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Indian Journal of Adult Education, first published as a monthly in 1939, is now brought out as a quarterly by the Indian Adult Education Association. The journal has special interest in the theory and practice of Non-formal Education with special reference to the relationship between Adult Education, Development and current experiments in the field. Contributions on a wide range of themes within this broad framework are welcome.

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Editorial

This issue of the Journal contains seven articles and one book review. First two articles written by Prof. W.J. Morgan and Prof. Asoke Bhattacharya are the special lectures given by them in memory of Prof. James A. Draper and Dr. Roby Kidd at New Delhi in the month of October. Prof. Morgan diligently explained in detail about the normative values in adult education and related them to contemporary relevance. He has quoted voluminously the thoughts of leading adult educationists in the world while dealing the subject.

Prof. Asoke Bhattacharya nicely integrated the thoughts of Grundtvig, Tagore, Gandhi and Paulo Freire with regard to lifelong learning and how their thoughts can become the best strategy for India. The efforts taken to pool together different thoughts from various sources need appreciation.

Dr. Dazy Zarabi in her article dealt in detail not only the meaning of evaluation but also the concept and types. Evaluation is an integral part of any programme and this article will be of great help to the students and evaluators.

Dr. Mridula Seth's article is on educational entertainment. This article narrates how the voter awareness has been created through street play. Even after the onslaught of the most attractive electronic media, still the folk and rural art are closer to the heart of the rural and urban masses as they directly convey the relevant messages to the audience.

The article on university – NGO interface by Dr. P.S. Chakraborty and Dr. T. Mitra explains in detail how the university, the citadel of academic activities, can collaborate with the community based organisations in the NGO sector for social sector programme like women empowerment.

The article on researches in adult education written by Ms. Meenu is having a lot of information regarding research conducted on literacy programmes, women empowerment, poverty reduction and sustainable development. This will be of great help to research scholars for undertaking further research and students as a reference material.

Dr. Lamalu and Ms. Sunanda Devi tried to explain the ethical perceptions of the students in the missionary and non-missionary schools of Manipur. This is based on the study conducted by them. This may require further study.

The book review by Dr. Vivek Nagpal explains each chapter of the book from which one can feel the rich contents of the entire book.

Normative Values in Adult Education and their Contemporary Relevance

W. John Morgan

Concepts of Definition and of Purpose

First, there is the persistent problem of *definition*. What is meant by the term adult education? This has been considered at great length by many commentators. You will be familiar with these arguments, certainly those of colleagues such as James Draper himself, of Malcolm S. Knowles from the United States, and perhaps of my former colleagues J. E. Thomas, K. H. Lawson and Alan Rogers from the United Kingdom. This is not the place for a review of such literature. In my own work, both in teaching and in writing, I have followed an essentially pragmatic approach that has assumed adult education to mean that education which takes place in a structured or semi-structured way, with specific and commonly agreed goals of learning and understanding, but outside the formal and accredited structures of teaching, examination and awards. The acquisition of skills, such as literacy or numeracy, should be seen as contributory to adult education, but not essential to it. This may seem surprising, even heretical, to many of you, and I will attempt to justify this later.

Secondly, there is the fundamental question of the *purpose* of education and who decides this. As long ago as 1947, the celebrated anthropologist Bronislaw Malinowski, in *Freedom and Civilization*, his posthumously published work, argued that there was a clear relationship between education and freedom and: Thus the understanding of educational mechanisms and conditions is essential to our appreciation of the reality of freedom as it occurs differentially in human societies.' (Malinowski: 142-143). Interestingly, he says also that: Taking education in its widest sense, we see readily that it is a process which lasts through life. Every new status which an individual acquires, every new condition of life, such as marriage, parenthood, maturity, and old age, have to be learned, in that the individual has to adjust gradually and by the acquisition of new attitudes, new ideas, and also new social duties and responsibilities.' (Malinowski: 141).

*This is the full text of Prof. James A Draper Memorial Lecture delivered by
Prof. W.J. Morgan on October 13, 2009 at New Delhi*

The purpose of education he says is to transform: ...the immature, unequipped, and untutored young animal into a social being, a tribesman, or a citizen who emerges with abilities to think, to act, and to respond in co-operation with other human beings.' (Malinowski: 141). He concludes by comparing the educational systems of totalitarianisms with those of democracies, arguing that the former shapes the individual as a means to an end, whereas the latter aims at a responsible personality, with the ability to decide purposes and loyalties, to take initiatives and make creative contributions to society. (Malinowski: 151).

Theodore Brameld, in a paper on the central purpose of American education, which cites Malinowski, develops this when he makes the fundamental point that: '... education, conceived in an anthropological sense as the pivotal transmitter and innovator of cultural evolution, is forever involved in teaching and learning both the personal and the institutional norms of the communities it serves.' He goes on to say that: 'Aside from the question, at the moment, of which norms are desirable and which are not, education it is safe to say, has never been and will never be clearly understood so long as its purpose is framed primarily in methodological terms.' (Brameld: 185). Brameld was considering the institutions and practice of American formal education, but wisely extended his concept of education to that which '... is embodied in the cultural meanings of real people—above all in their personal and public goals and then spelled out in institutional charters that select among alternatives in definite time and place.' As Malinowski had advised (Brameld: 184).

Thirdly, this raises the problems of *power* and *ideology* and of *values* and *norms* in education generally and in adult education in particular. These have, again, been the subjects of an extensive literature and yet, I argue, the implications have not been fully thought through in our current practice of adult education which is now heavily geared to the instrumental delivery of programmes. The concept of *power* is a contested one with definitions ranging from the individual capacity to achieve one's ends in social relationships emphasized by Max Weber, which raises the notions of *agency* and *intentionality*, to that of Karl Marx which considers power to be a consequence of the *class structure* of society, and which is not dependent on the will or intentions of individuals. Examples of power as a concept in educational theory and its use in educational practice should come readily to mind.

Let us consider the concept of *ideology*. At one level it is used to denote a system of *ideas* without the implication that these ideas are necessarily false and to depict a set of beliefs specific to a certain class or group. This is a common usage of the term in social science. According to Marx and Engels, who are not yet without value in social science analysis, the *dominant* ideology in a society must be the ideology of the ruling class and ideological positions are a *function* of class positions. In contrast 'false consciousness' (a term first used by Engels) is one that does not

match the objective class position. In *The German Ideology*, first published in 1846, they state clearly the connection between class power and ideology:

The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling *material* force of society, is at the same time its ruling *intellectual* force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. (Marx and Engels: 64).

This brings us to the related concepts of *values* and *norms* and their use in educational discourse generally. Malinowski, in the book to which I referred earlier, focused on a fundamental value, that of *freedom* and its connection with another value which he prized, that of *civilization*. He considered also the role that *education* played in creating and sustaining both; and his anthropological analysis emphasized the conditions in which this takes place.

The individual is never free or bound except through his relation to socially organized groups. His birthright is defined by his parentage. His educational opportunities depend on the status of his parents, on their wealth, and on their rank. His acceptance into co-operative groups is a social act in which he depends on others. The act of choosing is once more determined by the range of purposes within a culture, and by social as well as personal considerations affecting the possibilities of choice. (Malinowski: 148).

The eminent biologist, Julian Huxley, distinguished also as the first Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1946, adds to this when he makes the connection between mankind's physical and cultural evolution. He comments that although human evolution has been operating for only a tiny fraction of geological time:

Most extraordinary in principle, it has generated values. No one can prove that values play a part in the process of biological evolution, but no one can deny that they do so in human affairs. In lower organisms, the only ultimate criterion is survival: but in man some experiences and actions, some objects and ideas, are valued for their own sake. The ideologically most important fact about evolution is that the human species is now the spearhead of the evolutionary process on earth, the only portion of the stuff of which our planet is made which is capable of further progress. (Huxley: 103).

Importantly for our purpose today, Huxley goes on to say:

It is often asserted that science can have no concern with values. On the contrary, in all fields of Social Science, and (in rather a different way) wherever the applications

of Natural Science touch social affairs and affect human living, science *must* take account of values, or it will not be doing its job satisfactorily. The population problem makes this obvious. As soon as we recall that population is merely a collective term for aggregations of living human beings, we find ourselves thinking about relations between quantity and quality—quantity of human beings in the population and quality of the lives they lead: in other words, *values*. (Huxley: 188). In practice, such values are set out as the *norms* that govern human behaviour in society, as both Malinowski and Huxley indicate. The concept of norms is a fundamental one in moral philosophy as it constitutes a rule or at least a pattern for behaviour that is acceptable to the society which lays it down. As Simon Blackburn has pointed out:

Indeed, almost all aspects of human behaviour will be to some extent norm-governed. The nature of norms, the source of their authority, and the form they should take, occupy centre-stage in any theory of ethics, philosophy of language and of law and they also play at least a major role in distinguishing the human sciences or *Geistwissenschaften* from the natural sciences. (Blackburn: 265).

And, one should add, any theory or philosophy of education or of adult education. This was recognized by, among others, G.H. Bantock (1952; 1965) and by the analytical philosopher R.S. Peters (1965; 1973). Peters' work in particular was adapted in the field of adult education by R.W.K. Paterson (1979) and by K. H. Lawson (1975; 1998) in Britain and by M. L. Monette (1979) in the United States. It is not my intention to review this or subsequent work in detail here, other than to say that while each claimed to be working in the analytical tradition of philosophy, the value-free analysis to which this aspired was not in fact achieved. Instead, as Elias and Merriam (1995:190) point out, Paterson and Lawson, while they argued for a value free adult education in respect of social purpose and relevance to the real world of the adult student, paradoxically: '...move from the analysis of concepts to normative statements about the issues they examine.' As Elias and Merriam conclude: 'It may be impossible to avoid value decisions in these areas. While analysts often argue for taking neutral positions on social questions, the actual practice of education often makes this impossible.' (1995:200).

Intellectuals, Modernization and Normative Education

Let us now consider how normative values are formed and how they are transmitted. Anthropologically, as both Malinowski and Huxley showed, they are formed through the relationship of culture and evolution. At first, culture is related directly to mankind's biological needs. As culture becomes more complex, it enlarges the scope and the efficiency of human endeavour and the purpose that drives it, with individuals and societies working to obtain maintain and develop that which they value. Thus, as Malinowski observes:

We find that value is the prime mover in human existence. It pervades all forms

of activity and is the driving force throughout culture. Man is moved to effort, not under an immediate physiological drive, but instructed by traditional rule, moved by learned motive and controlled by value. Man works to obtain the thing he values, whether this be an object, a way of life or a belief. (Malinowski: 137).

Intellectuals have had a fundamental role in elaborating, codifying and explaining such cultural value systems and societal norms. They are to be found in non-literate societies in the role of shamans, magicians and priests and in literate societies as philosophers, theologians, poets, dramatists and novelists, academic scholars and lawyers. In modern societies the definition of an intellectual is contested. It has sometimes given rise to a distinction between educated specialists and technicians with so-called limited interests and those with wider social and ideological interests, equally so-called 'direct producers in the sphere of ideology and culture' (Williams: 170) or those who, as an educated cultural élite: '...contribute directly to the creation, transmission and criticism of ideas.' (Bottomore: 70) During the 20th century the latter became known in modern societies as 'public intellectuals' (Collini, 2006).

According to Antonio Gramsci, while everyone is capable of intellectual activity, not all have the *function* of intellectuals. He makes the further distinction between the traditional intellectuals of bourgeois society—the priests, doctors, university professors, lawyers and so on—and those worker intellectuals who were also organically related to their class. Both were, however, the active, conscious, perpetual persuaders for the ideology that represented the objective interests of their class. He argued also that the working class did not possess, or at least not in sufficient numbers, organic intellectuals who could carry out this function effectively enough to challenge the *hegemony* of bourgeois society. It was pointless, he argued, to expect traditional intellectuals to carry out this task on behalf of the mass of people. This had to be undertaken by what he described as 'organic' intellectuals, rooted in the working class. We all know such intellectuals, intelligent and well-informed, although not necessarily formally educated or even literate, but active as leaders of their class and community. But Gramsci went further and allocated to a vanguard Communist Party the task of creating such 'organic' intellectuals and autonomous class-based organizations capable of replacing bourgeois institutions and cultural hegemony. This, he said, could be achieved through a dialectical political-educational relationship between the Communist Party and the working masses (Morgan, 1987a; Morgan, 2002). This is fundamentally different from the centralized, authoritarian and dogmatic rule of Stalinist communism.

In the 20th century intellectuals, both traditional and organic, became more and more engaged in and committed to the modernization of societies, with the educator, either professional or otherwise, playing a fundamental part. The characteristics of modernization and of modernity are well known: involving the development of democratic political institutions, of a technologically driven economy, of social and

cultural change, together with a secular and educated citizenry capable of making a social, political and economic contribution to the public good. This was accompanied by the decline of religious, aristocratic and other traditional authority. Max Weber explains this, in the context of modern Germany, through the idea of the 'nation' and its cultural mission led by nationalist intellectuals, which was so powerful in the 19th and 20th centuries, commenting: 'By 'intellectuals' we understand a group of men who by virtue of their peculiarity have special access to certain achievements considered to be 'culture values' and who therefore usurp the leadership of a 'culture community.' (Weber: 176). The roles of the university professor, of the school teacher, and of the adult educator, both in terms of skills development and technological knowledge and training and in the transmission of normative values, may be inferred from this quite easily.

Modernization theory is not only an analytical paradigm of course, but also an ideological statement of normative values, given shape and coherence by intellectuals. At the same time, the criticisms of modernization as essentially Occidental and ethnocentric; as not contributing evenly and justly (another normative statement) to economic development and to human welfare; and as having a profoundly negative effect on traditional societies, have also been articulated by intellectuals. Education and cultural development, including adult education, became increasingly contested instruments by which to advance the normative claims of modernization and modernity and their alternatives. However, as T.B. Bottomore pointed out, himself normatively, almost fifty years ago, it was not enough for élites to be capable and efficient in their leadership, but: 'They must also express adequately, and pursue steadfastly, the ideals of those social classes which constitute the great majority of the population and which are struggling at the present time [1964] to escape from their age-old confinement to a life of poverty and subservience.' (Bottomore: 110).

Normative Values in Adult Education

I wish now to turn specifically to normative values in adult education and how they have been developed within the context of what I have described. Despite Malinowski's observation that, anthropologically, education is, in *all* societies, a lifelong and usually informal process of adaptation to changing circumstance, adult education, as it developed in the 20th century, was part of the process of modernization, whether in its capitalist or its socialist versions. Moreover, it was led by intellectuals, of one type or another, motivated by normative values about the kind of society they wished to see established either nationally or internationally. Such normative values were made explicit through commitment to a coherent social and political ideology, if not necessarily to a specific political party.

To illustrate this, I will consider three examples, each based on the contribution of a significant adult educator; although other examples could have served my purpose equally well. The examples I have chosen are: Alexander Alexandrovitch Bogdanov

(1873-1928) and proletarian education and culture in Bolshevik Russia; Richard Henry Tawney (1880-1962) and workers' education and British social democracy; and Paulo Freire (1921-1997) and radical adult education in Brazil. The essentially normative and ideological features of each will, I believe, be apparent.

Bogdanov and Proletarian Education and Culture

I begin with a fascinating early Russian Soviet experiment in adult education and cultural development which, although well-known to historians of the communist movement, is relatively unknown to adult educators. This is perhaps surprising given the interest they have shown in Antonio Gramsci, with whom Bogdanov has been compared (Sochor, 1981). I have dealt with these issues in detail elsewhere, notably in *Communists on Education and Culture 1848-1948* (See Morgan, 2003a). It is a complex subject and what I say here is a summary intended to illustrate the normative intentions of Bogdanov's programme of proletarian education and culture.

It stemmed from the failure of the Russian revolution of 1905-1906, after which some Bolsheviks believed it necessary that the proletarian dictatorship, when it came, should shape its own culture directly. The key exponent of this view was the medical doctor Alexander A. Bogdanov (real name Malinovsky) and his followers in the *Vpered* (Forward) group, which opposed Lenin's ideas on party organization and tactics. Bogdanov believed it necessary that a working-class intelligentsia should be created that would control the Russian revolutionary movement and guide it from a strictly proletarian perspective. As a contribution to this, Bogdanov established Party schools for workers at Bologna and Capri in 1909 and 1910, in collaboration with the writer Maxim Gorky and the philosopher Anatoly Lunarcharsky (to be People's Commissar for Education following the Bolshevik Revolution of 1917). Bogdanov's normative values were ultra-leftist and he was in open ideological dispute with Lenin thereafter, although he maintained a precarious membership of the Bolshevik Party. As Sochor points out, Bogdanov believed; '...that bourgeois intellectuals who genuinely adopted the workers' point of view were as rare as "white crows." The liberation of the workers to be authentic, had to be "a matter for the workers themselves." (Sochor: 62).

Following the Bolshevik Revolution Bogdanov became the leading figure in the Organization of Representatives of Proletarian Culture, generally known by its Russian acronym *Proletkul't*. The Revolution and the utopian fever of the Civil War years saw, the *Proletkul't* attract large numbers of enthusiastic supporters, established a network of local clubs and branches, and encouraged those writers and artists that its ideological decision-makers regarded as authentically proletarian'. The movement founded newsletters and popular journals for the stimulation and dissemination of proletarian culture among the masses. Its example was followed by revolutionaries elsewhere, notably in Italy where an Institute of Proletarian Culture was set up in Turin in 1918 by Gramsci. Bogdanov envisaged the 'dictatorship of the proletariat' as

three-pronged: controlling politics, the economy and culture. He believed that the proletariat should assume cultural leadership and direct education and cultural development from a clear proletarian perspective. Bogdanov was also a radical internationalist and wanted a world language of communication, presciently suggesting English which he said was: 'concise, simple and rich in cognate words.' (Cited in Morgan, 2003a: 133). He envisaged: '...a creative revolution of world culture, with spontaneous education and struggle of social forms replaced by conscious creation—a matter of a new class logic, new methods of unifying forces, new methods of thinking.' (Cited in Sochur: 66).

Lenin's opposition to Bogdanov was characteristically uncompromising, his own attitude having been set out in the pamphlet *Party Organization and Party Literature* as early as 1905. He asserted that communism could be built only on the basis of the knowledge that humanity had accumulated over the centuries. Bogdanov's views were rejected as idealistic and divisive. Significantly, Trotsky supported Lenin, arguing that the Russian proletariat had come to power before it could assimilate bourgeois culture and should concentrate on doing so in order to build a modern socialist state. The significance of the dispute has been emphasized by Ballestrem:

Lenin and Bogdanov disagreed on 'Marxism', i.e. on the interpretation of Marx's thought and what the ideology of the Party should actually look like. It would be a serious mistake to underestimate the importance of this struggle for the development of the communist movement as a whole. (Ballestrem: 283; cited in Morgan, 2003a: 132).

Bogdanov was committed to the normative values of ultra-leftism which he wished to see applied to education and culture, as well as to all other aspects of economy and society; although he believed them to be derived scientifically from Marxism. By Lenin's death in 1924, Bogdanov had been marginalized and the *Proletkul't*, such of it as remained, effectively subordinated to the Communist Party. This had a different set of normative values: industrialization and modernization in pursuit of the Stalinist goal of 'socialism in one country.' Human as well as material resources were now to be used and disciplined in pursuit of this objective; adult education was to focus on basic skills of literacy and numeracy, on industrial training and the formation of technicians, and on the shaping ideologically of *Homo Sovieticus*. Henceforward, education, culture and the intellect were to serve the interests of Party and State. Bogdanov, a medical doctor, died in 1928 following a self-administered experiment in blood-transfusion which he had pioneered.

Tawney and Workers' Adult Education

From a failed, relatively little known, and utopian normative attempt at mass adult education and cultural development in Soviet Russia, I turn to one that is very well-known and, arguably, was successful in achieving its normative aims. I take the

English economic historian Richard Henry Tawney as an ideal representative of this movement, although others, notably Robert Peers and Hugh Gaitskell, later a leader of the Labour Party, from my own University (Brown, 1981; Morgan, 1987b: 1-9) and, later in the 20th century, the well-known Welsh social critic Raymond Williams (Morgan and Preston, 1993) and Richard Hoggart, literary critic and Assistant Director-General of UNESCO, might also have been chosen. Again, I have written in detail on aspects of this topic elsewhere, although not specifically on Tawney (Morgan, 1988; Morgan, 2003b).

The life and work of Richard Henry Tawney is well-known and the subject of a number of scholarly biographies, with perhaps the most valuable from the point of view of the adult educator being that of Ross Terrill (1974). It is worth mentioning his close family connections with India and his subsequent educational formation. He was born in Calcutta; his father, a Sanskrit scholar, was a member of the Indian Education Service and principal of Presidency College. Tawney was educated at Rugby School, an English public school moulded in the tradition of gentlemanly leadership and social service by Thomas Arnold, and at Balliol College, an Oxford college which followed a similar tradition. This and his Anglican Christian faith led him in 1903 to undertake volunteer social welfare work at Toynbee Hall in the poverty blighted East End of London, which was his first taste of what we would now call non-formal adult education and its potential as social policy. The caste nature of such social reform work is indicated by the fact that Tawney was the brother-in-law of William Beveridge, the architect of the modern system of social insurance in Britain. The other significant experience in Tawney's early formation was his service as an infantry sergeant during the First World War in which he was wounded. This is recorded in his graphic memoir 'The Attack.' (Tawney, 1953: 11-20).

