This should not create the impression that they are opposed to each other. In fact they supplement each other and also serve as complementaries. The superiority of the individual is there to feel and realize but as his functions are not possible outside of a social frame, they have a complementary role. For example, though aimed at improving the quality of life of an individual education is essentially a social activity in which the guardians of society determine the direction in which the society must move. Within this given frame an individual has a right to accept his role or decide that the assigned role is not in conformity with his view of life and, therefore, opt out of it. This choice to participate or to remain indifferent to the frame is what a humanist would expect and permit. However, this choice is subject to several conditions, one of them being an individual has no right either to destroy himself or the society he belongs to.

Humanism, as defined by Mukherjee, is "an integrated system of human meanings, goals and values and harmonious programme of human fulfilment, individual and collective. It seeks to clarify and enrich man's goals, values and ideals and achieve his full humanness through bringing him in ever deeper and more intimate kinship and harmony with the surrounding life, society and cosmos. It is obvious that humanism rests on 'value-realism' which is not obstract notion but involves the concrete fulfilment of human life and potentialities that is itself invested with the highest value by, and for man's self. Mankind's universal experience at the level of both the self and

society is that the real value of human fulfilment—the aim of all humanities—is supreme. This is connected by philosophy with the universal quest of being for unity, wholeness and transcendence".[1]

The last few lines of the above quote are important for our-purpose. Humanism as a philosophical system irrespective of its several interpretations, or schools, lays a great store by the dignity of an individual. This by itself enhances the value and esteem of the person. Also it presupposes, and rightly too, that each individual has a latent talent within him and he needs some means to realize it. Education, whether formal or non-formal, is one such means. Hence the importance of education under humanist school of thought. Besides fulfilling one's real role an individual has also to go beyond that. In other words, we have all to transcend the limits our bio-ecological constraints have placed upon us. It is important that an individual must not merely attempt to realize his talent or fulfil his assigned role. He must also transcend himself to some extent. It involves efforts—a little more effort than is normally undertaken but at the same it is an effort to see that one progresses, develops and grows. The degree of progress, development or growth would be qualified by one's effort and inner motivation as perhaps also by the competence one has. That is, taken cumulatively, a society makes progress, develops or grows.

To a large extent, therefore, the volition of an individual in this regard is of great importance. Volition and choice go hand in hand in any system. If there are no choices permitted or offered volition plays a negligible role. A society in order to progress in all its manifold roles and functions must permit an individual 'will' to operate. We accept under the Hindu philosophy that the 'will' is given and in that an individual partakes of the Divine in himself. An individual 'will' is like magnetism which propels an object towards his assigned role. At this point unless given choices no individual could perform

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2. op. cit., p. 1

his duty. This means though determinism might remain the basis of everything done within that given frame of reference choices must be made and an individual must commit himself to achieve his extended 'self'.

The interplay and interdependence of 'choice' and 'will' could be understood against the background of Greek humanism which is essentially man-and-society-centred with the goal to bring order, harmony and beauty into the world. Man as well as Titan have their inevitable fall if they in their presumptuousness and folly challenge the beyond—human circumstances over which they have no control. Yet in that lies heroic majesty and grandeur in self-transcending man's Promethean defiance of the gods celebrated in Greek myth[1]. On the whole the stress of a blind transcendent force ruling cosmos and mankind is dominant. Man's worth and strength in Greek humanism derived exclusively from his own resources, but he can rise to extraordinary heroic courage and determination in 'the vale of tears'. It has been suggested that the ancient values of freedom and individual dignity of Greco-Roman humanism have languished. Scientific humanism passes into militant humanism that seeks to solve the chronic contradictions and conflicts—of the social order by the tension of collective mass action and revolution. The Greek and the modern scientific-humanism are not entirely man-centred. To some extent the Hindu view of life is not very different from this position.