Tawney's great contribution to adult education is to be found essentially in his untiring work for the Workers' Educational Association in which he became active on its establishment in 1903 by another significant figure, Albert Mansbridge. It was to be a life-time commitment, especially after 1908 with the development of a partnership with the universities through a joint-tutorial class system. Tawney was to serve on the Association's Executive for forty-two years and as president from 1928 until 1945. It gave him full opportunity to apply and to develop his normative values. As his biographer Terrill says: Life in the WEA made him a socialist; work in the WEA made him an economic historian. In turn, he gave tutorial classes in England the spirit of comradeship in study which was their genius.' (Terrill: 37). Tawney set out his normative vision, which he did not regard as an utopia, for education in general, and for adult education in particular, in an almost unceasing flow of articles, reviews and pamphlets. He was, for instance, for many years a leader writer for that influential liberal newspaper *The Manchester Guardian*.

I shall consider two, published almost fifty years apart. The first is his essay 'An Experiment in Democratic Education', which first appeared in *The Political Quarterly*,

May, 1914, and later re-published by the W.E.A. as a pamphlet. It is interesting as an example of his early interest in education policy generally; he was later to become a pioneer of the Labour Party's policy of secondary education for all, setting out the arguments in a short book originally published in 1922 (Tawney, 2003). The essential task that he saw was: '...to enable all to develop the faculties which, because they are the attributes of man, are not the attributes of any particular class or profession of men.' (Tawney, 1964: 77). The task of the W.E.A., was to articulate the educational aspirations of working people, building on a century of independent working-class educational effort; something which I have considered elsewhere (Morgan, 1988) Tawney comments in a memorable phrase: 'Like all working-class movements, the Workers' Educational Association moves in a path worn smooth by the vanguard of the anonymous. (Tawney, 1964:79).

In 'The WEA and Adult Education', a lecture delivered on the occasion of the 50th Anniversary of the Workers' Educational Association in 1953, Tawney had this to say:

The purpose of an adult education worthy of the name is not merely to impart reliable information, important though that is. It is still more to foster the intellectual vitality to master and use it, so that knowledge becomes ... a stimulus to constructive thought and an inspiration to action. All serious educational movements have in England been also social movements...Our Association is no exception. (Tawney, 1964: 88).

In short, Tawney, a deeply ethical Christian socialist, regarded education essentially as a social dynamic and valued adult education: '...not only as a means of developing individual character and capacity, but as a preparation for the exercise of social rights and responsibilities.' (Tawney, 1964: 90). I have said nothing of his two influential social democratic texts *The Acquisitive Society* (1937) and *Equality* (1964) or of his scholarly work, notably *Religion and the Rise of Capitalism* (1938). Tawney died in 1962 and, at a Memorial Service on the 8th February that year, he was described, by no less a person than Hugh Gaitskell, as: '...the greatest socialist philosopher of his generation...the Democratic Socialist par excellence-an idealist who was rationalist, a believer in liberty and equality-a man who loved his faith. (Tawney, 1964: 221).

Freire and Radical Adult Education

My final example is certainly the best known to contemporary adult educators, although in my opinion it is often misunderstood. Paulo Freire has become an icon to radical educators. This has led to some uncritical, even embarrassingly pious, assessments of his life and work. This is unfortunate given that his achievements were considerable. One of five children, his father died when he was thirteen and the family experienced poverty during the 1930s. However, he won a scholarship and

completed his secondary education. He studied at the University of Recife while working as a part-time teacher of Portuguese, qualified as an advocate, but turned to social work as his vocation. A Roman Catholic from a poor Brazilian family, his normative values were as shaped by his personal experience, as by his formal intellectual education.

In 1958, while completing a doctorate, Freire began experimenting with literacy programmes among the workers of the cane plantations near Recife. On his appointment to the university he began a programme of action research on the teaching of illiterate adults among the urban and rural poor of north-eastern Brazil. This led him to his core normative values in adult education. He argued that mass literacy should be an organic part of a process of consciousness-raising, through which those he regarded as oppressed would acquire a critical awareness of the society in which they lived and of their potential capacity to transform it. He argued that his goal was to establish: 'a literacy programme which could be an introduction to the democratization of culture.' (Freire, 1976: 43). Later he was to say:

...the pedagogy of the oppressed cannot be developed or practised by the oppressors. It would be a contradiction in terms if the oppressors not only defended but actually implemented a liberating education... [there is a] distinction between *systematic education*, which can only be changed by political power, and *educational projects*, which should be carried out *with* the oppressed in the process of organizing them. (Freire, 1972: 30-31).

Freire's ideas and programmes were received with excitement in a Brazil that seemed on the threshold of democratization. The Roman Catholic Church was becoming active in the *Movimento de Educação de Base* (MEB) and Freire's ideas became part of the liberation theology movement, Freire describing himself as 'a man of faith'. Their success was demonstrated in 1961 when they helped almost three hundred adults in the state of Rio Grande de Norte to become literate in less than two months, with some learning to read and write after just thirty hours of support. Freire insisted that there was 'no text without context' and rooted literacy skills in the daily experience of the readers, discussing critically the meaning of a word before identifying it as a graphic symbol.

The election of the populist president João Goulart led to Freire gaining state backing. By June 1963 his literacy teams were at work throughout Brazil with Freire appointed head of a National Commission of Popular Culture. He now aimed to make five million underprivileged and disenfranchised people literate and politically aware within five years. This was a radical campaign of mass mobilization since, according to the Brazilian Constitution, such people, once literate, became eligible to vote. This gave the campaign an immediate and dramatic political significance. It was brought to an end by the *coup d'état* of 21st March 1964, which began twenty-one years of military rule in Brazil. The National Commission on Popular Culture was

disbanded and Freire went into exile, after a short period of imprisonment. In so doing, the military *junta* intended to censor Freire's ideas and bring to an end his work and influence. Ironically, however, it gave him the opportunity of gaining reflective distance, the experience of different contexts for the practice of his ideas, and to come in contact with educators throughout the world.

As a result, his intellectual influence increased enormously. It was during these years that his most significant work, notably *Pedagogy of the Oppressed* (1972a), *Cultural Action for Freedom* (1972b) and *Education: the Practice of Freedom* (1976) were written. A prolific, influential and polemical writer, although criticized for vagueness and an over-eclectic incoherence, Freire's work has given rise to a considerable secondary literature, much of it itself polemical rather than analytical. One of the clearest expositions which pays attention to the ethical and normative aspects of Freire's work is that by Peter Roberts (2000), although even that neglects the influence on Freire of his Roman Catholic Christian faith. Freire was able to return to Brazil in 1979 to teach at the State University of São Paulo. He was a founder member of the left-wing Workers' Party and served from 1989 to 1991 as secretary for education in the state of São Paulo. He died in 1997, but his work and normative vision of a radical adult education remain enormously influential world-wide.

The Contemporary Relevance of Normative Adult Education

Each of the examples illustrates a normative attempt at adult education through social movements. Each was led by an intellectual, educated in the traditional formal manner, but committed to specific goals of égalitarianism, to an anti-capitalist liberation and to a socialist society. In each case the acquisition of skills such as literacy or numeracy was seen as a means to an end, rather than the end itself. There were, of course, profound differences ontologically and normatively which I shall consider by way of conclusion.

Bogdanov was a Marxist revolutionary and ultra-leftist atheist who advocated a fundamental cultural revolution and the effective obliteration and replacement of bourgeois cultural values by those developed independently by the proletarian masses. As in the case of Antonio Gramsci, the hegemony of proletarianism was intended to be as all-encompassing as that which it was to replace. Those who recommend such a course should consider the historical examples of the English Civil War and of the Jacobins of the French Revolution, as well as the more recent examples of Mao Zedong's Great Proletarian Cultural Revolution and Pol Pot's Year Zero. The fact that the history of the *Proletkul't* was part of the struggle for the ideological control of the Communist Party of the Soviet Union bent on an hegemonic domination of education, culture and society should be considered as part of the terrible warning. (Morgan, 2003a).

Tawney was a cultured Englishman motivated by the norms of an ethical and

Anglican Christian socialism. The adult education mission that he and others undertook, through the W.E.A., and related organizations, can now hardly be found in Britain, while Tawney himself is no longer as widely known or appreciated as his achievement deserves. Adult education is now seen as essentially something instrumental, either purely recreational for the individual or as a means to human capital, enhancing capacity to function in the labour market. That said Tawney's mission was successful in that it made a fundamental contribution to the foundations of a democratic welfare state in post-war Britain from which many millions, including myself, benefitted. However, it is important to note that New Labour, elected to government in Britain in 1997 under the leadership of Tony Blair, has shown virtually no interest in R. H. Tawney, his ethical socialism and normative philosophy of adult education.

Paulo Freire was a dedicated adult educator who achieved near messianic status among his many followers. The eclecticism or, at best, syncretism of his writings has enabled them to select what best suits their own ideological or normative purpose. That said, there is no doubt of the value of Freire's work and of his concern to develop a dialogical approach aimed at the educational self-enlightenment and potential cultural liberation from below of the poor and the dispossessed, not only of Brazil but wherever they may be found. This is a normative value for adult education which requires a profound degree of commitment, even self-sacrifice on the part of the educator. It perhaps explains Freire's observation that: 'An educator is a person who has to live in the deep significance of Easter.' (Cited in Taylor: 55). Which of us is capable of understanding, let alone sustaining that in the way that Paulo Freire did?

What is the contemporary relevance of normative adult education? As Simon Blackburn stated, all aspects of human behaviour are, to some extent norm-governed. We cannot escape this in life generally and neither can we in our contemporary practice of adult education. Anthropologically and historically, normative values are derived from the collective life experiences of individuals within communities as they seek, first of all to survive, then to achieve security and stability and, finally, to reach prosperity and harmony. As I stated earlier, traditionally such normative social values were clarified, coded and made ideologically coherent by intellectuals, whose role was to educate the population in them. It was also their function to adapt the system to changing economic and social circumstances. In some cases, of which I have given examples, rival values systems emerged, each supported by its own intellectuals and the traditional society was challenged, either through cultural revolution (Bogdanov), through gradual social change (Tawney) or through radical action, but within existing society (Freire).

However, as J. G. Finlayson has pointed out, in our pluralistic, globalized and, in some respects, post-modern world, universal moral principles and ethical ideals of perfectionism can appear as: '... no more than the ingrained cultural or ethno-centric prejudices of a particular community. Hence, it is better to avoid morally based

social criticism.' (Finlayson: 32). This is a problem, as it suggests a value-free social theory analogous to medical diagnosis or to the design of a transport system (Finlayson: 40).

As Jurgen Habermas has argued, it is a fundamental problem for intellectuals who practise critical theory that, from the beginning, it: '...labored over the difficulty of giving an account of its own normative foundations...' (Habermas: 374; cited in Finlayson: 7).

It is certainly a problem that faces us as adult educators in the contemporary world. Can we offer sufficiently clear and justified normative values for what we do? Do we indeed still think of such moral questions as fundamentally important in the way that Bogdanov, Tawney and Freire did? In this century it has been difficult, certainly in the developed Occidental world, to think of examples of adult education as a normative social movement. Is it different elsewhere? Does, for instance, the normative educational philosophy of Mahatma Gandhi still inspire the practice of adult education in India? (Sharma, 2008). Again, is the *Kerala Sastra Sahitya Parishad*, with its challenge 'Science for Social Revolution?' which I remember from my previous visit to India, still a vital force? (Zacariah and Sooryamoorthy, 1994). Again, it is not enough to simply take down from the shelf and adopt a set of normative values elaborated by a *guru* from different times and circumstances, however valuable and inspiring. We must think these issues through for ourselves in our own times and circumstances.

Finally, there is another objection: that of *historicism*. This suggests that the normative values of adult educators are examples of the grand designs of intellectuals. A similar point was made by John Goldthorpe when he argued that such historicist thinking should be regarded as: '...not only mistaken but further as morally and politically deleterious: that is as encouraging irrationalism and denying choice.' He congratulated the British working-class for: '...its refusal to fit in with any of the attempts at historicist, or crypto-historicist, pattern-making that intellectuals have sought to impose upon it.' (Goldthorpe: 17). These are uncomfortable thoughts, in these politically-correct days, and for those who work according to slogans such as 'Knowledge is Power!' or 'Education is a form of Capital!' Raymond Aron, in his classic book *The Opium of the Intellectuals*, asked the question, ignored by intellectuals, and by implication adult educators, in their enthusiasms, that is still relevant today and to which each of us should consider our answer:

Will one cease to desire a less unjust society and a less cruel lot for humanity as a whole if one refuses to subscribe to a single class, a single technique of action and a single ideological system?... If tolerance is born of doubt, let us teach everyone to doubt all the models and utopias...let us pray for the advent of the skeptics. (Aron: 322-323).

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Lifelong Learning – Strategy for India Synthesising Thoughts of Grundtvig, Tagore, Gandhi and Freire

Asoke Bhattacharya

To read is to walk – Jose Marti

India, a country of 1130 million people, is in the throes of development. India's growth rate has been 9% during the previous years and according to Government of India estimate, even in spite of world wide recession, the rate will be around 7% this year. If the growth rate continues at the projected figure, by 2025 India will emerge as a major industrial nation, next only to USA and China.

The picture is quite rosy, no doubt. But Economics, after all, being a social science, its predictions are largely dependent on a variety of social factor, like peaceful condition in the domestic sector, civic discipline, equitable distribution of wealth, religious and caste harmony, prudent foreign policy, financial norm and so forth. If all these conditions are not fulfilled, the growth rate as projected may not actually be maintained. Not only so, if some of these factors combine, it may have a synergic negative effect on the economy as a whole. Being a developing nation, India needs to adopt a strategy whereby the process of industrialisation exceeds the threshold value, as remarked by Celso Furtado in the case of Brazil.¹ It can only be achieved if there is massive change in the agricultural sector which commands around 60% of the Indian workforce. The GDP of the agricultural sector is 17.2%. Industry which commands 29.1% GDP takes care of around 12% of the population. The largest sector is services with GDP 53.7% and covering 28% of the population.

Amartya Sen, the Nobel laureate in Economics (2000) wrote way back in 1995:

The effectiveness of the opening up of new economic opportunities and of expanding the possibility of good use of labour and skill may depend greatly on the basic educational facilities and related circumstances. This is where a fuller reading of the experiences of the rapidly-growing countries in Asia is badly needed India's current level of literacy is not only enormously lower than that of South Africa or China, India's literacy achievements *today* are also very much lower than what

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South Korea, Thailand and other newly industrializing Asian countries had already achieved by 1960, when they moved ahead with their rapid economic growth. Since broad-based economic growth in these countries involved using a range of modern industries, and made considerable demand on widely-shared skills and education, the instrumental role of basic education in these development experiences can hardly be overlooked. A similar point can be made about China's recent experience of market-based rapid economic growth, since China too was starting, at the time of its economic reforms, from much higher base of elementary education than India has achieved so far."²

It may be pointed here that literacy per se is not the deciding factor as will be evident from the HDI figures of Human Development report of 2006 and 2009.³ Furthermore, mere literacy skill does not qualify the person to perform the tasks assigned to him/her if it is not backed up by a comprehensive programme of lifelong learning.

Thoughts of Grundtvig, Tagore, Gandhi and Freire

N. F. S. Grundtvig

Lifelong learning has three broad constituent elements: learning for life, learning for livelihood, and learning throughout life. The Danish strategy had all these three elements. The initiator of this strategy was the Danish philosopher, litterateur and theologian NFS Grundtvig(1783-1872). Grundtvig witnessed the unfolding of Danish history during his childhood and youth when the great agricultural commissions were changing the face of rural Denmark. It was a veritable social transformation whereby the peasants of Denmark – mostly middle peasants owning 20 to 120 acres of land-became the driving force of Danish history. Around the same time, he witnessed some of the most eventful years which had far reaching effects on the future of Denmark as a nation. The British attack on Copenhagen and the seizure of Danish fleet (1807), economic bankruptcy (1813), cession of Norway from the Danish realm(1814) – all these had greatly influenced his thinking. As a reaction to these unsettling events, Grundtvig meditated over the possible course of salvation of the Danish nation. The solutions he thought of were very unusual and radical. Between 1829 and 1831, Grundtvig visited England thrice in connection with his study of Anglo-Saxon manuscripts in various British archives. While in England, he greatly appreciated the English education system, particularly in the colleges of the Universities of Oxford and Cambridge. He was impressed by what he perceived as the free and open relationship between the teacher and the student, in residential circumstances permitting the informal exchange of experience and knowledge outside as well as within the lecture hall. These impressions positively influenced him to seek to evolve a similar open interaction in educational institutions in Denmark.

Thus he combined his idea of people's enlightenment with free and frank interaction between the teacher and the taught.

Grundtvig's emphasis on popular education emanated from his view that specialized education was a matter of a few but general education was a matter of the whole people. Grundtvig also felt that learning of the upper strata of the population goes astray if it is not balanced by the learning of the whole people. Grundtvig wanted a uniform enlightenment of all classes. The then existing educational institutions were not appropriate for generating such enlightenment. The new objective necessitated a novel form of institution: he prescribed folk high schools. Elaborating this concept, Grundtvig says that what all countries need is a civic and noble academy, a higher institution for the culture of the people and for personal competence in all major subjects. Such an institution must grow out of learning and it must have a living relationship to knowledge.

Such an institution must be independent. It has to be a real, spiritual force by which life and the moment manifest their inalienable rights. The land, in its natural and historic character will thus be related to the life or reality and the requirements of the moment. This will be the common core from which the institution will branch out into all major functions of everyday life, combining all civic efforts.

Grundtvig further says that, if this school (folk high school) really is to be an educational institution for the benefit of life, it first of all should make neither education nor itself its goal but the requirements of life and it must take life as it really is and only strive to shed light on and promote its usefulness. The Danish high school must necessarily teach language, history, statistics, political science, legislation and administration. At every high school of the people, which lives upto its name, the people and the home country must not be approached from the point of view of learning or of academic chairs, but rather from the requirements of life itself, and this means the life of the people. There must be concerns for the very core of life, its natural conditions, its diverse vocations, requirements and industries. There must be an effort to seek whatever knowledge of country and circumstances would be possible and desirable, useful and enjoyable for all those who love their country and who have an average intelligence. Only then can we be sure that we will be addressing all people when we speak to them in their own language.

Grundtvig warns that damage can be done when people are frightened by an abundance of books or when they are goaded to read them. Thus Grundtvig emphasized the value of spoken words coming from the mouths of the teachers and touching the hearts of the students. Grundtvig's words found many receptive ears. World's first school of the adults was established at Roedding in 1844. As years passed by, one folk high school after another began to be established by Grundtvigians and others, including Kristen Kold who was called the Danish Socrates. These folk high schools sent a current of youth to the Danish countryside and they were

responsible for the world's most successful cooperative movement which changed the face of Denmark.

Rabindranath Tagore

Rabindranath Tagore is one of the foremost thinkers in the world who had deeply contemplated about what education should be in general and what kind of education India should have for its people. Born in a landlord family in the nineteenth century (1861) during the colonial rule, Tagore not only refused to be guided by Macaulay's dictum but offered a very Indian alternative in theory and practice.

In 1892, Tagore was invited by the Rajshahi District Bengali Association to speak on education. It was his first detailed essay on education. This is an essay on people's education in which he strongly argued in favour of the mother tongue as the medium of instruction. In this article his proposition was that Indian children, when their imagination should be aroused, are being forced to learn a foreign language, very different from their mother tongue. It kills their inquisitiveness. And when they have somewhat learnt the foreign language, i.e. English, they become incapable to think as independent beings. They depend on rote learning. If it had been the other way round, they could have flourished their imagination in their childhood and after reaching a certain maturity, could have easily mastered the foreign language. He also says, if education through textbooks is not sufficiently supplemented with outlooks, the child would not mature..... But unfortunately, says Tagore, we have no time in hand. As soon as possible, we have to learn the foreign language, pass the examination and start working.

He says further: If they would have learnt only the mother tongue, they could have read the epics – the Ramayana and the Mahabharata. If they could learn nothing, they would have had ample opportunity to play – climbing the trees, plunging in the tanks, plucking the flowers, naughtily challenging the mother nature and thus gaining nutrition of the body and soul. By attempting to learn a foreign language (English), neither they could learn the language properly nor could they play to their heart's content, neither could they enter the kingdom of nature, nor could they enter the domain of literature.

The kind of education in which we spend our whole life, says Tagore, qualifies us only to be clerks or for doing some business..... books lie on one side and life on another....

In an address to the students at Bangiya Sahitya Parishad (Society of Bengali Literature) (1905) Tagore reminds the students that they should not forget the vastness of the country that lies beyond their college premises. A natural relationship has to be developed between the country and the education at the college. In other countries, they do not have to forge this connection because, there, the college is a part of that

nation – the natural internal structure of the nation having formed it; there is no line of separation. In our system, such relationship has not been established.

He further says, we study ethnology. But when we observe that we have no inquisitiveness to learn about the lives of the lower castes, Hari, Dom, Kaibarta, Bagdi etc, we then realize what a great superstition we have about books, how much more importance we give to books and less to those things which are the genuine reflections of our social reality.

While he was considering the idea of establishing a school at Santiniketan (1901), he wrote a letter to a Jagadish Chandra Bose, the great scientist. He wrote that he was trying to open a school at Santiniketan. Here the ancient custom of staying at the teacher's place will be introduced. There will be no luxury – the rich and the poor alike will be living the life of a Brahmachari. He lamented that he was not getting proper teacher for this job. Contemporary learning and respect for ancient spiritual virtues were hardly found in the same individual. Call for self-less service and renunciation of luxury are not palatable propositions to many.

In an article in *Bhandar*, a magazine for promoting cooperative (1905), Tagore wrote about spreading education among the common people. He said that if the whole people was to dedicate itself to the service of the nation, then the common people should be brought within the realm of education.

By school, Tagore says in an article in 1905, we understand a factory to impart education. The teacher is a part of this factory. The factory starts at 10.30 AM when the teacher starts shouting and closes at 4 PM when the teacher stops. Students return home with two or four pages of factory prepared learning. Then, at the time of examination, this knowledge is marked. The products are also like what we get from a factory – a uniform product. In Europe, people learn within society, the school only helps in a small way. There learning is not dissociated from society. In our country, he says, the school is superimposed. It is dry and lifeless.

Therefore, Tagore says, if we understand the requirements (of life and education) correctly, we have to make it in such a way that the school can work in the same way as does the home, so that the diversity of reading materials can reciprocate the liveliness of the teachers, so that education through texts is supplemented by the formation of the heart and intellect. We have to ensure that the dissociation we have between the school and the outside world, even confrontation, must not make students distracted and thus education will not be confined within a few hours of the day and thus become devoid of reality and become an indigestible abstract.

Explaining the Tapovana mode of learning in ancient India, Tagore says, the city developed out of necessity. It is not our natural habitat during the process of learning, during the period of growth, we need the help of nature. Trees, clear sky,

open air, unpolluted water bodies, open horizon – these are no less important than bench and blackboard, text-book and examination.

The mind of India has been developed through close proximity with the unrestricted natural world the real education is looking at fire, air, water, earth and the universe as filled with universal mind. This education is not possible in the schools in the city; there in the factory of learning we learn that the world is also an instrument Let the students see, standing under the tree, how the new rain, like the recently anointed prince, with its cluster of water – filled dense clouds, has cast its shadow on the expectant forest and in the autumn, let them be blessed with the sight of the expanse of green meadows soaked with dew, blown by the wind, exuding various colours – the gift of food offering earth.

Tagore further says, if we have to establish an ideal school, this should be away from the city, in the silence of the open sky, and wide horizon, among the trees. There the teacher would be engaged in study and teaching and the students would grow up in the midst of practice of knowledge. If possible, there should be an adjacent piece of land for cultivation of crops. Necessary foodstuff would be produced there; the students would help in farming. Cows reared there would supply milk and butter and the students would provide help in such activities. When not studying, the students would be engaged in gardening, watering and fencing. Thus they will be associated with nature not only in spirit but also through work.

In the favourable seasons classes will take place under the shadow of trees. Some of their studies will be conducted while strolling through the cluster of trees. The evening would be spent in knowing the stars, in singing, in discussing history and myths.

In an essay on the nature of our University, Tagore says, I propose that whatever there is in the old quarter of the University, let it remain. Why can't we use the courtyard for the all and sundry who speak only their mother tongue, what is the harm in it? Those who are invited guests may have their seats in the grandeur of the interior. Those who are not that qualified, may have their place in wide open courtyard. Let them have their meal on the floor, on banana leaves instead of, on tables. Tagore was pleading for education in the mother tongue at the university level.

Tagore had advised the Calcutta University to introduce distance education way back in 1933. Tagore said, my suggestion is that a network of examination centres should connect the whole nation. It has to be done in such easy and widely available way that those outside the formal education system feel inspired.

The woman in the house or men who because of various reasons did not get opportunity to go to school can utilize their leisure ... it is not necessary to award degrees combining all the subjects ... often an individual has knack for one particular

subject. If a person can show her / his grip on a particular subject, the society holds the person in high esteem.

Is not the American modular credit-based system quite similar to what Tagore had suggested? Tagore was also a great exponent of lifelong learning if we consider his experiment with cooperative, village craft regeneration, agricultural rejuvenation etc.

Mahatma Gandhi

A few years after Gandhi's arrival in South Africa, when he had become quite well-known as a political activist, he read a book by John Ruskin named *Unto This Last* (1904). He found some of his deepest convictions reflected in Ruskin's thesis that the true wealth of a community lay in the well-being of all its members.

Gandhiji made up his mind to put the thesis in practice. He bought a dilapidated farm of 100 hectares and named it Phoenix Settlement. With the help of one of his friends, Albert West, he shifted the office of *Indian Opinion* to an improvised shed. There he started the experiment of making the residents do all the work by themselves. A real working community grew up with the motto of dignity of labour. The children, sons and daughters of the residents also took part in the work. They learnt through their work. Here Gandhi started his experiment in education in a unique way which would be refined at the Tolstoy farm a few years later.

In 1906 Gandhi started his famous *Satyagraha*. In the initial phase, its prospect of success was bleak. The spirit was flagging. In this hopeless situation, Gandhi took recourse to the path of self-help. Kallenbach, his German collaborator, had purchased a farm of 1100 acres, about 27 miles from Johannesburg. He offered this in the service of the struggle – for housing and maintaining the members of the families taking part in the civil disobedience movement. Here, among other things, Gandhi continued his experiment in education.

In this farm too, all work right from cleaning and sweeping to preparing food, doing agricultural work, making all necessary implements, was being done by the settlers. Therefore formal classes for the children could not be organised. The students used to come to the class in the afternoon after finishing all sorts of manual work. The teachers used to be tired too. Apart from Gandhi, Kallenbach used to teach.

Students hailed from Tamil, Telegu and Gujrati speaking milieu. There were Hindus, Muslims and Christians. The age-group varied from seven to twenty. Girls and boys studied together. With great patience Gandhi taught this heterogeneous group. He discovered that story-telling was the best method of attracting the students'

attention. The mother tongue was the medium of instruction, as far as practicable. History, Geography and Mathematics were taught in a lively and unconventional way. The children mixed freely. The experiment was quite daring since any misadventure could have jeopardised the life of the settlement. The children used to sleep together, bathe together and pray together.

Gandhi came back to India in 1915. He travelled extensively to know the people of India. He went to the remotest villages to organise peasants. He organised workers and fought for their rights. He lived and worked with the so-called untouchables and vowed to end this evil practice. All these experiences led him to refine his own idea about education of the Indian people.

Gandhi considered that the British-imposed education in India made Indians intellectual slaves of the British Empire. It was rootless, alienating and anti-national. He believed that education should be imparted through the mother tongue. Primary education should be conducted in such a manner that a relationship was established between the child's environment at school and that at home. This could be done by educating the child in the crafts s/he found most relevant. The family vocation and the child's education could thus be complimentary.

Alphabetization was not for Gandhi the be-all and end-all of all education. A person could be highly educated without becoming literate. The reverse was also true. Gandhi felt that physical education and craft education would develop the student's intellectual capability.

Gandhi was opposed to too many text books. He preferred that students should be taught, at the initial stages, orally and through dialogue and story-telling. Gandhi opposed rote-learning of text books. He prescribed guide books for teachers so that they could do their work properly. History, Geography and Mathematics should be taught in such a way that the child could find interconnection between her/his own life and the subjects taught. Higher education, Gandhi felt, should not be provided at the state's expense.

Gandhi wanted a mass movement for the education of adults. Gandhi was aware of the deliteracisation process of adults and felt that if education and life-requirements could be harmonized and integrated, the adults would be able to utilize the new knowledge in his/her life's practice. Gandhi wanted women to be educated as much as men. He felt that women should be educated properly to play their social role as mother-teacher. However, they would need special orientation in home-science and child rearing. Gandhi was against punishing children.

Gandhi was deeply concerned about the kind of education India would adopt for its people. That one of the principal aims of education was to make a person economically, politically and intellectually independent was the realization he had

while working in South Africa and India. In 1937, the Congress Party gained limited power in eight states. Gandhi thought that his ideas of basic education could be implemented in these Congress-ruled states. Accordingly, at the Wardha Conference (22-23 October, 1937) Gandhi placed before the nation his draft for discussion.

In this draft Gandhi proposed the following:

Primary education should cover a period of seven years. The students should have enough general knowledge by the end of this period. English would not be taught at the primary level.

For proper blossoming of their faculties, children should be taught through some crafts and thus they would be able also to utilize their knowledge for earning. Students would be able to set aside for their own use a part of what they had produced and they would earn something out of that production. By this process the children would grow up as perfect human beings with strength and virtue.

The Wardha Conference discussed Gandhi's proposal and took the following resolution:

1. Seven years of free and compulsory primary education should be provided to all children.
2. Mother tongue should be the medium of instruction.
3. Seven years of training would be based upon productive labour-oriented education. For all-round development of the child, some environment-friendly craft would be taught.
4. Teachers would earn their remuneration through such trainings.

In February 1938, the Congress Party at its Haripura Congress, presided over by Netaji Subhash Chandra Bose, adopted a resolution endorsing the Wardha Conference decision.

However, in Independent India, Gandhi's prescription of Basic Education was largely ignored.

Paulo Freire

Paulo Freire has been called the Rousseau of the twentieth century for his concept of education as the practice of freedom. His work on the educational methods and practices of the oppressed brought about a qualitative change in the philosophy and practice of adult education. As a philosopher, he connected literacy with liberation and as a practitioner, he brought about revolutionary innovations in the techniques of imparting literacy to the adult illiterate. In his unique method, an illiterate person could gain literacy within a period of thirty hours.

Paulo Freire contributed to adult education its philosophical foundation. Adult education, especially literacy, used to be equated with alphabetization. If through acquiring literacy, a person could put his/her signature on papers, identify street names and bus numbers and do such other works, it would be considered an achievement. In India, most of the literate people view adult education in such a narrow domain. Freire discarded all these notions. He linked literacy with human civilization and culture and people's mental and physical liberation.

From his concept of literacy as the gateway to liberation, Freire clarified the concept of authentic education. Like the Einsteinian concept of space-time, Freire innovated the idea of teacher-student and student-teacher. This revolutionary metamorphosis of the concepts of teaching and learning resulted in reciprocal sharing of knowledge between the coordinator and participants of the 'culture circles' where all take part in discussions with a view to changing their existential reality, and achieving insight into the society in which they live.

The evolution of Freirean epistemology can be traced to the conditions of living of the majority of the people in Northeast Brazil. Many of Freire's ideas have their root in the history of Brazil from the period of colonization and thereafter. The condition of living of the majority of the population was extremely precarious. They were insulted and humiliated, tortured and oppressed. Freire's endeavour was to help them in their struggle for liberation: not only from physical oppression, but also from mental subjugation.

As we know, Freire started with a group of five illiterates of which two dropped out by the second or third day. During the twenty-first hour of the study, one of the participants wrote, "I am amazed at myself". Freire's conviction was that the role of human being was not to be in the world only but to engage in relations with the world. He also felt that through the acts of creation and re-creation, human beings make cultural reality and thereby adds to the natural world. Relation to reality, expressed as a subject to an object, result in knowledge which human beings express through language. The illiterate, in his/her journey through literacy, will begin to effect a change in his/her attitude, by discovering himself/herself to be a maker of the world of culture, by discovering that he/she as well as the literate person has a creative and re-creative impulse. S/he would discover that culture is just as much as clay doll made by artists who are his/her peers as it is the work of a great sculptor, a great painter, a great philosopher, that culture is the poetry of lettered poets and also the poetry of his/her own popular songs, that culture is all human creation.

By one master stroke, Freire elevated a scavenger to the level of a professor. Here we find an echo of Ruskin and Gandhi in Freire's thoughts. The literacy process, according to Freire, is a cultural action for freedom. It is an act of knowing in which the learner assumes the role of a knowing subject in dialogue with the educator.

But it is not always easy for the illiterates to look at the world in the way as described. Self depreciation is a characteristic of the oppressed and it is derived from the internalization of the opinion the oppressors hold about them, says Freire. In the culture of silence the masses are mute; they are prohibited from creatively taking part in the transformation of their society and therefore prohibited from *being*. It is imperative to break this culture of silence. The process of liberation starts with the opening up of the oppressed as he/she begins to know the word and the world.

For Freire, to acquire literacy is more than to psychologically and mechanically dominate reading and writing techniques. It is to dominate these techniques in terms of consciousness; to understand what one reads, and to write what one understands. It is to communicate graphically. Acquiring literacy is development of an attitude of creation and re-creation, a self-transformation producing a stance of intervention in one's context.

The relation of the educator with the educatee takes place through dialogue, and not through a top-down mode. Through dialogue, the teacher communicates with the students and a reversible process of teaching and learning takes place. The teacher teaches the students and in turn learns from the students. The students learn from the teacher and in the process also teach the teacher. Thus new terms emerge-teacher-student and student-teacher.

Synthesis

The concepts of education, social justice and liberation expounded by Grundtvig, Tagore, Gandhi and Freire can be creatively synthesized and viewed as an integrated conceptual whole for confronting the problems of the developing world. Let us therefore, look at the similarities of their experiences and in their thoughts.

Most of the educational writings and experiments of Tagore and Gandhi centred around the education of children and adolescents. Though Freire researched on the education of children belonging to the working class, he concentrated on the education of adults as his primary area of intervention. Grundtvig had practical experience in the education of children and adolescents although he theorized on the education of adults as that was the most pressing need during Denmark's transition from monarchy to democracy.

If we consider the theories propounded by Tagore and Freire, we shall observe that both of them considered education as the practice of freedom. Tagore called it *Atma Sakti* or the strength of the soul. All his endeavours were geared towards fruition of this inner strength. For Freire, education is the process of becoming. Grundtvig's concept of enlightenment encompasses the idea of inner strength and freedom in a holistic way.

Tagore called for an all-round development of the child. Culture played a significant part in this process. Fine arts and crafts, dance and music, literature and science—all of these he prescribed for the proper growth of the faculties of the mind. Freire started his literacy process from the premise of culture and then extended it into the realm of freedom.

Grundtvig's concept of folkelighed is based on the fruition of people's intrinsic culture based on mother tongue, poetry, literature and myths.

Grundtvig, Tagore and Freire opposed rote-learning. Grundtvig called the institutions practising such methods as black schools.

Tagore considered creativity key to the development of the faculty of the children. For Freire, creation and re-creation constitute the process of liberation. Narrative concept of education was anathema to him.

Grundtvig, Gandhi and Freire contributed some of the most significant concepts to humanity. Grundtvig's enlightenment awakened a whole nation. Gandhi's social and philosophical movements emanated from *Satyagraha*, the urge for truth. Freire's conscientization is the faculty of critical thinking that elevates humans from objects to subject.

Grundtvig, Tagore and Gandhi were of the opinion that the mother tongue should be the medium of education. They firmly believed that for the development of curiosity of children, the mother tongue can be substituted by no foreign tongue, however pedantic the professed goal might be.

Tagore believed that craft should be one of the subjects to be taught at the schools. For Gandhi, craft was the centre around which all education should revolve. Grundtvig, though was not very keen to introduce vocational skill development within the four walls of the folk high school, nevertheless wanted students to be keenly aware of the practical aspects.

A synthesis, therefore, of the thoughts and practices of all these four thinkers can be attempted in the educational and enlightening endeavours in The Third World, especially India.

Strategy for Lifelong Learning in the rural areas

India is predominantly an agricultural nation. Around sixty percent of Indian population live in the villages. If India has to develop beyond the cosmetic development of the urban society, special attention has to be paid to develop rural India, the people living in the villages. And here the Lifelong learning strategies of Grundtvig, Tagore, Gandhi and Freire can be creatively implemented.

Basic education strategy of Mahatma Gandhi, Comprehensive village reconstruction programme of Tagore, Grundtvig's folk high school and Freire's cultural circles – all these can be accommodated in a three-tier rural education programme.

Basic School for People's Education at the village level

The characteristic of this school lies in the fact that all villagers will assemble here, literate, neo-literate, illiterate – all. Those who are neo-literates and illiterates will have the opportunity to develop and strengthen their literacy skills. Main programme of this school is to develop the skill of the people engaged in various trades or vocations. Experts from the village will impart this training. If necessary, experts from various agencies of the state will also be invited for offering this service. Cultural activities like folk song, drama, recitation etc. will be conducted on a daily basis by the people of the village.

Education, health, development, democracy - all such topics will be discussed here. Important issues of daily life will also be subjects of discussion. Planning of the village will be discussed in this forum. The vocation/ education of children of the next generation will be subjects of discussion including the possibility of employment and self-employment of the village youths. A perfect balance between human and material resources will be attempted.

People's Basic School will work under the Gram Panchayat administration.

People's High School

Those learners/organisers who have shown qualities of leadership at the People's Basic School will be inducted as trainees here. They will have further training in various fields such as cultivation through cooperative, trade and business, self-help group formation etc. They will be taught accounting practices, marketing techniques, production management etc. They will be enlightened in various aspects of health and education. On completion of their training, they will return to their respective villages and act as master-trainers.

People's High School will work under the Panchayat Samity.

Rural University

Tagore, Gandhi and Grundtvig wanted to develop rural university. Overall decision regarding reconstruction of villages will be taken here. Subjects relating to rural economy and village reconstruction will be taught and researched. Village development, balanced development of human and material resources, planning from the grass-root to the national level will also be the subjects of study. These universities will be created at the district level.

If planning from the grass-root to the district level is implemented, each village will come under the purview of this development programme. These organisations must run without the narrow politics that plague our society. Enough fund has to be allocated for the purpose. Governments at the centre and the state will be jointly responsible.

Rural Universities will function under the District Administration.

Each of these institutions must have provisions for all the three constituents of lifelong learning – learning for life, learning for livelihood and learning throughout life.

A new India will be born.

Strategy for Lifelong Learning in India in the urban areas

India is distinguished by the fact that it has high rate of unemployment, a very unequal income distribution and an overall low level of education. India is one of those countries which invests insignificantly (less than 6% of the yearly budget) in the development of human resources. However, India is also characterized by its commitment to democracy (though quite copy-book type which most of the time emphasises on number and not on quality). For India, the strategy should emphasise a general improvement in skill at all levels – rural and urban. Rural India extending the length and breadth of a vast country and consisting of 700 million people should develop a decentralised, locate-specific, agriculture and village-craft oriented life-long learning strategy involving maximum member of village folk through a three-tier educational network in tandem with the Panchayati system. Quality of the nation will be ultimately dependent on the quality of rural work-force.

Significantly, urban India with an approximate population of around 400 million has the potential to act as the growth engine of the nation. In a very conservative estimate, around 300 million are highly educated and skilled labour force. Another 100 million are unskilled.

Overall strategy of lifelong learning for the urban sector may be the following:

1. A coherent education system from primary to secondary level to provide opportunity to everyone to acquire excellent basic skills, training in a particular vocation/trade or a qualifying education and a solid foundation for lifelong learning.
2. An education system that would recognize talent on the one hand and take special care of the weak learners, on the other.
3. Relevant high quality adult and continuing education for everyone in the labour market with particular emphasis on the need for lifelong skills upgrading for those with low level of education/skill.

4. Systemic competence development in the workplace both in the private and public sector.
5. Opportunities for guidance and counselling for students and adults to choose appropriate education programmes and participate in lifelong learning.

Every institution, government, semi-government and private should have lifelong learning cells at the unit level that will plan and implement lifelong learning strategies at specific intervals (say 2 years) for all employees without exception in an organised and decentralized manner.

National, state and local level institutions of lifelong learning will have to be created to coordinate lifelong learning programmes. Appropriate legal provisions have to be made so that no organisation can evade the responsibility of lifelong learning.

Appropriate budgetary allocation has to be made in the Central and State government budget to implement the programme. All private organisations will also have to allocate sufficient fund for the purpose.

Regular monitoring of the programme is essential. Feedback from the lower to the higher levels of management and inspection from higher to lower levels should be carried out in a regular interval.

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Evaluation – Meaning, Concept and Types

Dazy Zarabi

Introduction

Evaluation is a recent scientific concept and more comprehensive than mere measurement. It takes into consideration with quantitative and qualitative changes in the total being. In the words of Prof. James M. Bradfield, "Evaluation is the as-signment of symbols to phenomena in order to characterise the worth of value of a phenomenon, usually with reference to some social, cultural or scientific standards." In education, it is a study designed to determine the effectiveness of instruction in respect of an individual, a group of children or the school programme itself, taking into account of subjective opinions and qualitative changes as well objectives and quantitative changes. It is not an extra chore imposed upon instruction - a distasteful task to be completed as quickly as possible ; it is an integral part of what a good teacher does to make his teaching more effective."

Evaluation is a process of judging the merit or worth of something. As human beings, we engage in the process of common-sense evaluation all the time. Professional education, however, is more than common sense. It is sensibly organized; it is as precise as possible; and its results are both warranted and publicly defensible. The essential objective of doing professional evaluation is to generate information that can be used in the planning and implementation of programmes to improve the quality of life. Evaluation may take many forms, for example, needs assessment, base-line survey, learner evaluation, personnel evaluation achievement and attitude testing, curriculum evaluation, analysis of organizational capacity, product evaluation, assessment of impact, cost-benefit analysis, self-evaluation, and others. Evaluation has come to acquire functions that go beyond the informational. It often serves functions that are institutional, social, historical and political.