Julian Huxley has developed the notion called 'trans-humanism' emphasising the fact that human beings, if they so wish, could transcend themselves and enter into a new kind of existence by realising new possibilities of and for human nature. But he does not envisage that man could ascend higher and yet higher in terms of values and ideals of unity, wholeness, universality and transcendence through which alone he can, if at all, achieve a more and more perfect integration and harmony in the cosmos. In this connection it is said that

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1.   op. cit., pp. 93-95.

modern evolutionary theory has yet to rise to a new philosophical conception of man's freedom, unity and harmony at the transcendent dimension. Philosophical humanism seeks to replace evolutionary humanism by evolutionary transcendence.

Non-formal education has not developed or evolved its own philosophical understanding. It merely furnishes conditions under which an individual could challenge 'the societal fate' as it were. It believes in the essential superiority of an individual who has within himself the potential to exceed himself and the limits he has been placed under. Therefore, the choices though made available through an establishment, the individual has freedom to think, will and choose. In the words of Mukherjee: "Humanism rejects the sterile logic of an outgrown naturalism that reduces human meanings and experience that is extrenally controlled and determined. It discards a naive and opaque psychologism that distorts the self of man, its unity, harmony and transcendence and the values and possibilities of the self-in-relation to mankind and cosoms-as-a-whole. It reveals the total self of man with its functions, meanings and values at the three successive dimensions of the environment, physical-biological, psycho-social and ideal-transcendent. It hence formulates a general philosophical rather than psychological and sociological view of the self in dynamic, multi-dimensional relations to fellow-man, to the universe and to values".

We have also stipulated that non-formal education is free from any specific goals which in turn means that goals in this case would be governed by purposive orientations that individuals have. It would be relevant to recall European tradition of Humanist thinking. Three component ideas in this product are significant to Humanist thinking in the West: (1) The universe is purposive throughout; purpose is built into the structure of everything. (2) Men are free to conform to or defy this purpose, but not to alter it; and they doom themselves to futility and nullity, or worse, by failing to conform.

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1.   op. cit., p. 5.

(3) The temporal order of nature is in some sense inferior and illusory, secondary to an eternal order that is ultimate reality.[1]

In the general order of things the meaning and significance of each action lies hidden. It is beyond the ability of Man to redefine or redesign anything basic. In the ultimate analysis the only course open to him is perhaps to conform. Even so he has not been denied the right to conform or not to conform. The will to conform or stand independent of it is basically human. Man has the ability to learn from experience pursuing rational methods. This learning from experience and the ability to learn are the cornerstone of the Humanist thinking whether Western or Eastern. Man can learn which means he can modify his behaviour, rise above the level he finds himself originally but this learning has its own limits imposed upon itself. Everything cannot be learnt and neither can everybody learn. A man can realize his potentialities and transcend himself but both have their own frames of reference. By realising oneself maximally does not suggest the possibility or hold the promise that he could transcend himself. Even when one does transcend he does not do. So at the cost of his losing Manness, one remains what one was while one transcends the limitations imposed upon one. Where one transcends oneself are the given limitations and not the human frame—whether of thought or of power.

All that we have attempted to explain has very succinctly been put by Goethe when he said : "Man carries within himself not only his individuality but all of humanity; with all its potentialities, although he can realize these potentialities in only a limited way because of the external limitations of his individual existence".[2]

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1. Huxley, Julian (Ed.) *The Humanist Frame.* George Allen and Unwin Ltd., London, 1962.

2. Cited in From Eric (Ed.) *Socialist Humanism.* The Penguin Press, London, 1967, p. ix.

Within this context one cannot think of any other approach to education except the non-formal. The formal is stifling and barbarous. It seeks obedience and order. It admits of no freedom. The choices are already made and society has desired that an individual must conform himself to an elitist logic and system. What society deems desirable is neat labelling, categorisation and classification of human achievement and not of the latent potentialities. The society grants everyone a chance and when one fails the opportunity is never repeated. Against this background the non-formal is freedom where no classifications are ever done. True, the society itself has granted another opportunity, provided an alternative but surely there is a hidden stigma attached to it of being an alternative. It is the second best technique/means to improve one's lot and not the exclusive one which society prefers to call formal. Herein lies the challenge to overcome the handicaps already built into this system, and also of putting the same at par with the favoured system.