As human beings, we are perpetual evaluators. We evaluate things as we go shopping. We evaluate people as we choose friends, spouses and workers. We evaluate books to read and films to see. We evaluate bars and restaurants as we

make plans for the evening. We evaluate our personal and official actions and their effects. We evaluate communities and environments as we make decisions about buying or renting home or choosing schools for our children. We evaluate party manifestoes and sincerity of leaders and cast our votes on that basis. Evaluation, as we have talked of it so far, is a personal act, and it often lies in the personal domain. We can be more or less self-conscious and more or less cautious about our personal evaluations, but these evaluations remain impressionistic. These are common-sense evaluations. Common sense must continue to take a central position in what we might call professional evaluation. But in professional evaluation, we do go beyond mere common sense. With professional evaluation, we acquire a social context as we come into the institutional and the public domain. We are acting in behalf of development institutions, spending public funds and we are accountable to the people. Our evaluations should be able to make warranted assertions and have to be publicly defensible. In recent years, evaluation has emerged as an area of specialization that teaches us how to be most perceptive and most logical at the same time. It has taught us a lot about how to develop descriptions, make judgments and write recommendations that are defensible.

Definition

The term evaluation has been defined as a process by which the values of an enterprise are ascertained and an analysis by which one is able to understand and appreciate the relative merits or deficiencies of persons, groups, programmes, situations, methods and processes. It is also the method of determining how far an activity has progressed and how much further it should be carried to accomplish objectives.

Following are some of the definitions given by experts on evaluation:

Egon G. Guba and Yvonna S. Lincon have defined evaluation "as the process of describing an 'evaluated' (the entity being evaluated) and judging its merit and worth." Merit means the inherent goodness of something, while worth means the comparative usefulness of something to somebody in a particular context.

In the words of Dr. Carl C. Taylor "Evaluation at one pole of its function is mere census recording, after the fact. At the other pole, it is fundamental research. The findings of even census taking, of course, have considerable programme guidance value. They show where progress, as measured by the facts reported, is and is not being made. But the spots can be lighted only by deeper research; not research for the sake of research but research to discover what can and should be done to improve the programme operation."

Daniel L. Stufflebeam defined evaluation as "the process of delineating, obtaining and providing useful information for judging decision alternatives." Marvin C. Alkin

describes evaluation as the "process of ascertaining the decision areas of concern, selecting appropriate information, and collecting and analyzing information in order to report summary data useful to decision-makers in selecting among alternatives." Lee J. Cronbach defines evaluation simply as "the collection and use of information to make decisions about educational programme."

In all the three definitions there are some common themes that can be underlined. Evaluation must generate information. This information must be defensible. There should be a method to its collection. Thus, evaluation should be organized. As far as possible, information should have the quality of being exact and precise. Most importantly, the information must be usable in the improvement of some developmental, educational or training programme. This orientation of collecting "information for decisions" is the most characteristic of evaluation theory today and its most noteworthy feature.

Concept

The modern concept of evaluation denotes at least three different dimensions of evaluation. They are (a) "the evaluation attempts to measure a comprehensive range of behavioural objectives rather than the mere knowledge of subject-matter, (b) in modern evaluation, a variety of evaluative instruments are used depending upon the availability and applicability of the instruments and the skill of the teacher in using them. Some of these instruments are tests, essays, questionnaires and the interviews; (c) the evaluation includes integrating and interpreting various aspects of behaviour into a whole or into an inclusive picture of an individual, or a class of students, as may be required.

The term evaluation, thus, means measurement of selected knowledge, skills, attitudes and even values for finding behavioural changes in the students.

The need for evaluating the results of plan programmes has been stressed since many years. Almost every administrative agency charged with the execution of a development programme may have a built-in arrangement to indicate its progress, but this kind of internal evaluation is not often as objective as it should be. It cannot, therefore, be relied upon to diagnose accurately the defects from which the programme may be suffering or the problems which may be facing; much less to suggest and provide remedial measures. The need for an objective enquiry into the progress of projects and programmes, and their impact on the socio-economic conditions by an independent, outside agency is being accepted more and more.

The growing emphasis on economic security and material welfare has made planning a sine qua none of the modern economic organization. But, it is often said that even a good plan may achieve little through poor implementation. A plan is only a programme of action and not a guarantee for action. Nevertheless, it may be

contented with some force that no plan can really deserve to be called good if it has not made proper provision for the effective realization of its targets.

Mistakes both at the planning stage and during the implementation of the plan can hardly be avoided. What is important is that mistakes should be properly detected and set right; the lack of balance in some direction must not be allowed to grow big over the years. Formulation of future plans should be based on the results and experiences of the earlier plans. Evaluation is thus the most important step in the development programmes. Systematic and objective evaluation is an important and integral part of the organizational apparatus of any development programme because organizations that neglect it risks decay.

Functions

Functions of evaluation go beyond its typically stated objectives. Its objectives generally are informational, but its functions are, at the same time, informational, professional, socio-psychological, political and historical.

Informational: the informational functions of evaluation are quite obvious. These are to provide feedback and to create usable information – information that can be utilized to improve on-going programmes.

Professional: The professional functions of evaluation are to increase understanding about the means and ends of a programme; to demonstrate the effectiveness or failure of plans and strategies in use; and to suggest corrective actions. It is important to note that evaluations are conducted not merely to find faults with a programme, but also to demonstrate its strengths and goodness.

Organizational: Evaluation fulfills important organizational functions. At its best, it helps organizations to undertake organizational renewal by forcing an examination of goals and purposes, reducing bureaucratic complacency, and clarifying standard operational procedures buried under day-to-day routines.

Political: The political functions of evaluation include agenda setting and generating debate on important issues. It promotes accountability, and can promote citizen participation. On the one hand, evaluation can legitimize on on-going programme and on the other hand, it can look for scapegoats to fix blame, and can kill the programmes which the political actors may have decided to terminate in the first place. Evaluation can perform some radical political functions as well by promoting the interests of clients and constituencies that otherwise would never have had a voice.

Social-psychological: Evaluation's social-psychological functions can be those of pacification and mystification – to give clients and citizens a feeling of security, by

reducing complex social problems to a choice between relatively simple alternatives. In its more positive aspects it can promote conflict resolution and arbitration.

Historical: Finally, evaluation has important historical functions – to record and to document actions, events and results that otherwise might be lost to collective memory.

Types of Evaluation

The evolution of evaluation research has led to a proliferation of evaluation methods and approaches, each of which has its role depending on what is being evaluated. Evaluations reflect many different scientific philosophies. Because all programmes have a set of guiding principles concerning how they should operate and how they achieve their outcomes, all interventions have a "programme theory". However, what is often lacking is an explicit recognition of the programme theory. The explicit recognition of the theory behind STD prevention and control activities is often overlooked in daily operations because many have been used routinely for many years. However, it may be necessary for managers to think about and identify the scientific and rational reasons why activities are conducted. STD prevention programmes should be based on scientific evidence and evaluation should examine how the programme in practice differs from the programme in theory.

Evaluation activities should also follow the programme's developmental stages. In general, there is a natural developmental sequence that intervention programmes follow, and the evaluation activities should match the development level of the intervention appropriately. The programme stage will determine the level of effort and the methods to be used.

Following are some of the types of evaluation:

Formative Evaluation

Formative evaluation seeks to strengthen or improve a programme or intervention by examining, amongst other things, the delivery of the programme, the quality of its implementation and the organisational context, personnel, structures and procedures. As a change oriented evaluation approach, it is especially attuned to assessing in an ongoing way, any discrepancies between the expected direction and outputs of the programme and what is happening in reality, to analysing strengths and weaknesses, to uncovering obstacles, barriers or unexpected opportunities, and to generating understandings about how the programme could be implemented better. Formative evaluation is responsive to the dynamic context of a programme, and attempts to ameliorate the messiness that is an inevitable part of complex, multi-

faceted programmes in a fluid policy environment. Formative evaluation pays special attention to the delivery and intervention system, but not exclusively. In formative evaluation, the evaluator also has to analyse the intervention logic, the outcomes, the results and impacts.

Formative evaluation involves four specific tasks. They are identification of evaluation goals, planning data collection, contributing to methodological choices, making value judgements and generating evaluation findings.

Formative evaluation is highly complementary to summative evaluation and is essential for trying to understand why a programme succeeds or fails, and what complex factors are at work. Large scale programmes are often marked by a discrepancy between formal programme theory and what is implemented locally. Formative evaluation can help determine whether the substantive theory behind the programme is flawed, whether the evaluation was deficient, or if implementation failed to pass some causal threshold.

Concurrent Evaluation

Concurrent Evaluation (CE) as the term implies is the evaluation of all activities undertaken to achieve programme objectives. The data generated through this can be used for improving the quality of programme by providing mid-course correctives. For convenience sake, it is decided that CE be undertaken at two stages during the course of implementation of the programme. The main purpose is to conduct a broad SWOT (strengths, weaknesses, opportunities and threats) analysis of the programme in order to initiate mid-course correction at appropriate time. Thus, CE includes both formative and summative evaluation as they go hand in hand to be complementary for each other. The purpose of CE is not to declare the final result or outcome, the level of goal attainments on the basis of objectives. Like Summative Evaluation, the CE does not pass judgements at all. Rather it studies the difficulties and deficiencies, problems and hindrances and after discussing with the implementing agencies concerned gives suggestions for improving the Programme.

The objectives of Concurrent Evaluation are to examine the operational strategies and implementation process in the context of approved plan of action, to identify the strengths and weaknesses of the project, to ascertain the factors responsible for such state of affairs and to suggest corrective and remedial measures.

Summative Evaluation

The term Summative means the summing up all the available information regarding a programme at its terminal point. Such information can be a valuable way of assessing the effectiveness of the whole programme and often implies corrections if the programme is to be continued. The purpose of a Summative Evaluation is to

assess the success of a project. Summative Evaluation takes place after the changes have been made, after the project is stabilized and after the impact of the project has had a chance to be realized. Summative evaluations examine the effects or outcomes of some object — they summarize it by describing what happens subsequent to delivery of the programme or technology; assessing whether the object can be said to have caused the outcome; determining the overall impact of the causal factor beyond only the immediate target outcomes; and, estimating the relative costs associated with the object.

Summative evaluation is typically quantitative, using numeric scores or letter grades to assess learner achievement. Summative Evaluation collects information about processes, impacts and outcomes. 'Impact Evaluation' is assessment of the immediate changes brought about by the project, while 'Outcome Evaluation' measures the attainment of objectives in the medium term. Summative evaluation is usually an external appraisal of worth, value or merit of a project. Usually this type of evaluation is needed for decision-making. It informs decision makers about whether the activities and strategies were successful in helping the project and/or its participants reach their goals. This evaluation also describes the extent to which each goal was attained.

Self Evaluation

Self-evaluation requires both capacity and courage. The individual should know what can be achieved. He should realize that different people and groups have different norms and standards. He should have awareness that allow him to engage in dialogue with himself. He should also have the courage to express the results of self-evaluation. He must be neither insecure nor timorous.

Both the capacity and the courage needed for self-evaluation can be taught and learned. Indeed, this ought to be one of the teaching-learning objectives for all functional literacy projects. Today, possible techniques for consciousness-raising are widely debated, but discussion of them lied beyond the scope of the present monograph.

Internal Evaluation

Internal evaluation means that the programme people do their evaluation themselves, and even when they use a specialist as a consultant they are in control of the process of evaluation – in formulating questions, in the choice of methods, design of study, data collection and analysis, establishing criteria for success of programme, and use of evaluative information for future planning. The process or results of evaluation are not kept secret from anyone except to protect the innocent. Thus, internal evaluation is that conducted within the programme system by programme specialists themselves.

External Evaluation

The UNESCO defined the External Evaluation as a process whereby a specialized agency collects data, information, and evidence about an institution, a particular unit of a given institution, or a core activity of an institution, in order to make a statement about its quality. External evaluation is carried out by a team of external experts, peers, or inspectors, and usually requires three distinct operations - analysis of the self-study report, site visit and the drafting of an evaluation report.

The strengths of an external evaluation lie in its distance and its independence. The weaknesses of an external evaluation lie in the substantial effort required in its preparation and implementation, as well as its limited time frame.

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Street play for Edutainment: an experience for promoting Voter Awareness

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Abstract of paper

Life skills are developed through experiential learning. Skills are always developed through active participation in activities that enable young people to sharpen their thinking, social and self-management skills. The context and environment in which activities take place influences the outcomes not only in terms of building life skills but also sensitizing the youth on the issues that are focused in the activities.

Even though young people form an important segment of the voter population, with the voting age as 18 years, their indifference to civics participation is well known. Any effort for improving local governance through participation of civil society cannot overlook the role of youth.

Street plays are effective means of edutainment. In 2008, NSS students of the Lady Irwin College were involved in evolving a street play on the theme of voter education. The timing was one month before the Delhi State Assembly elections and the objective was to motivate the voters to exercise their voting rights. The process comprised of three stages:

Planning stage - involved understanding the issues - reasons for voter indifference, process of campaigning and problems faced by people at the time of elections. Theatre workshop enhanced performing skills and deliberated on the messages to be communicated through the street play. Scenes were developed through improvisation developed into a script. The deliberations for deciding the characters, situations and messages enhanced thinking skills – critical thinking, creative thinking, problem solving, decision-making, planning and goal setting.

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Performing stage – the play was performed at several places with the target audience of young people. Adaptations had to be made to contextualize it and roles of some key performers had to be switched to fill in the gaps. Social skills were enhanced in the process – interpersonal relationships, effective communication and team building. A democratic and transparent process provided opportunity for building negotiation skills.

Post performance dialogue – theatre engages the audience, focusing their attention and actively involving them in an experience. Dialogue after the performance focused on issues related to the theme as well as depiction of scenes and characters in the play.

Assessing the impact of life skills education is a challenge as the outcomes are not tangible and the effect on individuals is reported through their subjective perceptions. The "Most Significant Change" (MSC) technique was used for assessing the effectiveness of the street play in building life skills of the participants. The MSC technique is a participatory monitoring and evaluation tool that involves participants of a programme or project narrating their own stories about what they perceive to be 'significant change'. Subsequently, different stakeholder groups engage in a process of discussion and selection to identify those stories that are considered to be most illustrative of significant change. MSC as a qualitative method is expected to capture the nuances and the multi-dimensional aspects of change that cannot be recorded through a quantitative process. The stories of change show that the participants improved their life skills and communicated meaningful messages related to voter education through the street play.

The effectiveness of Theatre-in-Education (TIE) has gained recognition in many quarters for the unique contribution it has made to education in those institutions fortunate enough to be benefited from it. No one who has seen good TIE in action will need persuasion of its potency as an educational resource, nor of its value as a development communication tool for social change. Participation in drama and theatre enhances life skills of those involved in it – this conviction has grown over the years, as I have observed the participants emerge as confident and responsible young people enjoying the process of learning and forming teams that have lasted well beyond the period of the play performances. Using street play as a medium of education and entertainment with young people has been a very enriching experience.

1. Conceptual framework

At least 59 distinctly different terms are used under the umbrella of drama and theatre in education (Wilkinson, 1996). The confusion in terminology reveals lack of clarity in defining the domains or the concepts to establish credibility of Drama as a discipline. A sense of purpose is not obvious and key questions or concerns that can

lead to major contributions to knowledge are not clearly defined. Those well versed in research as a discipline are not in the practice of drama itself. Drama educators have been practicing artists not formally trained researchers. When emergent researchers master the design challenges maintaining the elegance of the performing arts, it will earn respect from academics as well as peers from other domains.

Most people tend to equate drama with theatre. However, there are subtle differences between the two. Theatre is a collective art. Theatre requires many people – actors, writers, designers, technicians – all working together in a period of rehearsal and creative exploration towards a common goal. Whatever the benefits experienced by the participants along the way, theatre is evaluated by how well performance communicates to its audience. "Drama" is a generic term for creative play and imaginative taking on of a role. Theatre requires an audience and sometimes the technicalities of performance for an audience. With theatre, we are concerned with individuals, while with drama; we are concerned with the individuality of the individuals. Play and Drama are synonymous; actors were originally called players. The term drama has also been used as participatory theatre (Shrosbee, 2003).

According to the Indian tradition, as reflected in the *Natya Shastra*, the entire universe, comprising of man and his environment, is the theme of the drama. Drama is an imitation or representation of: i) inner psychological states, conditions (*bhava*, *swabhava*); ii) external manifestations of these mental states (*karma*); and iii) situations to which human being reacts physically and psychologically (*awastha*, *vrutta*) (Varadpande, 1987 p 286).

Drama-in-Education (DIE) unlike Theatre-in-education (TIE) is based more upon workshops, and the group creating their own scenarios, ideas and even subject matter through the use of drama and drama workshops. Sometimes this kind of work may lead to the creation of a play, or a piece of TIE or some other kind of means to show a result from the work. DIE utilizes skills used across the spectrum of dramatic activity, everything from teacher in role to normal theatrical conventions of audience and spectator. DIE is usually run in youth clubs, schools, community centres etc. It involves a high amount of participation by the group, and is therefore aimed for smaller groups of individuals.

Theatre-in-Education (TIE) refers to using theatre for a purpose beyond entertaining an audience. This purpose is generally to change the knowledge, attitudes, or behaviours (or perhaps all three) of audience members. Theatre has taken a new route to build a bond between classroom education and theatrical tools, a synergy which has benefited both educators and theatre personalities alike. The objective of TIE is to familiarize educators with the concept of learning and using the experiential methodology of theatre to fulfill educational needs. Script People's Theatre in Karnataka offers courses to increase knowledge base, develop skills, promote age-specific learning, documentation, teach how to act, direct, watch plays and learn the

ropes of training. The rationale behind the course as explained by Script TIE's Sibhu Vaz (The Hindu, 2004): "Most teachers are strong on the educational domain and hence need to develop adequate skills in the theatre domain. On the other hand, most theatre people fall short of understanding educational dynamics. Once a passionate set of people is identified, they need to be guided to have a balance of these two. The proportion of education and theatre needs to be carefully planned to fit into each specific educational development framework."

The use of theatre to educate audiences has many names. The terms 'edutainment' and 'theatre-in-education' are most often used. Other terms such as 'infotainment' and 'entertainment-education' are also commonly used in the literature. Theatre engages the audience, focusing their attention and actively involving them in an experience. Active involvement means that the audience's emotions, not just intellectual or cognitive skills, are affected. It is this ability to touch emotions that allows theatre to influence attitudes in ways that traditional instruction cannot. However, in order for theatre to change the behaviour of young people, it must do more than simply create an emotional response. It must deliver its messages in a way that youth can understand and act upon. Hence, theatrical presentations and workshops must be based in educational and behavioural theory. Educational theatre, like other forms of 'edutainment', is based on the theories of Albert Bandura. Bandura recognized that people learn how to behave – and how to change their behaviour – by watching other people. In edutainment, actors demonstrate behaviour for an audience. The audience notes the behaviours of both positive and negative role models. (UNFPA, 2005)

Street play is a form of theatrical performance and presentation in outdoor public spaces without a specific paying audience. As a form of communication, it is used as a medium to propagate social and political messages and to create awareness amongst the common masses regarding critical issues prevailing in society. Grassroots, amateur street theatre productions have become popular in community organizing, education campaigns, and public health initiatives throughout the world. With the passage of time, themes of street plays have changed from national consciousness to capitalism, peasant and labour movement, environment, communalism, sexual harassment of women, domestic violence, issues related to child rights, child abuse, HIV/AIDS, corruption etc. In Tanzania, participatory theatre has been used in a research study to find out what prevents people, particularly women in economically poor communities from participating in elections by voting and standing as candidates (Shrosbee, 2003).

Feminist groups in India have turned to street theatre since the early 1980s, and have done some excellent plays. Non-governmental organizations have also taken up street theatre, espousing a number of causes. The Delhi Society for Promotion of Rational Use of Drugs collaborated with Delhi University's Women's Studies and

Development Centre to design and perform a series of street play at nine locations in the city (WHO, 2001). The college students who wrote the scripts and directed the productions said that they too were now more aware of the correct use of antibiotics. The NGO street theatre has been largely funded by the State and foreign donor agencies unlike leftwing street theatre that relies on the people's voluntary contributions at the end of the performance. On the whole, however, street theatre's role in providing a voice to the voiceless has been considerable and it can be effectively used for edutainment. It takes a five-dimensional vision to make a Theatre-in-Education programme successful: an understanding of the educational system; the application of experiential methodology in teaching; an open-minded institution; a system of proactive professionals from the world of theatre; and educators committed to building life skills in their students.

2. Street play on Voter Awareness

Students of the Lady Irwin College, affiliated to Delhi University, have a tradition of evolving a street play, based on a selected contemporary issue every year. In the new course of the Department of Development Communication and Extension (DCE), experiential learning is provided through involvement in theatre. In 2008, a 20-member team of students from the DCE department, members of the Dramatics society and the National Service Scheme (NSS) decided to focus on the theme of 'Voter Awareness'.

2.1 Purpose

The purpose of engaging youth in street theatre (*nukkad natak*) was to use edutainment for:

- ◆ Preparing young people as advocates for creating a positive environment on voter awareness.
- ◆ Spreading awareness and motivating people to exercise their voting rights
- ◆ Enhancing life skills of the participants to become confident individuals with high self esteem, communication skills, and build their social skills
- ◆ Facilitating participants (actors) to become peer educators for improving knowledge, attitudes and behaviour of peer group related to exercising voting rights.

2.2 Planning the Nukkad Natak

The planning process for developing a nukkad natak on voter awareness involved defining the theme and purpose; understanding the issue & people's perspective on voting; building skills for performing theatre; identifying the messages to be communicated; improvising the script; and planning audience feedback.

- **Defining the theme and purpose**

The theme of 'voter awareness' was suggested by the NYKS (Nehru Yuva Kendra Sangathan) in view of the forthcoming State Assembly elections in Delhi in November 2008 and general elections in the country in 2009. The purpose was primarily to use the medium of nukkad natak for creating a positive environment for motivating people, especially youth, to exercise their voting rights. The title of the play was decided as "*Matdaan ka Ghamasaan*" meaning fight for votes.

- **Understanding the issues & people's perspective**

Evolving a meaningful script for the audience requires awareness and understanding people's perspectives related to the issues of concern. Discussions with peer group and community members helped the students to identify and prioritize the following issues to focus in the play:

- ◆ General public apathy towards electing representatives at different levels
- ◆ Lack of credibility of political leaders
- ◆ Problems perceived by people in casting their votes

- **Building technical and life skills for performing theatre**

Many people believe that acting skills are inborn and cannot be learnt. However, young people interested in theatre as a tool of development communication can be helped to build technical skills in acting and directing theatre. The capacity of the theatre-group was enhanced through:

- ◆ Enabling the actors to effectively express and communicate their imaginations, enhance dialogue, expression delivery and voice-modulation
- ◆ Developing on improvisation techniques through role-play
- ◆ Providing a safe environment to explore and develop creative process of learning, taking risks without fear of failing
- ◆ Facilitating trust building within the company of others
- ◆ Improving physical strength, flexibility and relaxation through appropriate exercises

Besides technical skills, engagement in theatre provided opportunity to the participants to build their life skills:

- ◆ Thinking skills – self awareness in understanding own strengths and weaknesses; critical and creative thinking on the selected issues while improvising the script; problem solving and decision making while deciding

on the roles and planning performances, taking the scene towards the agreed-upon ending;

- ◆ Social skills – working in teams by accepting the offer of other partner/s to take the scene forward; communicating effectively through verbal and non-verbal communication;
- ◆ Self-management/negotiation skills - being in control of emotions and stress during the different phases of planning and performance of the street play; saying more than 'yes' and 'no' to statements or answers to provide continuity.

- *Identifying key messages*

The key message communicated through the nukkad natak was that in a democracy, every single vote is valuable.

- ◆ Do not blame others.- everyone should feel the responsibility to cast vote in the elections.
- ◆ When honest and genuine leaders do not stand for elections, we are forced to select bad leaders. Unless we discard bad leaders, we will not get good leaders. It is our responsibility to see that we get good leaders.
- ◆ Vote can be cast even without 'voter identify' by using ration card, driving license and passport
- ◆ Bring leaders face to face with each other – ask them questions. Do not go by the manifesto of the leaders – ask them what you need!

- *Improvising the script*

The script was evolved in which the following situations profiling the characters and key roles of performers were depicted:

- ◆ Voting scene in a college (situation close to their context) – student candidate for presidentship wants to bring glory to the institution
- ◆ Local leader campaigning to take up issues related to harassment of girls, women's empowerment
- ◆ Resident Welfare Association (RWA) – issue of electricity, water and sanitation being focused by candidates
- ◆ Anchor ("*Sutradhar*") explaining the purpose of voting – electing representatives whether as classroom monitors, college presidents, RWA members or political leaders.
- ◆ Satire on Indian political leaders - making false promises, using corrupt and unethical practices

Come one, come all.... this is a shop selling 21st century leaders. On sale are leaders of rainbow colours along with their cronies ("chamchas")..... There is a huge discount ...along with every leader is a list of promises.

◆ Scenes before elections – leader conniving with advisers & supporters to woo the voters; Minister advising candidate to focus on winning elections at any cost; poor man tempted by monetary incentive to attend Rally

Gulab Singh (candidate) to his secretary: I need to win at any cost... collect a big crowd...do not worry about money.....

Secretary: votes to be increased with notes....unnecessary issues to be raked aspirations of people to be raised

G.S: this will be a big expense...

Secy: So what? When we win, we will make it up in a year We will give them country made liquor ("Pava") and drink Johnny Walker ourselves....

Minister to Candidate:have you not understood the game in spite of being with me.... Leave all this for others.... focus on building a templeno one can reach the 'Chair' without talking about religion.... arrange for 'Roza' feasts and 'Langar'.....get pamphlets printed in local language promoting local religious issues and sentiments....

Aam Admi (Person 1):I am going to the Rally because he is giving me fifty rupees...

Person 2: Today he gives fifty, tomorrow he makes fifty thousand...

Persons 1...I don't care ...I can buy food for my family with this fifty rupees... never mind...

◆ Scene on election day – indifferent voters not exercising voting rights due to excuses such as – not having voter card; not aware of the candidates; do not approve the candidates; want to enjoy on a holiday.....

Reporter: Madam, show your hand...you do not have voting mark....

Madam: see my nail polish.. I have got my nails manicured....

Reporter: you did not vote?...

Madam: I have a date tonight...am going to the beauty parlour...

- In terms of content, they liked most the script and relevance of issues selected. The voting scenario and message of voting the right person was liked the most.
- Combination of music and drama was liked. Enthusiasm and energy level of the performers was liked most by the audience. Confidence displayed was also appreciated.

- The respondents were asked if they would discuss the natak/ issues with others – 67% said they would discuss with friends, 56% with family and 9% said they would not discuss with anyone.
- Nukkad natak was considered as a very effective medium of communicating messages by 78% and somewhat effective by 22% of the respondents.
- Only 60 % of them had voted in the last election. However, in the coming elections, 89% expressed their desire to vote. 92% of them also expressed willingness to ask others to vote. Among the respondents, 8% of them categorically stated their unwillingness to vote or even ask others to vote.

2.4.2 The Most Significant Change technique

Assessing the impact of life skills education is a challenge as the outcomes are not tangible and the effect on individuals is reported through their subjective perceptions. The "Most Significant Change" (MSC) technique was used for assessing the effectiveness of the *nukkad natak* in building life skills of the participants, mainly the performers.

What is the MSC technique?

The MSC technique is a participatory monitoring and evaluation tool that involves participants of a programme or project narrating their own stories about what they perceive to be 'significant change' (Rick Davies, 2005). Subsequently, different stakeholder groups engage in a process of discussion and selection to identify those stories that are considered to be most illustrative of significant change. MSC as a qualitative method is expected to capture the nuances and the multi-dimensional aspects of change that cannot be recorded through a quantitative process. The uniqueness of the MSC technique lies in its flexibility and unstructured approach to yield unexpected outcomes that can complement the existing monitoring and evaluation system.

The nukkad natak team members reviewed the significant change stories written by them in two groups to assess the impact of their involvement in theatre activities (domain) during the last four months (reporting period). Each group selected one story as the most significant change story from the group. The two selected stories were read out and through a process of voting by the larger group; the story of Manpreet (Annex 1) was selected as the most significant change (MSC) story. Content analysis of the 10 significant change stories shows that involvement in nukkad natak helped the participants to improve their life skills.

Manpreet's story was selected as the MSC story for the following reasons:

- Her involvement in the group activity was vividly described. The story showed the process - even though she had not taken part in the performance due to her

health problem, she had been an integral part of the team and had participated in the entire process.

- Her dilemma to continue with the activity and how she resolved the conflict was shown in the story
- The impact of participation in the process on herself and her team members was reflected in the story.

2.4.3. Follow up action

- The interest of students generated in voter awareness has prompted them to become active in participating in the Lead India 09 campaign on the website (TOI. March 2009). (www.lead.timesofindia.com)
- The current debate on the demand for 'Negative voting' has aroused the interest of the participants in gaining more information on the subject and discussion among themselves on the pros and cons of this option. They have realized that 'Vote For None Of The Above' option on the EVM menu has the potential to bring about changes just like RTI is bringing about changes in our bureaucracy.
- A visible change in the attitude and behaviour of the student body has been reported in the college elections held this year soon after the performance. The number of students contesting was more for key posts, greater canvassing was done for the candidates and student participation was more in the elections.
- The script developed by the students has been shared with some of the NGOs to adapt it for use to create voter awareness for the forthcoming elections.

3. Reflections and Lessons learnt

The experience of involving young people in evolving and performing the nukkad natak on voter awareness has provided opportunity to reflect in terms of: scope of nukkad natak; capacity building for theatre; establishing partnerships; research for establishing credibility; and assessing impact of theatre as a tool of edutainment.

3.1 Scope of nukkad natak

- *Limitations determine parameters of the plays* - The traditional theatre in India has always been an important social act in which performers and spectators are both participants to relive a common collective experience (Jain, 2003). Street play should be distinguished from other formal outdoor theatrical performances, where there is a discrete space set aside and an audience paying for the show unlike the street play. Street play is a situation where the audience does not

come prepared to watch a play, and people may not have much time on hand. The plays are short. The exchange is close, direct and intimate and, usually loud and larger than life. The script and direction is always significant. In order to draw crowds from all walks of life, the plays should be humorous. Theatre touches the emotional appeal of the audience. Character, plot, theme and dialogue are some of the essential elements of drama. Use of local language and characters with whom they can identify improve the attention span of the audience. Messages communicated through songs and rhymes attract the audience. Songs based on popular catchy tunes add to its appeal. A good anchor or "Sutradhar" helps to establish linkages in the play and address the audience directly.

- *Movement captures interest of the audience*- Nukkad nataks performed in the open have plenty of distractions that have to be taken into consideration during the planning stage. The informal sitting or standing arrangement and option of audience to join or leave at any point of time is a big challenge for the performers. Group 'formations' and movements allow better view from different angles to the audience. Catchy loud music and formations attract the attention of the people to assemble for the performance.
- *Street theatre aims at sensitising masses to social issues* – Street theatre does not necessarily provide answers to the issues raised, but tries to analyse the problems. The scope of knowledge building is limited. Too many messages make the play 'heavy', therefore; only one or two key messages can be focused through this medium. Focus on contemporary issues arouses interest of the audience. However, it can generate interest in learning more on some issues that do not get space within the limited time frame.
- *Street plays can create a supportive environment to build social norms* - A healthy and supportive environment is essential for participation in local governance and community action. Street plays can create an environment where issues close to the people can be openly discussed in a non-threatening environment. People adopt behaviour change practices when they perceive others following the social norm. This is true of civics participation where the peer group influences the decision to vote or not to vote. Street plays and discussion after the performance can help to build social norms to inform and motivate people to exercise their voting rights and mobilize community action.

3.2 Capacity building for theatre

- *Training for theatre can unfold talents* - Many young people can discover their latent talents and develop their potential through theatre training. It can be an effective tool for self-development and peer education.
- *Peer educators can be effective communicators* - Researchers have found that some of the most effective educational theatre programmes for young people are

those designed and acted by young people who have received training in theatre techniques and in peer education in a technical area such as reproductive health or HIV prevention. When theatre trained peer educators use theatre to communicate with their peers, they can bring enormous power to the messages they wish to share. Research has shown, for example, that adolescents tend to adopt the behaviours of those whom they regard as role models. Because adolescents are often attracted to riskier behaviours – and to those who exhibit them – this insight is particularly useful in the creation of transitional models. Those who provide health education through theatre must be careful to craft characters capable of conveying attitudes that are attractive to young people while also demonstrating desirable behaviours.

- *Improvisation is desirable* - Improvisation is a process of creating a scene in the moment without using a script. By its nature, improvisation is creative and immediate. It gives young people control over the creative process and encourages them to use their bodies and emotions, not just their intellect. Well-focused, educational objectives serve as guides for creating scenes. Team of peer educators need to answer these questions: What do we want to say about the problem? What attitudes do we want to change? What new knowledge do we want the audience to have? How would we like the audience to behave after seeing the scene? Defining objectives is important in the planning stage.
- *A good story weaves elements together* - At the heart of great theatre is a great story, with various elements working together. As with any art form, the success or lack of success of theatre is subjective. Elements that contribute to an engaging story are: well-defined characters, with complex, realistic, and relevant relationships that move the story forward; some sort of conflict faced by the characters that engages the audience; a sense of truth, honesty and believability about the story; and humour.
- *Training peer educators is important* – Training for using nukkad natak as an edutainment medium should include aspects related to performance as well as some understanding of the content of the messages that are communicated. Training gives the basic tools to use for improvisation to create scenes, develop appropriate messages and educational objectives, give characters a history (or backstory), and engage their audiences in interactive discussion. YouthNet has developed a comprehensive training manual for theatre-based techniques for Peer Education in the context of health (UNFPA 2005). Four theatre workshops for peer educators include the following:
 - o Workshop 1: Zip to Script: Creating Material out of Improvisation- provides tools for creating theatre-based educational material. In this workshop, participants are led through a series of theatre games and exercises designed to relax the mind and body. The exercises are interactive, physical, non-

threatening, and presented primarily as fun play. In later exercises, improvisation basics are introduced and practised, leading to a discussion about how to develop effective educational messages. More exercises follow in which participants create short educational scenarios, show them to the group, and evaluate their effectiveness.

- Workshop 2: Creating Backstories - This workshop teaches participants the importance of internal and external character development. Exercises assist actor/peer educators in imagining and expressing the physical traits of their characters (behaviour, mannerisms, walk, and talk). In addition, participants are taught methods that help create a character's 'backstory'—personal details about a character (family life, goals, dreams, and experiences). Finally, participants learn how these character details are used during a post-performance question-and-answer session.
 - Workshop 3: Marrying the Message with the Audience - In this workshop, participants play two games that introduce the issues of values and diversity. They learn that even among a peer education team, young people come from varied backgrounds and have different experiences, values, and sexual experiences and orientations. A guided meditation takes trainees back in time to early adolescence. This leads to a review of the different stages of adolescent development. These games and exercises end in a discussion about the target audience, looking specifically at age and diversity issues, and the need for peer theatre to be age appropriate and culturally appropriate. This awareness is then put into practice as participants adapt previously developed scenes for either younger or older audiences, or other diverse populations
 - Workshop 4: Can We Talk? Effective Post-performance Discussion - In this workshop, participants learn how to facilitate post-performance discussions effectively and discuss the roles of the facilitator and actor/peer educators in these discussions. They role play a question-and-answer session and, following this mock session, review what made the session successful and what could have been done more effectively.
- *Drama in curriculum develops life skills* - Drama and theatre studies provide students with the opportunity to exchange ideas in a lively and vibrant way. Every skill in Drama and theatre studies is a transferable skill. In progressive education, there is always a dilemma on how much to balance between theory and experiential learning. Participatory processes are intensive and time consuming. Those engaged in these processes need to critically reflect their experiences and share them for wider application.

3.3 Establishing partnerships

- Partnership between academic institutions, civil society and performing arts can be very productive. Instead of the street play developed by students being a

stand-alone activity, community based organizations and non-governmental organizations can provide access to community members and out-of-school youth. Group mobilization and follow up action after the performance can be planned. Even in understanding the issues from the audience perspective, so essential for planning, the grassroots organizations can be helpful.

- Involvement of theatre professionals in educational institutions ensures quality in performance.

3.4 Research for establishing credibility

- To establish the respect that Drama Education deserves in academia, research needs to become the crux that follows future developments to emanate from an informed base. It is crucial as a vehicle for communicating to the leaders, policy makers, politicians and administrators who, through their understanding of research language and protocols can use this as their bridge for interpreting to their worlds the significance of drama/theatre education in the lifelong learning span from 2 to 102 (Wilkinson, 1990). It has become necessary that the value and potential of Theatre-in-Education be given honest, critical and articulate appraisal (Jackson, 1993).
- Introducing drama in the curriculum will not gain credibility unless drama research receives the attention of academicians as well as practitioners of drama.
- In the context of voter awareness, study of voter profile and problems faced by them in specific situations helps to understand the context for improvising the script. Research should become an integral part of using street theatre for edutainment.

3.5 Assessing impact of street theatre

- Theatre designed for educational programmes should also have an evaluation component so programme managers can see how theatre is affecting their target audiences. A discussion-based evaluation using specific criteria, such as design, characterisation, voice, movement and colour should be planned.
- *Stories of significant change by the participants help to assess impact of the programme* - Stories based on real life experiences can be effectively used for capturing nuances of behaviour change that do not get reflected in quantitative data. The perception of 'significant change' in a person is subjective and contextual. Through group consensus building during the selection of the most significant change (MSC) story, there is transparency and dialogue for building social norms, debating issues of concern related to the stories. The stories provide insights about the process of change and can be useful to the programme

for understanding people's perspective. This technique is being evolved as a monitoring and evaluation tool for development projects.

4. Conclusion

Street theatre is being recognised as a powerful tool for social change. April 12th is celebrated as the National Street Theatre day in memory of Safdar Hashmi, people's artist and theatre activist - plays are performed on important social messages. Experience of involvement of young people in street theatre has clearly demonstrated that the process of planning, performance and post performance review enhances their life skills and motivates some of them to become catalysts of change.

If learning to learn is an outcome of life skills education, surely as a teacher and extension educator, involvement with young people in creative drama through nukkad natak on voter awareness has been a source of satisfaction hoping that they will not only emerge as informed and responsible citizens in a democracy but will also value the experiences gained in the process.

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University-NGO Interfacing for Socio Economic Development : A Jadavpur University Experience with Emphasis on Women Empowerment

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Abstract

Significant improvement in women literacy and post literacy continuing education has laid the base of social awareness and empowerment of the underprivileged, specially the women. Need based vocational training will lead to economic emancipation and help in poverty alleviation as well as restoration of social justice. Role of educational institutions, specially technical institutions has been emphasized unequivocally. However, direct transfer of knowledge from the institutions to the lowest rung of the society has always remained far from seamless. Emergence of trustworthy, reputed non governmental organizations with proven record of community service can provide the appropriate interface between the institutions and the beneficiaries. The present paper describes an World Bank supported Technical Education Quality Improvement Programme (TEQIP) by Jadavpur University and Ushagram Trust, a Non Government Organisation (NGO) in skill upgradation and capacity expansion in bee keeping activity and honey processing in and around Ushagram village, Nadia District, West Bengal. Entrepreneurship, marketing, sustainability and scalability issues have been considered as integral part of the scheme.

Keywords: Technical Education Quality Improvement Project (TEQIP), Non Government Organisation (NGO), World Bank, Jadavpur University, Entrepreneurship.

Introduction

Achievements of National Literacy Mission can be properly exploited through appropriate vocational training in our efforts to eradicate poverty and remove social injustice. Literacy alone does not automatically generate socio-economic development (UNESCO Education Sector Position Paper, 2004). But economic development remains the necessary though not sufficient condition for eradication or at least reduction of poverty (UN General Assembly, 2001). Rural development is of vital

concern to mankind and its importance is particularly significant for the developing countries, characterized as they are, by a vast rural sector with rather primitive conditions of living. Actually the aim or objective of the rural development is to achieve social justice through more employment strata and to remove poverty (Jain, et al. 1999). Post literacy vocational training following the principles of adult learning which recognizes the wisdom of an adult learner's rich experience of life (Khan, 2005) is believed to be a potential means for economic emancipation of the underprivileged. Womenfolk comprising almost 50% of the total population have traditionally remained outside the primary economic activity in the third world nations. As a result vast majority of this population have been economically dependant, socially underprivileged and subject to long term social injustice. Needless to mention that economic backwardness and social injustice in male population is of equal concern. However, economic empowerment of the women results in immediate visible improvement in socio-economic ambience of a community.

University Grants Commission since ninth plan has identified extension as the third dimension (in addition to teaching and research) of higher education and has emphasized the necessity to involve colleges and universities in adult continuing education to achieve greater social awareness, to ease economic backwardness through vocational skill development/ upgradation and to empower the underprivileged and the marginalized. Different institutions have made significant contributions but the overall scenario is not encouraging. In more recent times Ministry of Human Resource Development, Government of India in its bid to improve the quality of technical education in the country has also identified isolation from community as a major shortcoming of the system. Much stress, thus has been laid on Service to Community and Economy in the World Bank assisted Technical Education Quality Improvement Programme (TEQIP).

But there exists large mismatch between the need at the grassroots and the possible deliverables by the institutions. NGOs with their first hand experience in dealing with communities, knowledge of their need and capabilities can be a very effective conduit for seamless transfer of knowledge, technical know-how and even technology from the institutions to the community. Hence a strong network among Government, academic institutions (technical institutions in particular), NGOs with proven track record and beneficiaries can provide the necessary platform for empowerment, capacity building, sustainable income generation and ultimately socio-economic development.

Jadavpur University and TEQIP

Jadavpur University (JU) is a state aided university in West Bengal with a long history of participating and successfully implementing community development projects. It's Adult, Continuing Education and Extension Department has earned UNESCO-NLM award in 1999. Some of its activities include:

- ◆ Vocational Courses for Unemployed Youth, Rural Women, Street Children, Women in Urban Slums.
- ◆ Need based Continuing Education Courses
- ◆ Literacy and post Literacy Continuing Education.
- ◆ Special Education Programme for the Mentally challenged, Visually challenged, Hearing impaired, Orthopaedically handicapped and drug dependent persons.
- ◆ Legal Literacy, Human Rights, Gender Sensitization (www.jadavpur.edu).
- ◆ Apart from these JU has been involved in projects titled Safe Drinking Water Programme, Aforestation Programme, Alternate Energy Promotion Programme and Women Empowerment.