The very proposals that links be established between the formal and non-formal and bridges be created between the two and also that the formal should permit multiple-point entry besides dropping its rigid posture and the classification system, are indicators that moves are afoot to provide accommodation to the non-formal and possibly same respectability as is accorded to formal. Ideological adjustments are being made already, and therefore, we have all the more reason to appreciate the grounds on which the probable is being made possible.

THE FUTURE PROSPECTS

Theoretically and otherwise there is hardly anyone who would deny the non-formal system its due. The non-formal arrangement is what we like to call "the future hope". It is an alternative which has all manner of possibilities and potential. All that one needs to do is to use this medium effectively and imaginatively. There are possible models already in existence and use—a few stand out in need of replication. We suggest that the most effective cadres for non-formal could be recruited from (a) political parties and their youth wings, (b) graduates and postgraduates before employment, (c) workers' unions and (d) teachers' associations. It is ridiculous to think politics and education are two separate entities and one can flourish in isolation from another. Politics pervades nation's life and its style and naturally it cannot be kept from education because after all decisions in the field of education are eventually taken by political leadership. Education in a way is a process of socialisation. In other words, in everything an educationist says or does has a bearing on social thought processes which in turn are influenced by the political will. Even as it is the separation of education from politics is both a

hyprocrisy and a myth. For instance, national policies on education are not left entirely to educationists to frame. They are framed by country's top leadership and given to educationists to implement. Therefore, it is in the fitness of things that the younger members of political parties are encouraged to involve themselves with non-formal education programme. They will then, when time comes, take informed decisions. Also, in the process, education will become more interesting to the left-outs and drop-outs and being politicized would be close to life.

Any massive programme launched on a war-footing with shoe-string budget requires the services of dedicated workers. Next only to political cadres comes the position of young graduates and postgraduates. In socialist countries these young men and women have been employed for all manner of national work including education. It is, therefore, not a novel idea if a free democratic country through a legal enactment could make it obligatory for graduates and post-graduates to undertake this kind of work. This would release the pent-up emotions of these younger people and make them sensible enough to take life as it comes. Besides a regular supply, of talented men and women this injection of new blood would increase social participation on a mass scale. The barriers of caste and class could thus be brought down to usher in an era of New Humanism—a long unending period of enlightenment. There are distant goals and non-formal is only one way of reaching them. Miracles are not achieved in one day and no one hopes that everyone pressed into this service would be equally motivated and, therefore, effective. In order to weed out the unwilling another possibility is that volunteers may be invited from amongst those who have just completed their studies and preference in employment may be given to those who show better results in this special type of social service. To go beyond providing these graduates anything beyond a bare minimum stipend would be to attract idlers to this work. It is a proposal which has been under discussion several times over but no

blue-print has yet been prepared. There is need for one and also of this item's inclusion in the national policy.

The workers' unions are a very strong political organisation. The ordinary labour class has neither the time nor the inclination to read. Unless his reading has been linked up with some sort of skill or personal advancement, he is likely to remain outside the system The Workers' Education Association also runs a highly diluted educational programme. But what is being talked about here is something quite different. It is being proposed that these unions may, besides catering to workers' needs also farm out in the slum localities. This class of people would understand the nature of problems workers and poor people face. Their concern would be logical, also poignant. Workers being committed to their own future and the future of society are a better people to be drafted into this work. Organisationally also they could look after this work well. The upper crust of workers' unions is always more enlightened, politically aware of their rights and educated. There is no reason why we could not motivate them for a better social goal.

Teachers' Organisations, Parent-Teacher Associations and several other organisations in the same rank are yet another organised and socially-conscious sector to be utilised for this purpose. Teachers and parents of children who belong to middle cl ss have a different set of values as distinguished from the people in the workers' unions. This class of people are idealists by nature and not easily excitable. On the motivational plane they have to be convinced of the usefulness of the non-formal approach and once convinced there would not be much of a problem. Teachers' organisations do undertake several social welfare activities and engage themselves in professional work as well. As such there is hardly any reason why these organisations would not welcome this extremely useful work. Indeed, they could be encouraged to adopt a few areas for non-formal work. They could also experiment with new techniques of teaching and evolve suitable methods.