Last twenty years have seen phenomenal growth in technical education, specially engineering education in the country. This has a definite positive contribution to the economic growth of the country. But any sudden growth requires sustained programmes to ensure quality and technical education cannot be an exception. Ministry of Human Resource Development, Government of India with assistance from World Bank has taken up country wide programme TEQIP for capacity building as well as overcoming the identified shortcomings of the system. One such shortcoming is the insularity of our education from the community and economy. But in countries like India a two way communication between the institutions and the community is of utmost necessity for sustainable development. At present 130 institutions across the country are participating in this programme. JU with 17 engineering departments and 19 schools for interdisciplinary studies have been identified as a lead institution. The component 'Service to Community and Economy' have been made mandatory for each institution though they have the freedom to design and implement activities considering local need and institutional capabilities. However, the target remains providing service with a view to empowerment of the underprivileged in terms of social awareness, economic emancipation, capacity building.

Ushagram Trust

Ushagram trust was founded in 1980 in village Ushagram under Barasat Gram Panchayat of Nadia District in West Bengal. It is 85km from Kolkata and is well connected by train and road. The primary activity of the trust is to organize the underprivileged in the surrounding locality and provide for income generation activities including self employment. The mission of Ushagram Trust is to ensure quality, effectiveness and sustainability in community work in order to bring in qualitative change in community life. Among others the trust has a bee keeping activity running since 1993. The youth, primarily women are trained in bee keeping and are engaged in the trade. However, lack of improved knowledge and skill, below critical mass of participants, non expansion of limited processing capacity, market apprehension

regarding the non-certified product have been the major identified bottlenecks of the scheme.

JU-Ushagram Trust Interface

In the bee keeping activity at Ushagram, apart from bee keeping training programme, collection of crude honey from mustard, litchi, coriander, guava, sunflower, oilseeds, carrot, onion, cabbage, cotton, soybean, radish, linseed and eucalyptus sources is also carried out. 300 kgs. to 500 kgs. of crude honey are collected in a year, which is processed and sold to the open market in order to support the bee keeping activities throughout the year. A study of the existing infrastructure and practices revealed necessity of upgradation of training programme, augmentation of capabilities, capacity enhancement of honey processing plant, innovation in marketing and wider network bee keepers. JU with support from TEQIP has taken up the scheme to rejuvenate the activity and strive for its sustainability.

Objectives of the activity

- ◆ To encourage SHG's with a view to socio-economic development of the locality.
- ◆ To widen the bee-keeper network to neighboring villages.
- ◆ To explore the possibilities of marketing naturally collected pollen among bee-keepers during lean period for use of brood rearing.
- ◆ To sell bee propolis and bee-venom products which are of great medicinal value in foreign and domestic markets.
- ◆ To collect and preserve the threatened variety of bees i.e. Apis Indica and Apis Cerena
- ◆ To organize bee-keeping training, workshops for rural youth in organic farming activities and marketing organic product.
- ◆ To understand better about the bee keeping and related aspects one bee achieve will be put in place.

Methodology

- ◆ Natural Queen production from the existing 10 colonies
- ◆ Mass rearing of queens.
- ◆ Collection of royal jelly.
- ◆ Collection of larvae of desired age/eggs.
- ◆ Grafting of the larvae/eggs into the queen cell laps.
- ◆ Purifying/processing crude honey through honey processing equipment for marketing.
- ◆ Bee-keeping training for SHG members in phases for them to take up commercial Bee-keeping for income generation.

Demographic Participation

The total population of our area of operation is 33,000 odd. The component of Scheduled Caste (SC) population is registered at 65 % with some Other Backward Class (OBC) and very less Scheduled Tribe (ST) population. Workers include Agri-labourers, marginal farmers and loomless weavers. Over and above, cultivators comprise 90% of the population in the area. But the literacy rate stands at 65%, which qualifies it to be earmarked as a project area for empowerment through technology infusion. For bee keeping project people leaving in the villages of Nazirpur, Gagrakhali, Gangni and Mugrail under Ranaghat-1 Block were trained.

Technological requirement and funding

For this activity people leaving in the villages of Nazirpur, Gagrakhali, Gangni and Mugrail under Ranaghat-1 Block were chosen to be trained. At first the production room was modified - which includes floor area modification, cleaning of walls, white wash of inside wall and ceiling. All the old electrical wirings and fittings have been changed. Then the honey processing plant required for the project was procured and installed. Bee hive boxes with live stock were provided to all the participants of the training programme.

In four batches a total number of 62 beneficiaries were trained from Nazirpur, Gagrakhali, Gangni and Mugrail villages.

Funds were allotted under the four heads, as (a) Equipment (b) Training / workshop (c) Consumables (d) Operation and maintenance.

“Figure 1 near here”

Figure 1 shows the fund allotted head wise for the project in Indian currency.

Training

All the 62 beneficiaries were identified and trained free of cost in four groups. The training module was designed and developed by qualified and experienced teachers from Food Technology and Bio-chemical Engineering Department of Jadavpur University and trainers from Ushagram Trust. This comprehensive, practical training module is designed to economically empower the target groups through necessary technical and entrepreneurship skill development.

The training schedule included:

Theory

- ◆ Introduction of Bees

- ◆ The aim of Bee-Keeping
- ◆ History of Bee-Keeping
- ◆ Use of Honey and Honey Bees
- ◆ Life cycle of honey bees, division of labour
- ◆ Bee behaviour and language of bees
- ◆ Bee flora and pollination in agriculture, horticulture
- ◆ Anatomy of bees
- ◆ Quality control and medicinal value of honey
- ◆ Inspection of bee field source of honey
- ◆ Bee venom, Royal Jelly, Pollen and other product
- ◆ Pest and disease control of honey bees
- ◆ Collection of bee enemy and herbarium sheet of pollen and nectar plant
- ◆ Economics of bee keeping. Simple book keeping, calculation of profit and loss
- ◆ Introduction of bee box, its use and simple repair work
- ◆ Focus to Self Help Group and its utility
- ◆ Sustainable agriculture activities, Awareness, Soil fertility
- ◆ Environmental pollution by application of pesticides & herbicides, health hazard, mass destruction of friend & foe insects
- ◆ Social problem – Farmer and Bee-Keepers relation etc.

Practical

- ◆ Identification of bee box with all accessories and instruments and uses
- ◆ Identification of bees and bee colony
- ◆ Colony observation and keeping of records
- ◆ Dividing and uniting of bee colony
- ◆ Swarming of bees and control
- ◆ Colony rearing and queen rearing
- ◆ Desertion and capturing
- ◆ Seasonal management
- ◆ Comb foundation sheet
- ◆ Preparation of queen cell for grafting
- ◆ Management of bees in rainy season and artificial feeding
- ◆ Preparation and Migration of bees for Honey Collection
- ◆ Collection of pollen when use super box
- ◆ Honey extraction, preparation of bee-wax
- ◆ Pest and disease control of bees
- ◆ Royal jelly, pollen, propolise and wax

Beneficiaries were selected on the basis of low per capita income and motivation to undertake the job. Proportion of different social classes has been kept

representative of the demographic profile of the locality. Figure 2 depicts the gender and class distribution of the beneficiaries.

“Figure 2 near here”

Figure 3 shows the village-wise beneficiary distribution.

“Figure 3 near here”

The beneficiaries were chosen carefully considering the number of beneficiaries covered in other projects, so that a village-wise balance is maintained.

“Figure 4 near here”

Figure 4 shows the educational qualification of beneficiaries, having read upto class V to Class XII.

Conclusion

The scheme of interfacing with NGO for implementation of service to community by institutions have so far yielded encouraging results. Cost of projected benefit appears lucrative. However actual social benefit can only be assessed at a later point of time. The volume and quantity of honey production has reached target marks. Agmark certification is being attempted.

Acknowledgement

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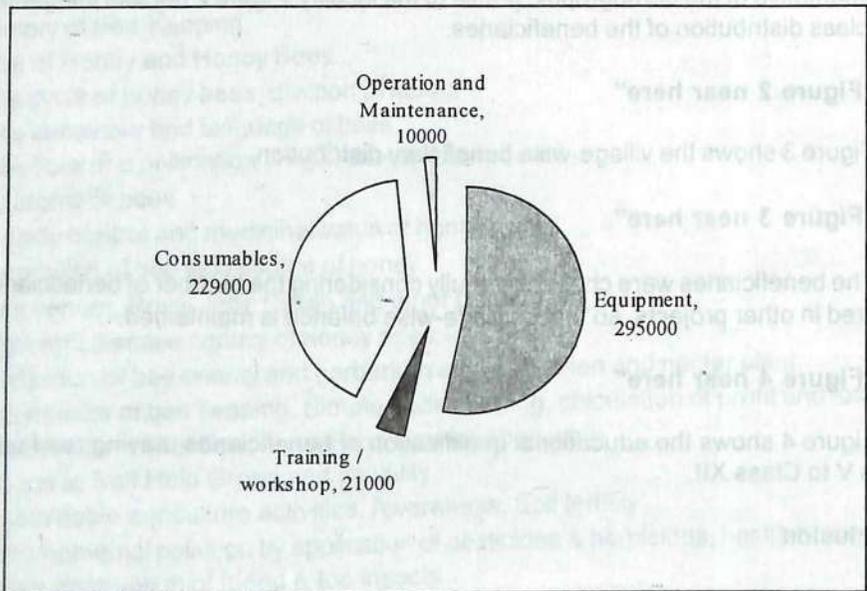


Figure 1 (Funding breakup head wise in Rupees)

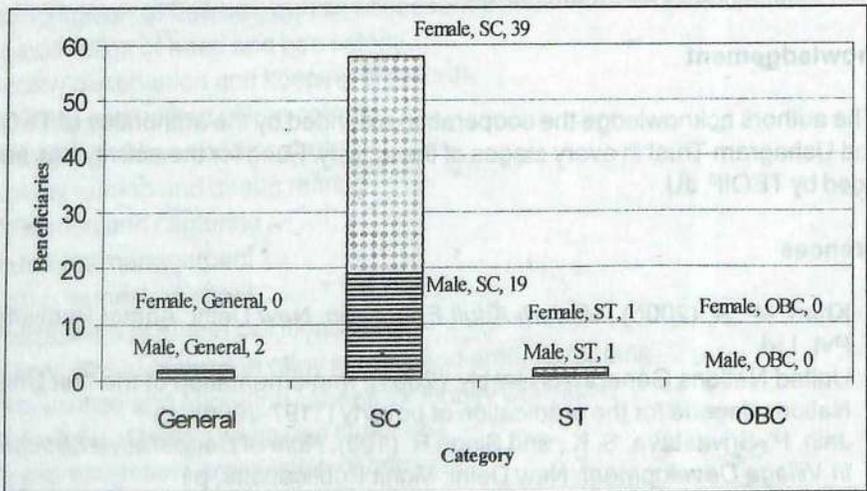


Figure 2 (Male female and social group wise details of beneficiary)

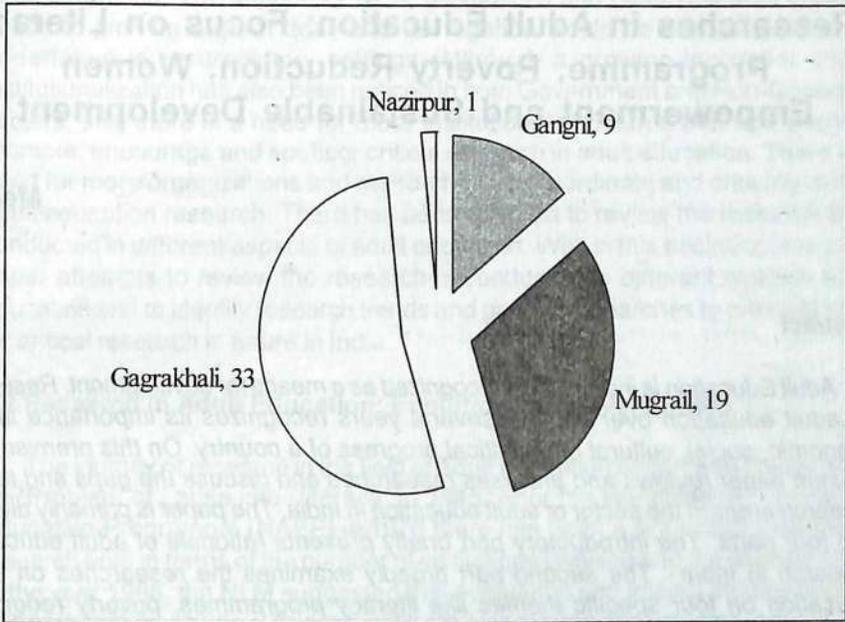


Figure 3 (Village wise details of beneficiary)

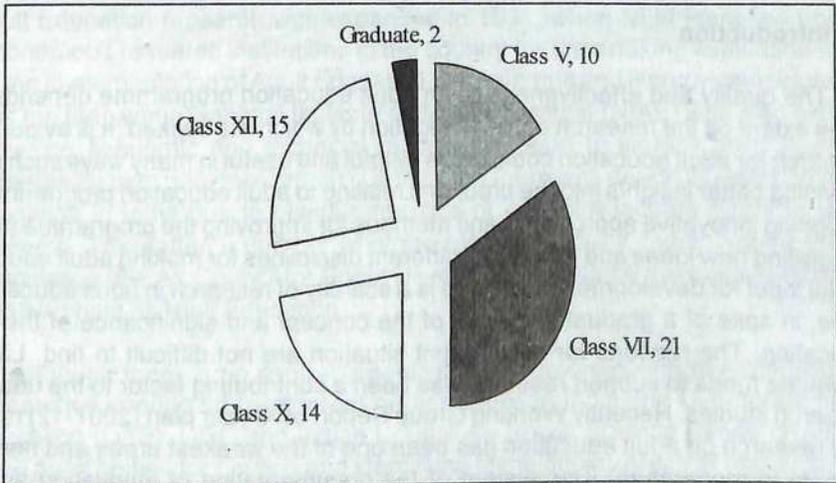


Figure 4 (Educational qualification of beneficiaries)

Researches in Adult Education: Focus on Literacy Programme, Poverty Reduction, Women Empowerment and Sustainable Development

Meenu

Abstract

Adult Education is increasingly recognized as a means for development. Research on adult education over the last several years recognizes its importance in the economic, social, cultural and political progress of a country. On this premise, the present paper reviews and analyses researches and discuss the gaps and future research areas in the sector of adult education in India. The paper is primarily divided into four parts. The introductory part briefly presents rationale of adult education research in India. The second part broadly examines the researches on adult education on four specific themes like literacy programmes, poverty reduction, empowerment of women and sustainable development. The research trends and gaps in adult education are highlighted in the third part of the paper. The concluding part of the paper recommends futuristic research needs in the context of eleventh year plan to facilitate more sustainable adult education programmes in the country.

1.1 Introduction

The quality and effectiveness of an adult education programme depends to a large extent on the research and investigation by which it is backed. It is evident that research for adult education could prove helpful and useful in many ways such as for providing better insights into the problems relating to adult education programme; for designing innovative approaches and methods for improving the programme and for integrating new ideas and insights of different disciplines for making adult education a vital input for development. But there is a scarcity of research in adult education in India, in spite of a gradual enlarging of the concept and significance of the adult education. The reasons for the present situation are not difficult to find. Lack of adequate funds to support research has been a contributing factor to the dearth of research studies. Recently Working Group Report of XI year plan (2007-12) reveals that research on adult education has been one of the weakest areas and needs to pick up in momentum. The system of the documentation of innovation and the dissemination of best practices must become institutionalized. The report articulated the need for convergence with other development programmes and their impact needs

to be examined. The support of NLM, universities and other research institutions needs to pick up a great deal, and this agenda would be accorded priority and undertaken in contradictory settings. Although a growing inclination-towards institutionalization has also been noticed in both Government and Non-Government sectors, still, there is a need for more institutional structures that would sincerely promote, encourage and sponsor critical research in adult education. There is also need for more organizations and researchers to co-ordinate and critically review of adult education research. There has been no effort to review the research studies conducted in different aspects of adult education. With in this backdrop, the present paper attempts to review the researches conducted in different aspects of adult education and to identify research trends and gaps of researches to promote agenda for critical research in future in India.

1.2 Research in Adult Education: Evolution and Development

The journey of research in the field of Adult Education began with Gadgil working on "Problem of Lapse into illiteracy" in 1945. After the launching of National Adult Education Programme (NAEP) in 1978 there has been a significant expression of research both in terms of the number of institutions involved and the aspects studied. In the year 1988, the NLM suggested that evaluation and impact studies should be undertaken through social science institutes, universities and voluntary organizations. The role of universities in research was highlighted by the UGC Review Committee (1987). Since 1988, the Government of India has been following the policy of encouraging voluntary agencies to undertake experimentation, innovation and action research in the field of Adult Education. The policy support to Adult Education research, spelt out during 1980s, accelerated the pace of research during 1990s. The scope of Adult Education research was expanded in 1991, when NLM identified about 22 autonomous research institutions in the country for undertaking evaluation studies on the implementation of Adult Education programmes and literacy campaigns. This was the time when National Institute of Adult Education (NIAE) was also set up for providing academic and technical resource support to literacy programme and undertaking high quality research. Till this time there was dearth of research in adult education in India due to obvious reasons of lack of adequate funds to support research. Thereafter, a number of organizations specially, Indian Adult Education Association (IAEA), Council for Social Development became quite active in research in the domain of Adult Education.

Although there is no central organization for co-ordination of Adult Education researches conducted by different organizations in India, the Directorate of Adult Education (DAE), UGC and Indian Council for Social Science Research serve as three apex bodies for funding and identifying of the priority areas of research. While the DAE has been playing a limited role, a number of agencies, viz. Planning Commission, Department of Social Welfare and Women, National Council of Educational Research and Training, and array of international organizations, namely,

United Nations Educational, Social, and Cultural Organization (UNESCO), United National Development Programme (UNDP), International Labor Organization (ILO) and Commonwealth bodies have also been providing funds for Adult Education research in India. A growing inclination towards institutionalization became visible in both Government and Non-Government sectors. But such efforts are seen to be limited. The recent years are witnessing greater strides in the pace of researches in adult education with more focus on discovering the factors that affect the quality of adult learning, as scientific investigation of all aspects of adult education, the systematic collection of facts for the purpose of deriving sound generalization that can be applied to the solution of problems.

2. Review of Researches in Adult Education

Over the years, the research studies conducted by different government, non-government, research societies and the independent researchers point to the importance of adult education in the lives of people from different perspectives. Within the broader framework of Adult Education, this section mainly focuses on four major themes namely, Importance of Literacy programmes in Adult education, Adult Education and Poverty Reduction, Adult Education for Women Empowerment, and Adult Education for Sustainable Development.

2.1 Importance of Literacy Programmes in Adult Education

Literacy programme as part of Adult Education is based on the needs, interests and problems of the target group, which alone can serve the basic concept of Adult Education. The goal of this whole activity is only to link adult education to the lives, occupation and consciousness of the target group in conformity with their nation, time, period and circumstances. Recognizing the importance of literacy programme in Adult Education, several studies have been conducted in this area. One of the major study by Yagi, Rie (2002) "*Process Analysis of a Total Literacy Campaign in India: A case Study of Udaipur District, Rajasthan*" analyzed TLC into social and historical context and how the application of so-called a "TLC Model" turns out to be a real challenge in Udaipur district of Rajasthan to fill the gap between policy and practice. Hence this study makes an attempt for a significant reorientation of the approach to TLC to contribute some of the possible remedial measures for TLC approach to be a part of national policy of India. Behind this attempt, it is also argued that one needs to be aware of the limitations and constraints within which the campaign is conducted in a certain given context. After all, literacy practices are always embedded in social and cultural contexts and they are not simple neutral artifacts, but are inevitably contested and 'ideological'.

In similar research attempt, Yadav, P (2002) elucidated how the literacy campaigns generate a positive demand for learning as a tool of social change in the paper "*Total Literacy Campaign and Social change: A study of the Six Selected localities in*

Bhopal District." It has been observed that Total Literacy Campaign (TLCs) triggered a number of social outcomes such as increase in enrolment and decline in drop outs among primary school children, women's empowerment, and adoption of small family norms and large scale immunization of children, which eventually became mode for social mobilization.

An analysis was also made on the continuing education programme as a post-requisite part of basic literacy in adult education. The article on "*Community Owned Continuing Education Programme; West Godavari District (AP),*" by A. Mathew, describes how the Continuing Education Programme was conceptualized as people's programme in which the community participation, ownership and management of the CEC and its activities were the central features.

It also describes the facilitative role played by the ZSS as a catalyst and facilitator and its actual implementation as community owned CE programme for a short period of 3 years during 1997-2000. His study in Midnapore *Continuing Education in Midnapore : Experience of a Shared Commitment* exemplified that there is parallel relationship between CE and improvement in quality of life through literacy and CE as an index of literacy and livelihood. His paper also examines how JSS (CE Programme) are constantly exploring new avenues and new economy trades to upgrade skills of the under-privileged and enhance capacity for better condition and quality of life of Neo-literates in evaluation report entitled *Jan Shikshan Sansthan: A Unique Scheme in Vision and Programmes.*

Bahunguna, A.K, (2003) illuminated in the paper *Improving quality of life of the people through literacy programmes* that without literacy, improvement in socio-economic living, the political system, life styles, the process of development, human resource development and ultimately the quality of lives of people – all get adversely affected.

Kazi Rafiqul Alam (2004) stressed that literacy interventions planned for adults and young adults support them in continuous updating of their knowledge and level of awareness through access to accurate information about strategic needs for a better life. This enables them to transfer information into practice and make decision(s) to find a way out of poverty and become self-reliant contributing to improvement in quality of life in the article "*Promoting an integrated Approach to Rural Development in Developing Countries for Poverty Eradication & Sustainable Development Practice of Dhaka Ahsania Mission*"; he also acknowledged in his another article "*Operational Definition of Literacy for Assessment Purposes:*

Literacy to Meet Basic Learning Needs" that the basic learning needs of the people comprise both essential learning tools and the basic learning content required to be able to survive, to develop their full capacities, to live and to work in dignity, to participate fully in development, eventually to improving the quality of their lives.

In a recent study, Agarwal, P.L (2008) on "*Convergence through Literacy: A Replicable Example of Chittorgarh, Rajasthan*" addresses the issue of empowering the unprivileged masses through literacy initiatives with a purpose of bringing them into social mainstream and the role of literacy project in the enrollment of the 15000 youths/women for economic self-sustainability of all 50 Continuing education centers in chittorgarh district

In addition to the studies quoted, several evaluation reports of adult literacy programmes conducted by Government of India pointed out to the importance of Adult Literacy Programmes, which have undoubtedly helped in changing the ambience towards improving standards and lifestyle of adult participants.

2.2 Adult Education and Poverty Reduction

Education is collectively understood as the vital instrument for minimizing poverty among masses. One of the Millennium Development Goals declared by the United Nations in 2000 was to reduce by half the population of people living in extreme poverty, by 2015. Adult education can and should contribute extensively to this development goal. There are several studies on adult education determining the relationship between adult education and poverty reduction in diverse ways.

Bhola, H.S. (2005) in his study on "*Potential of adult and lifelong education for poverty reduction: systemic thinking for systematic change*" revealed that appropriate adult education can be responsive to the needs of the poor and can be immediate in bringing knowledge and skills to poor adult for poverty reduction and sustainable livelihood. The causal relationship between adult literacy and realization of sustainable development has been examined in all developing societies in his paper "*Adult literacy for Sustainable Development in India: Policy Brief with Details for Practice*" (2006).

Another key study conducted by Duke, C (2004) "*Adult Education and Poverty Reduction-A Global Priority*", elucidated about adult education for the reduction of poverty and its effectiveness as a means of improving living standards and quality of life.

In the same year, Onyishi, J.C (2004) "*Eradication of Poverty through Women's Participation in Adult and Non-formal Education: A study of Nsukka in Enugu State of Nigeria*" investigated how poverty can be eradicated through women's participation in adult and non-formal education (ADE/NFE). This paper recognizes that literacy education, vocational education, agriculture and health extension service, and loan schemes, are major components of ADE/NFE that will help to eradicate poverty.

More recent work by Suso, E (2006) also illuminate that there is a connection between literacy and poverty reduction, she analyzed how adult education contribute directly to economic and social development that ultimately leads towards poverty

reduction in the paper "An Analysis of the Place of Literacy in Poverty Reduction Strategy Papers"

On the contrary, other research studies on adult education and poverty reduction illustrated in a distinct way i.e. how poverty can shaped the adult identity and how it gets incorporated into the identity of destitute adults. The study by Brown, B. A (2005) "*the incorporation of poverty into adult identity over time: implication for adult education*" explored the incorporation process of poverty into adult identity and assessed the nature of the learning that occurred. As in some Countries, poverty has become a chronic socio-economic problem, hence this study lends some support to the notion that direct physical consequences of poverty and the stigma attached to being poor impacts on a person's identity. This also explores the incorporation process of poverty into adult identity, and the nature of the learning that occurs during this process. It has shown that the social identity of destitute adult is shaped by the poverty conditions in which they live.

Some other studies by H.S. Bhola on adult education and poverty reduction provides the political- economical framework to understand poverty of any nation within the systems theory perspective, covering systems and structures from the global to local. In year 2004, article on "*Adult education for poverty reduction: Political Economy Analysis in Systems Theory Perspectives*" suggested that Adult educators must become committed activists in behalf of the poor and build an overall system for advocacy and delivery of adult education that is comprehensive and commensurate with the challenges thrown by the present world system. At the same time, appropriate adult education would have to be a necessary component in the effort for poverty reduction. Poverty education needs both adult education and congenial changes in the political and economic systems and structures of inequality in which the poor may be well-established.

Similarly another study by Veen, R.V D & Preece, J. (2005) "*Poverty reduction and adult education: beyond basic education*" also explored the political-economical analysis in adult education with other two dimensions: neo-liberal and social capital strategy for poverty reduction. Consequently this paper understands the whole spectrum by sub-dividing the quest for poverty reduction in three broad strategies. The first strategy examines how expansion of markets reduces poverty by creating employment, often labeled as neo-liberal strategy. The second strategy focuses on the role of civil society, NGOs and particularly the local community in creating social capital through self-organization and mutual help. The third strategy for poverty reduction, often labeled as political-economical strategy, focus on the role of the state in creating and distributing wealth. This study also revealed that basic literacy skills are not in themselves sufficient to make a significant impact on poverty reduction. Therefore the main focus of this study is on forms of adult education beyond literacy Programmes which can contribute to poverty reduction.

Literature on adult education practices to alleviate poverty is mainly confined to documentation of best practices, demonstrating select strengths and weaknesses of the current adult education practices to reduce poverty. There is a need for more in-depth research studies revealing underpinning issues contributing to poverty reduction among adults in different phases of literacy in diverse situations.

2.3 Adult Education for Women Empowerment

Education, particularly through well structured literacy programmes, plays a crucial role in the empowerment of women. This part of the paper discusses research studies enumerating the function of Adult Education as mechanism for bringing empowerment among the women.

Over the past decade, education for women's empowerment has been repeatedly and intensively discussed due to the disappointment over "run of the mill" literacy programmes. Till recently, the typical literacy activity was limited to three R's, a handful of income-raising skills, and certain unsatisfactory "life-quality" components which rarely were relevant to everyday concerns of women and therefore offered little to improve their lives and families. These programmes with extended vision have recently rendered practical utility for women leading them to play a significant role in economic, political and personal spheres. The study *Using Adult Education for Empowerment of Rural Women* by Olivia Tiwaah Frimpong Kwapong in 2005 reveals that such programmes in Adult education aims at improving their situation by enhancing their skills, knowledge, awareness and capabilities to be able to organize themselves, to improve their skills for generating income, to increase their own self-reliance, to assert their independent right to make decisions or choices and to be able to control resources which will assist them in challenging and eliminating their subordination.

Solanki, D, Intodia, S.L & Dashora, P.K (2001) in the study on *Technological empowerment of farm women in Udaipur district* found that adult education provides the opportunity to women and enable them to perform the task more efficiently for enhancement of the agricultural production for their economic growth.

Paintal, M & Sharma, A (2002) *Skill-Based Continuing Education Programme in Chandigarh* highlights that continuing education plays an important role in women's empowerment. The study supports that vocational training in continuing education has been successful in cultivating the general management skills and enhancing income generation among the women and their decision-making abilities by change in the attitudes, behavior for improvement in their quality of life.

The article on *Adult Education and Livelihood: Women as Agents of Change* by Mandakini Pant in 2004 reported that basic literacy is used as tools for building the capacity of grassroots women's collectives to enhance their livelihood through the practice of empowerment.

Another set of studies pointed out to the importance of education among community as an instrument for empowerment of women. Research study by Braimoh D, Lekoko, R and Alade, B.E (2004) on *Empowering Women for Development through community education programme* repose that the current negative gender imbalance experienced primarily by women globally, could be obliterated through some systematically and regionally planned community education programme in all forms and styles. Such empowerment programmes remove some forms of prejudice against women, improve their quality of life and consequently accelerate the process of their positive integration into the mainstream of development structures of their different countries.

Kumar, V.M. (2008) in his article *Adult and lifelong learning opportunities in 11th Five Year Plan* recommends psychological and political dimensions of empowerment within the framework of contemporary development discourse. The former is connected with individuals and groups gaining mastery and control over their own lives and the latter refers to the democratic participation in the life of the community. The linkage between literacy and empowerment has three stages: positive idea of the self, development of more critical understanding of a political or social environment and the move toward collective endeavor for social and political action.

And the most latest work by Paul, S.K (2008) *Women Empowerment through Continuing Education: An Intervention of self help group* explored the role of Self-help groups for enhancement of the quality of the life of rural women and how it encourages them to save and utilize savings to build self-reliance and confidence. Participation of women in SHGs makes a significant impact on their empowerment. In this study, an attempt has been made to discuss the role of SHG for implementing and getting benefit of CE for the empowerment of women. Adult education programme has resulted in a positive change in the attitude, a new confidence among learners to upgrade their skills and adopt it for individual development, and eventually resulting in social action.

It may be concluded that these studies point to the contributory role played by Adult Education in Women's development in different ways such as increase in literacy levels which in turn facilitate in the improvement of general health and nutrition, to enable women to raise their family income, to improve the quality of local skills by providing vocational training and ultimately helping them to become informed citizen about new governmental policies. Another factor relating to women's development is that they are able to know and understand their fundamental rights and duties in the existing social structure.

2.4 Adult Education for Sustainable Development

The discourse of adult literacy for sustainable development is not new, and yet it is not as widely shared today as it should be. All the major policy frameworks on

education during the last decades have affirmed the role of literacy in sustainable development.

Kazi Rafiqul Alam (2004) *Promoting an Integrated Approach to Rural Development in Developing Countries for Poverty Eradication & Sustainable Development Practice of Dhaka Ahsania Mission (DAM)* address the problem of society through field level programme implementation and awareness creation through its IEC (information, education and communication) materials. DAM could understand that while literacy is the essential pre-requisite, retention of literacy is the necessary condition to achieve sustainable development, achievement of gender equality and thus empowerment of the women. DAM's strategy in this regard is to approach the situation through education for both males and females and providing development information, skills training and micro-credit for women. This strategy of DAM is implemented through a programme of Ganoendras (Community learning centres.)

In the same year, Bhalalusea, Eustella, Peter took up a study on *Towards Sustainable Development through REFLECT Methodology in Tanzania: Major Trends and Lessons* in 2004. Drawing lessons from a pilot project (Community Level Basic Education- CLBE) by Action- Aid Tanzania which implemented REFLECT (Regenerated Freirean Literacy through Empowering Community Techniques) in two poor rural communities in Tanzania; the study implemented the same methodology in a systematic manner. The study suggested that this approach has potential in conscientising and empowering poor communities to play active roles on matters concerning their own development. REFLECT approach may play a great role in bringing about sustainable development.

Adult literacy for sustainable development in India: Policy Brief with Details for Practice by H. S. Bhola (2006) investigated causal relationship between adult literacy promotion and realization of sustainable development with contradictory explanation. On the one hand, Adult literacy can be justified and promoted for its own sake, without necessarily connecting it with the utilitarian objective of realizing sustainable development. On the other hand, some level of sustainable development could be realized without systematically promoting literacy among adult men and women. The challenge, of course, is to connect adult literacy with sustainable development, both analytically and scientifically. This will require defining both adult literacy and sustainable development each time in particular social, economic and cultural contexts. This paper reveals sustainable development as an objective, and adult literacy as an instrument, will have to be integrated both at the level of theory and action. In this framework, this paper also disclosed an integrated theory of "adult-literacy-for-sustainable-development" into the processes and structure at the level of policy and planning, and in the world of practice. The point should be made that in the real world of policy making, policy as proclaimed, is not always the policy actually in process. Appropriations and misappropriations of original policy intents occur both in the processes of policy operationalization and policy implementation.

Most recent work by Harbans S. Bholra and Sofia Validivielso Gomez (2008) *Signposts to Literacy for Sustainable development* elucidated the evolutionary concept of Sustainable Development and presents seven milestones in the development of the concept and the project of Sustainable Development by UNESCO. Their review *implementing the grand project of Adult literacy for sustainable development: Essential Agenda and enabling systems* emphasizes on idealized-contextualized system for Sustainable Development. The provision of adult literacy for sustainable development is seemingly an ideal system that can be seen to have certain components directly leading towards sustainable development such as ideology, policy, planning, and programming, mobilization, institution-building and organization development, curriculum development, media and materials training and orientation for capacity building, work-to-work transition or post-literacy, monitoring and evaluation and professional support system.

3. Gaps in Research

We are on the threshold of exciting new developments in adult education in India. New educational institutions are coming into existence and the adult education movement is gaining momentum. Research has its own role to play in this development. Little, if any, important research in adult education has been done in India. In fact, the needed prerequisites, for such research to be undertaken, have not existed. First Social Science research in India, usually, leaves much to be desired both in terms of quantity and quality. Second, Adult education has never been a subject matter of study in education set up in spite of having a group of practitioners devoted to adult education; there have been few people with purely professional interests. Universities and teachers' colleges have shown no research interest in adult education. A survey of dissertations at M.Ed. and Ph. D levels may perhaps not bring more than four dozen investigations which are directly related to adult education. There is hardly an agency, government or voluntary, which can give satisfactory facilities for information, storage and retrieval of adult education research findings. As a result, in whatever little we do, we keep making a fresh beginning every time.

All major research and evaluation studies indicates to the success of the literacy programme in quantitative terms but limited studies examine the impact, and consequences of literacy programmes on Quality of lives of people and even drawing a comparative picture in rural- urban settings. The methodology followed in research studies are confined to normative surveys which are mainly descriptive in nature. The use of experimental method has been quite limited in the studies. Methods of case study and historical research are highly neglected by several researches conducted on this theme. Regarding research tools, much importance has been given to questionnaires, study of records and interview schedule of structure type. Very few researchers have used attitude scale, checklist, observation schedule, personal contact, and group discussion, and field visit of very short duration along with their other research tools. However, none of the research has adopted participant and

non-participant observation, case study and brain storming techniques along with their other tools for data collection.

Quantitative analysis of data usually includes numbers and statistics as compared to the qualitative approach that uses reflection and opinion and anecdotal data which is legitimized by the experience of people. This is a major gap observed in majority of research studies conducted so far research. The process in quantitative research is usually controlled by the outsider/ researcher as compared with a qualitative approach where the design and direction of the process can be influenced by the subjects of the research, as in participatory research; the beneficiary of quantitative research, generally speaking, is usually the researcher, the research institution and the larger body of academic organized knowledge compared to a more public ownership of the knowledge created in qualitative research. To compare these two approaches, several important reflections have been missed out in the research studies quoted in the previous section. A limited number of researches have attempted to analyze the data qualitatively. This calls for the necessity of shaping a realistic picture of an issue drawing information from quantitative and qualitative sources.

The research perspective needs to be expanded further in a broader framework with the reasons of discrepancy of literacy rate across different villages, districts and blocks taking the regional variation and disparities as major interventions. There is a need to acquire proper orientation for critical research on various aspects of adult education in a context. These may include Curriculum material, methods and aids; Learning needs; Gender equity and status of women; and Participatory democracy, grass-root planning and implementation and other significant issues that have not been covered earlier in the arena of research in adult education.

4. Future Research Needs

The preceding research effort so far in the field of adult education has been sporadic and largely unsystematic and uncoordinated. Some universities and research organizations have been conducting research studies but due to lack of structural linkages between universities and the implementing agencies, research projects, by and large, have not been linked to the urgent and practical problems relating to adult education programmes. Moreover, relevant research findings have not always been utilized for improvement of on-going programmes for lack of adequate dissemination of such research efforts. It has been found necessary to have in-built arrangements for applied and co-coordinated research so that the experience of adult education programme is systematically analyzed and that it provides guidelines for future action.

The importance of research in Adult Education has been constantly stressed in various Educational policy documents and discourses in India. With the formulation of Eleventh Five year Plan (2007-2012), the Government of India put forward the

idea of expanding the scope of Adult Education as Lifelong Learning by developing it as Lifelong Education and Awareness Program (LEAP), consequently it emphasis would be laid on expanding the and improving its quality and developing it as a Discipline of Study and field of practice. The XI Plan emphasize that Research on NLM's literacy interventions has been one of the weakest areas and needs to lift up in impetus. The support of NLM, universities and other research institutions needs to pick up a great deal, and this agenda would be accorded priority during Eleventh Plan. The need for institutionalization of National Fellowships in Lifelong Learning was stressed with a view to encourage eminent scholars to pursue their research. Further, in the XI Plan the universities are envisaged to: promote the philosophy of Lifelong Learning as a part of total education programme of the institution; contribute to generation of new knowledge through researches and publications.

There are many significant areas in which research would be useful such as *planning and management* for creating a favorable environment for the adult education programme, *Curriculum and Materials* for assessing learner's needs and designing relevant and need-based material to judge the readability, interest, gradation, etc., *Monitoring and Evaluation* for determining the effectiveness of the adult education programme, *Training* for developing appropriate methodologies for training different levels of functionaries and determining impact of various factors on its effectiveness,

Testing to measure achievement of learners in literacy, functionality and awareness and designing appropriate tools and tests for establishing equivalency between formal and non-formal systems of education, *Follow-up Programme* for assessing reading needs and interest of neo-literates, and determining preferences for post-literacy activities to ensure continuing education effort and on *Motivation* for identify barriers in the participation of SC, ST and women in the programme and factors that would facilitate their participation. Today, the necessity to gear one self with renewed research capacities and skills closely related to real life situations calls for provision of well designed training programmes for the researchers.

Apart from this, there are so many upcoming subject matter of research that has been neglected, such as linkage of literacy with life skills, role of self-help group to imparting literacy, Impact of adult education programme on Universalisation of primary education, to study the potential needs of adult learners to enhance their skills and motivational study of different level of functionaries and learners. Research studies in respect of CE can be focused on to study sustainability of CE, to study functional and up gradation of skills of the neo-literates for their development; to study the strategy and pedagogy necessitated the existing measure of PL-CE, to study collaborative function of ZilaShakshrataSmiti (ZSS) and JanShiksha Sansthan (JSS), on problem faced by Preraks and functionaries and so on. There could be more aspects of literacy, post-literacy and continuing education for which research studies can be undertaken in future.

Conclusion

Today there is greater realization that research in Adult Education needs to be facilitated. A well thought out focused plan should help to fill in research gaps. Under adult education programme as per guidelines of the UGC, it is proposed to establish suitable linkage between the implementing agencies and universities and research organizations for promoting research efforts. Collaborative empirical research can be one of the workable means for taking up longitudinal studies by developing a deeper understanding of the dynamics with a contextual framework. Hence systematic, fact-finding analysis and inquiry which can broaden and deepen understanding of the processes could prove helpful and useful for providing deeper insights into the problems relating to adult education programme, adult learning behaviors with philosophical and theoretical underpinnings; designing innovative approaches and methods in different disciplines for making adult education an essential means for development. Diversity of interest, though important, leads to scarcity of useful research because effort is dissipated in unconnected and isolated research areas. It would be more desirable to have collaboration amongst adult educators, including policy makers, planners and decision makers to set priorities collectively, and to arrange integrated research projects so that concentration is more placed on central rather than peripheral problems in adult education.

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Ethical Perceptions among the Students of Missionary and Non-Missionary Schools of Manipur

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Abstract

This paper deals with the extent of ethical concept among students of Missionary and Non-Missionary Schools. The data was collected from a sample of 600 students selected through random sampling by administering an Opinionnaire. It was found that students of Missionary Schools have higher level of ethical awareness as compared to their counterparts in Non-Missionary Schools. However, students of Grades VI and IX of both types of schools were found to have more or less equal awareness of ethical concept.

Introduction

Today all over the world we have been witnessing violence, conflicts, oppression, suppression and repression, exploitation, violation of human rights, molestation and rape of women, kidnapping and murder of innocent people of ransom, drug addiction and HIV infection, and so forth. In this connection, Manipur, the tiny state of North-East India is no longer an exception at all. In Manipur, two burning issues are: HIV infection and corruption. Upto March 2008, there were 29,147 HIV infected persons, among them 7,513 were women (MACS, 2008) in a population of about 23,89,000 people (Census, 2001). Corruption is eating fastly into the vitals of the social fabric and spreading its monstrous tentacles far and wide in al walks of life – potential, social and economic. Infact, the moral values seem to be turned upside down. All these undesirable phenomena appear to have resulted from loss of moral values. The present study was conducted with a view to understand the level of ethical awareness among the students who are going to be in the future administrators of the state. The results of the study are important to take remedial measures.