Besides these proposals, it may be stressed that mass-media

and communication system must all be harnessed for non-formal work. The future would largely depend on what the people make out of the scheme. There is hope of success and that is about all one would like to wish for.

What are likely to be the future developments in non-formal education in the different countries of the world and especially in the developing nations ? One cannot do better than quote Coombs :

> There is little doubt that the wide and strong momentum that non-formal education has generated in recent years will continue to build and not turn out to be another passing fad. Yet there is still the serious danger that external and domestic agencies—anxious for all the familiar reasons to make an impressive record and to show quick results—will stimulate unrealistic expectations in this case. They will plunge too rapidly into action before adequately planning where they are going or sizing up the pitfalls as well as the opportunities along the way. Even with careful diagnosis and planning there are bound to be some misfires, but these are likely to be fewer and less than many that have gone before. It would be my guess that the success rate curve will climb steadily with the build-up of experience and confidence and with the development of better planning, management, and evaluation techniques.

> It would hazard the further prediction that as non-formal education pioneers new paths and demonstrates its potential for helping (in conjunction with non-educational measures) to lift disenfranchised people out of the hopelessness of extreme poverty and to accelerate development all across the spectrum of sectors and goals, it will not only gain in self-confidence and prestige but will provide a major stimulus for change in formal education as well. It will also restore education's flagging reputation as a good investment in development.

> It would qualify this seemingly optimistic forecast, though, with strong words of caution. These advances will require

long and determined efforts in the best of circumstances ;
it is no game for the impatient who demand quick and
dramatic results. Progress will occur at different rates in
different places : fastest in places where there is strong,
progressive political leadership that fires the whole popu-
lation with a compelling vision of the future that can be
earned with hard effort and sacrifice ; slowest in places
where political leaders talk big but act small, because they
fear fundamental change and lack real compassion for the
common people. In short, as everyone involved in the
highly complex business of social and economic change and
development should have learned by now, we must be
realistically patient and expect no miracles.[1]

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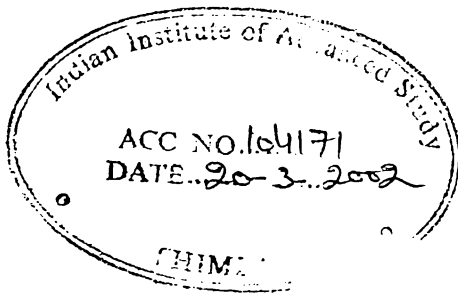
1. Coombs, Philip H. "Non-Formal Education : Myths, Realities and
   Opportunities", *Comparative Education Review*, October, 1976. 20(3.)

The Teaching of Reading
R.P. Srivastava, pp. 144+xvi Rs. 45.00

The book deals with the nature and the process of reading, methods and materials employed for teaching and testing the skills and abilities of reading mother tongue in English and Indian Primary schools. Equipped with a first-hand knowledge of and exposure to the latest techniques in teaching reading based on his long experience of teaching and teacher's training programmes both of English educational system and Indian experiments, the author asserts in this book that there is a vast difference in the standards of reading comperhension of the Indian child in comparison to that of U.S.A and U.K. The conditions and factors responsible for this difference as also the remedial measures to be adopted by the Indian educators for teaching and testing reading comprehension have been dealt with in fuller details. The practical suggestions for dealing with the retarded readers and improving the reading standards in Indian schools have been offered in the book.

This is the first attempt by any Indian author discussing the problems of teaching reading at the school level with a very sound background of the latest researches and innovations in the field.

Studies in Teacher Education : an overview
Dr. R.P. Singh, NCERT, 1979, pages 128, Rs. 40.00

Presented against the background of educational research in general, an attempt has been made to analyse and classify the areas frequently researched in and the ones partly neglected so far as the Teacher Education in India is concerned. The available literature on teacher education written with a Western bias is hardly applicable to the Indian needs and situations, as such a rational approach is suggested in this book to identify our problems from the Indian perspective and suggest an alternative training programme for Indian Teacher Educators. The book gives some revealing results being presented in this volume for the first time, especially the tests used in the area of testing teacher education upto 1978.