Methods

The study aims at ascertaining the level of awareness level of ethical perceptions of students reading in Grades V to X in five Missionary and five Non-Missionary schools located in Imphal East and Imphal West Districts. The numbers of schools selected from Imphal East were : 2 missionary and 4 non-missionary schools and

from Imphal West : 3 Missionary and 1 Non-Missionary school. The data were collected from a sample of 600 students (300 from Missionary and 300 from Non-Missionary schools) by using an Opinionnaire prepared in relation to seven positive and negative traits. The positive traits include – non-violence, sense of duty, respect, purity, forgiveness, truthfulness and cardinal truths, such as wisdom, fortitude/courage, temperance and justice; while the negative traits are – greed, anger, lying, stealing, revenge, betrayal and sin. The Opinionnaire consists of fourteen items of 5-point scale as highly agree, agree, undecided, disagree and highly disagree. A total of 10 students from each grade were selected through random sampling, the details are shown in the table given below:

Table – 1

Type of School	S. No.	Names of Schools	Number of students from each grade						Total
			V	VI	VII	VIII	IX	X	
Missionary	1.	Nirmalabas High School	10	10	10	10	10	10	60
	2.	Don Bosco High School	10	10	10	10	10	10	60
	3.	Bhakti Vedanta Institute Mission	10	10	10	10	10	10	60
	4.	St. George High School	10	10	10	10	10	10	60
	5.	Catholic School	10	10	10	10	10	10	60
Sub-total			50	50	50	50	50	50	300
Non-Missionary	1.	Meitei Mayek High School	10	10	10	10	10	10	60
	2.	Eastern Ideal Girls' High School	10	10	10	10	10	10	60
	3.	Madan Mohan Girls' High School	10	10	10	10	10	10	60
	4.	Tiny Tot's Unique School	10	10	10	10	10	10	60
	5.	Standard Robarth English School	10	10	10	10	10	10	60
Sub-total			50	50	50	50	50	50	300
Total			100	100	100	100	100	100	600

N: Number of cases; SE_D: Standard Error; ***stands for significance at 0.01 level

Appropriate statistical treatment was given to the data for calculation of test scores. School-wise and grade-wise analysis is made and then the conclusion for the whole school is drawn.

Hypothesis

"There is no significant relationship between the type of schools and ethical concept".

Keywords

Awareness, Concept, Ethic, Missionary Schools, Non-Missionary Schools, Cardinal Traits.

Results and Discussion

The significance of difference in the mean scores of ethical awareness between students of Missionary and Non-Missionary Schools are shown in the following tables (2-8):

Table – 2

Comparison of Mean (M), Standard Deviation (S.D.) and 't'-ratio of Grade-V Students of Missionary and Non-Missionary Schools towards Ethical Concept

Type of School	N	M	S.D.	SE _D	't'-ratio	Level of Significance
Missionary	50	64.02	7.79	1.96	4.112	0.01(****)
Non-Missionary	50	55.96	11.49			

N: Number of cases; SE_D: Standard Error; ****stands for significance at 0.01 level

The data show that the scores of ethical awareness of Grade-V students of Missionary and Non-Missionary Schools are found to have the mean scores of 64.02 and 55.96 with S.Ds of 7.79 and 11.49 respectively. The 't'-ratio between the mean scores of the two groups comes out to be 4.112, which is significant at 0.01 levels. It can be stated that the Grade-V students of Missionary Schools have better understanding regarding ethical concept than the Grade-V students of Non-Missionary Schools.

Table-3

Comparison of Mean (M), Standard Deviation (S.D.) and 't'-ratio of Grade-VI students of Missionary and Non-Missionary Schools towards Ethical Concept

Type of School	N	M	S.D.	SE _D	't'-ratio	Level of Significance
Missionary	50	64.02	9.13	1.87	0.4064	NS
Non-Missionary	50	64.78	9.52			

N: Number of cases; SE_D: Standard Error; NS: Not Significant

The scores of ethical awareness for Grade-VI students of Missionary and Non-Missionary Schools are found to have the mean scores of 64.02 and 64.78 with S.Ds of 9.13 and 9.52 respectively. The 't'-ratio between the mean scores of the two groups is worked out to 0.4064, which is not significant at 0.05 levels. It reveals that

there is no significant difference in the awareness towards ethical concept among the Grade-VI students of Missionary Schools and Non-Missionary Schools.

Table-4
Comparison of Mean (M), Standard Deviation (S.D.) and 't'-ratio of Grade-VII students of Missionary and Non-Missionary Schools towards Ethical Concept

Type of School	N	M	S.D.	SE _D	't'-ratio	Level of Significance
Missionary	50	65.64	7.28	1.45	2.027	0.05(***)
Non-Missionary	50	62.7	7.23			

N: Number of cases; SE_D: Standard Error; ***stands for significance at 0.05 level

It is observed from the above table that the scores of ethical awareness for Grade-VII students of Missionary and Non-Missionary Schools are found to have the mean scores of 65.64 and 62.7 with S.Ds of 7.28 and 7.23 respectively. The 't'-ratio between the mean scores of the two groups is estimated at 2.027, which is significant at 0.05 levels. It means that there is significant difference in awareness towards ethical concept among Grade-VII students of Missionary Schools and Non-Missionary Schools.

Table-5
Comparison of Mean (M), Standard Deviation (S.D.) and 't'-ratio of Grade-VIII students of Missionary and Non-Missionary Schools towards Ethical Concept

Type of School	N	M	S.D.	SE _D	't'-ratio	Level of Significance
Missionary	50	65.96	6.44	1.50	3.2	0.01(***)
Non-Missionary	50	61.16	8.51			

N: Number of cases; SE_D: Standard Error; ***stands for significance at 0.01 level

The results shows that the scores of ethical awareness for Grade-VIII students of Missionary and Non-Missionary Schools are found to have the mean scores of 65.96 and 61.16 with S.Ds of 6.44 and 8.51 respectively. The 't'-ratio between the mean scores of the two groups is calculated at 3.2, which is significant at 0.01 levels. It means that there is significant difference in awareness towards ethical concept among Grade-VIII students of Missionary Schools and Non-Missionary Schools.

It is observed from the above table that the scores of ethical awareness for Grade-IX students of Missionary and Non-Missionary Schools are found to have the mean scores of 63.8 and 62.24 with S.Ds of 8.88 and 9.31 respectively. The 't'-ratio between the mean scores of the two groups comes out to be 0.8571, which is not

significant at 0.05 levels. It means that there is no significant difference in awareness towards ethical concept among Grade-IX students of Missionary Schools and Non-Missionary Schools.

Table-7
Comparison of Mean (M), Standard Deviation (S.D.) and 't'-ratio of Grade-X students of Missionary and Non-Missionary Schools towards Ethical Concept

Type of School	N	M	S.D.	SE _D	't'-ratio	Level of Significance
Missionary	50	63.8	8.88	1.82	0.8571	NS
Non-Missionary	50	62.24	9.31			

N: Number of cases; SE_D: Standard Error; NS: Not Significant

The table reveals that the scores of ethical awareness of Grade-X students of Missionary and Non-Missionary Schools are found to have the mean scores of 64.7 and 60.8 with S.D.s of 7.37 and 8.30 respectively. The 't'-ratio between the mean scores of the two groups is found to be 2.489, which is significant at 0.01 levels. It means that there is significant difference in awareness towards ethical concept among Grade-X students of Missionary Schools and Non-Missionary Schools.

Table-8
Comparison of Mean (M), Standard Deviation (S.D.) and 't'-ratio of students of Missionary and Non-Missionary Schools towards Ethical Concept

Type of School	N	M	S.D.	SE _D	't'-ratio	Level of Significance
Missionary	300	64.69	7.92	0.71	4.816	0.01(***)
Non-Missionary	300	61.27	9.54			

It is observed from the Table-8 that the scores of ethical awareness for students of Missionary and Non-Missionary Schools are found to have the mean scores of 64.69 and 61.27 with S.D.s of 7.92 and 9.54 respectively. The 't'-ratio between the mean scores of the two groups is estimated at 4.816, which is significant at 0.01 levels. It means that there is significant difference in awareness towards ethical concept among the students of Missionary Schools and Non-Missionary Schools. In other words, students of Missionary Schools have higher ethical awareness scores than the students of Non-Missionary Schools. From the above analysis, it can be stated that the students of Missionary schools have a better understanding regarding ethical concept than the students of Non-Missionary Schools. Thus, the hypothesis that there is no significant relationship between the type of schools and ethical concept is rejected.

Conclusion

It can be concluded from the above analysis that the students of Missionary Schools certainly have a higher level of ethical awareness in comparison to their counterparts in Non-Missionary Schools. However, the students of Grades VI and IX of both Missionary and Non-Missionary Schools are found to have more or less equal awareness of ethical concept.

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Book Review

Vivek Nagpal

N.K.Chadha, Ed., *Readings in Life Long Learning: Department of Adult, Continuing Education and Extension, University of Delhi (2009), pp235. Price not indicated.*

The book is published by the Department of Adult, Continuing Education and Extension of the University of Delhi, with financial support from the University under the scheme to strengthen R&D Research program. The Foreword comes from the Vice Chancellor, Professor Deepak Pental.

Prof. Chadha and the team of authors have rendered valuable service to the growing population of the elderly and to the society by making available for wider circulation the conclusions arrived at by them through diligent research on topics of other general interest and utility. The fact is noted by the editor in the Preface of the book, which says, "*The attempt here is to add different facets of our environment for the reader, so that it becomes a part of the reader's life long learning.*" The topics chosen other than those relating to life long Learning are undoubtedly of immense interest to modern readers and their publication should be welcomed. While first four chapters deal with the concept, philosophy etc of Life Long Learning, chapter V links gerontology with Life Long Learning. Chapters VI, VII and IX are write ups relating to Gerontology and the study of geriatrics. Chapters VIII & X belong to entirely different disciplines – Tourism and Microfinance.

Printed on art paper with an attractive get up and edited by an authority on the issues involved, the work is expected to be welcome by quite a large number of students of the Adult Continuing Education and Extension Departments of various universities as well as general readers especially those interested in gerontology and the well being of senior citizens. The book contains a wealth of data on various issues involved.

Especially commendable aspects of the book are (i) An exhaustive list of references at the end of each chapter; (ii) Wide ranging contents drawn from works of various disciplines and often presented in a simple easily understandable manner in the context; (iii) Discussion of various concepts as understood on the international level but especially as they would be applicable to the Indian situation and context and therefore directly relevant to Indian readers; (iv) Discussion on previous literature on the topics is generally quite adequate.

Some of the salient features of the chapters are given below:

The chapters in the present book by various authors generally begin, like IGNOU lesson books/SLM Modules, with the learning objectives of the chapters. Such introduction is useful for the serious readers who can easily look for precise answers to specific questions of interest to them and can thus make most of their labours. Unfortunately however, in some cases, the chapters fail to fulfil the promise held out to the reader and the points in the opening paragraph are not sequentially followed.

In Chapter 1 ***Non Formal Education- Responsibilities of the State*** the author Dr Dinesh Adlakha stresses the importance of political will in planning for development where the formal system of education in a state fails to ensure proper development it has to be supplemented by Non Formal Education.

In chapter II '***Comparative Adult and Life Long Education –An Emerging Approach***' Dr Rajesh explains the Concept and Philosophy, Scope and Significance of Comparative Adult Education and the Concept of Life Long Learning as conceptualized under the XI Plan.

In chapter III '***Life Long Learning –Meaning Concept and Perspective***' Dr V.K.Dixit in some detail explains Life Long Learning, looks upon it as a reaction against the traditional system of formal schooling. The needs of private, social, political, cultural and working life of human beings necessitate Life Long Learning.

In Chapter IV '***Life Long Learning :Changing Perspectives***' the author Dr Harpreet Bhatia traces the historical chain of events from Yeaxlee's account of Life Long Learning in his book Life Long Education (1929) which explores many thoughts of the 1919 Adult Education Committee of the British Ministry of Reconstruction. UNESCO accepted Life Long Learning as a crucial idea in 1970.

Chapter V '***Role of Life Long Learning in Reducing Age Related Brain Functions Decline***' is one of the most remarkable comprehensive and explicit treatment of the subject. The author, Dr Stuti Sehgal most faithfully follows the roadmap laid down by her in the opening paragraph. Learning objectives, while in some other chapters by other authors the opening paragraph is treated by the author as a mere formality. In this chapter each question raised is neatly answered in order of sequence in most appropriate language understood even by the lay reader even though the technical terms are also given in brackets for the geeks.

Such simplicity coupled with precision can flow only from an excellent and thorough understanding of the subject on the part of the author. The lay reader feels enlightened at the every step as the writer lets him have a glimpse of the ageing brain at various stages. It is hardly familiar subject for most readers. The reader is thrilled at stages when, for example, he is told "Your brain has actually been going

downhill since your early 30's". Our brains, we are told 'naturally rusting on the inside'. The facts and surprising statistics according to new discoveries are given by way of examples.

The author answers the questions ;(i) Can learning of another language make for a better brain? (ii)Is it possible that you might over stimulate or over enrich the brain? (iii)Can we really slow down memory ageing? Lastly the writer tells us what is Life Long Learning? She shatters myths about the elderly not being interested in education and an old dog being unable to learn new tricks. There are valuable psychological insights at various places that leave a powerful impact on the reader.

It is ironical that obviously through an oversight even the particulars of the author are missing from the list of contributors on page 2.

Apart from Dr Stuti Sehgal's outstanding write up on the Role of Life Long Learning in Reducing Age related Brain Decline already dealt with in the discussion of Chapter V of Part I of the book. Three other articles all in Part II of the book are also of much interest to the elderly population and to those who advocate proper planning and effective action to relieve the suffering of the growing number of the elderly.

Prof. Chadha in Chapter VI '**Mental Health Status and Social Support System of The Elderly**' cites plethora of evidence provided by research over the last 2 decades from different perspectives about the multifarious ailments and problems of the aged, highlighting the need for social support to relieve their suffering. It appears that nothing that touches the life of the elderly is left out of the ambit of empirical research. Diligent work has been done in collecting and processing the data and drawing conclusions. An impressive number of tables at the end of the chapter state conclusions arrived at, of monumental researches on seven different variables as indicators of functional status of the elderly showing comparisons between the young –old and the old-old among the elderly living in Old Age Homes and those living with families and similarly between the 'Old'and 'Old old' . There are Gender comparisons, comparisons of marital status groups between the married and the widowed and what not.

Prof Chadha has written two other chapters (chapters VII and IX) in part II of the book, in collaboration with Dr Harpreet Bhatia. Chapter VII '**Physical Performance and Daily Activities of Elderly in an Urban Setting: A Study**' is a study of the daily activities of 1000 elderly people from the capital territory of Delhi. The results of the study indicated that Physical degeneration experienced in old age starts during middle age. Differences between males and females increase with age. The conclusion was that the reasons for the above difference need to be discovered for taking steps and to reverse the process. That would lead to more productive and less restrictive old age for women. Steps recommended were (i)Education for women (ii)Awareness of the ageing process and physiological implications (iii)Information about preventive

medicines and health care system (iv) To help the elderly to see the positive side of nuclear families .

In chapter VIII '*Tourism and Globalization – Developmental Perspective*' the authors Dr Rekha Dayal and Dr Abha Mathur present a study of Tourism as an important component of development. The essay is divided into two parts. The first part deals with an explanation of development and globalization and their ramifications. The positive and negative aspects of globalization are comprehensively and systematically treated. The second part examines tourism as one of the major social and economic phenomena of modern times. The authors study also the negative outcomes of aggressive tourism developments – its impact upon environmental degradation, decreased access to resources for local population, pollutant emission by the growing transport, unprecedented rise in crime rate etc. The authors make recommendations about planning major issues related to tourism so that the effect on national, regional and local developments is kept in view.

Chapter IX '*Networking and Co-ordination Between Criminal Justice Functionaries and NGO's in Welfare of Elderly People*' written by Prof. N.K. Chadha in collaboration with Dr Harpreet Bhatia takes up a topic of much interest to the elderly who are vulnerable to all kinds of fraud and exploitation by relatives & others and often lead miserable lonely lives neglected by kith and kin whom they served in younger years. The authors describe the various ways in which the elderly in the evening of their lives suffer insults and ill treatment from various quarters. States and NGOs have sought to remedy the sad state of affairs. There is need to expand activities. Steps need to be taken to ensure that the vulnerable elderly are not exploited and cheated. An easy elder friendly system needs to be evolved.

Chapter X '*Micro Financing: Empowering the Community*' is a commendable study of an important current issue of the world by Dr Shalini Pawar. Ever since its first experiment in Bangladesh Micro finance has achieved a significant success. Several successful attempts were made in other countries and various models came into existence all over the world. Grameen model is the best known of these. Notable success was achieved when with the support of NGOs.

Small Self Help Groups (SHGs) started mobilizing savings of their members and lending these resources among the members on micro scale. Success stories of the experiments from Bangladesh, Indonesia, and Phillipines etc gave boost to the concept in India. The author has dealt with the institutional structure of Micro Institutional Finance and their problems. Upscaling of Micro Institutional Finance has been recommended.

A useful addition to the contents of the book could be a separate chapter on the role of the Departments of Adult , Continuing Education and Extension in the Universities in promoting life long learning . The chapter could include suggestions

for professional development of teachers in the University. The book being a product of a University Department the proposed addition would have been of special relevance and direct utility.

With much tremendous amount of research work to be done, it would be excusable if the exaggerated importance of English grammar and sentence structure is sacrificed a little. At some places in the book petty errors and misprints have crept the readers.

On the very first page of text (page 3 after The Title Cover) The word 'Foreword' printed in bold letters and incorrectly spelt as * 'Forward' stares in the face of the reader. The poor present perfect tense of English grammar is a casualty in some contexts as it usually is with Indian writers of English (e.g. Para 1 on page 22 where it muddles the meaning)

Some references in languages other than English (e.g. French references at Pages 64, 84, 85) can not be comprehended by all easily and thus are of little relevance.

The reference at page 143 of an article sent for publication in 2006 seems to be quite vague and odd. Repetition of a reference (at S.No's 19 and 20) can be noticed at the top of the page 63.

Quite strangely, a uniform pattern for making the headings bold /underlined etc. has not been followed which seems peculiar at times (e.g. at page 145) The figure of a puzzle at page 93 lacks clarity. Filling up of the puzzle legibly would have made it self explanatory.

In some of the chapters data is old and source for the same is missing. For example at page 167 *in spite of 8 Five year plans* putting it at the time of XI plan places it out of context –clearly showing that the contents have been reproduced after so many years of its first publication .At page 217, it seems desirable for the readers to have the source and year for the estimation/basis of putting forward *250 - 300 NGO's in the field of micro finance and 10 million active borrowers in India*

It is suggested that with such books as the present one, where copies are likely to be exported and reach the hands of foreign scholars, it would be a good idea to have the manuscript thoroughly edited and proof reading done by experts in the field before the printing is undertaken.

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Indian Journal of Adult Education, first published as a monthly in 1939, is now brought out as a quarterly by the Indian Adult Education Association. The journal has special interest in the theory and practice of Non-formal Education with special reference to the relationship between Adult Education, Development and current experiments in the field. Contributions on a wide range of themes within this broad framework are welcome.

The average length of a manuscript should normally be between 1500 and 2500 words; in exceptional cases, longer articles can also be accepted. Mimeographed, zexored or carbon copies of manuscripts will not be accepted. Manuscript should be typed in double space, on one side, with a 2" margin on A4 size paper. Footnotes and references should come at the end and not on every page. Authors are requested to submit one soft copy along with the CD (MS Word). Articles can be sent by E-mail at iaea_india@yahoo.com, iaea@vsnl.com

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This issue of the Journal contains six articles. The first article titled "Literacy" is written by Prof. H.S. Bhola. As already indicated this was first published in the Encyclopedia of Library and Information Sciences and is reprinted here with the permission of the original publishers. This article is a masterpiece and deals in detail about literacy in different manifestations. Prof. Bhola's vast experience and his academic contribution in the field of literacy and adult education is well known to the adult educators all over the world.

There are two articles on tribal literacy - one on challenges written by Shri Raju Narayana Swamy and another on first generation learners of tribal families by Dr. Sujit Kumar Paul and Shri Bhaswar Nandy. These articles show an insight into the tribal education both in Kerala and West Bengal.

Extension education is an established field but Dr. M. Chadraseshwaran Nair dealt this subject in a different way by integrating the extension education with social development. Emerging concepts on this have been clearly brought out in a narrative way. Dr. Nair's vast experience in the field of extension education has contributed a lot in this academic exercise.

Dr. Manjeet Paintal has long experience in the field of adult education and adult education administration as Director of Regional Resource Centre at Panjab University. She is also a widely traveled woman and in all her travels abroad, she could observe and study the adult education programmes in other countries. In her article she has captured well the adult education programmes in China, Indonesia and Thailand and compared the same with Indian programmes.

Vocational education is an important area in the developing society. Shri B. Sanjay has dealt this aspect in an interesting way in his article including outsourcing opportunities in the emerging market economy.

Dr. V. Mohankumar
Guest Editor

Literacy

H. S. Bhola

Abstract

At its most basic level literacy simply is the ability to read and write in the mother tongue. However, in practice, literacy is riddled with global ideologies and national politics, as it assumes an important place on the global agendas of poverty eradication and sustainable human development. The author discusses the multiple varieties of literacy within the context of varying social, cultural, and political environments that determine the dissemination and uses of reading and writing. After presenting definitions of various kinds of literacies, the author discusses the history of writing, the complex relationship between speech and writing, and the democratization of literacy after the invention of printing. Other topics include theoretical approaches to literacy from the perspective of different disciplines; world literacy and illiteracy; the digital divide; world book production; and the role of libraries.

INTRODUCTION AND DEFINITIONS

Literacy has a history going back to more than 5000 years, and as a concept has been continuously evolving. In practice, literacy is riddled with global ideologies and national politics, as it assumes an important place on the global agendas of poverty eradication and sustainable human development. Humanity, it is now claimed, is destined to be literate, yet the fulfillment of the goal of literacy for all humanity remains elusive.^[1-3]

What is Literacy?

Literacy simply is the ability to read and write in the mother tongue. "A person is literate who can with understanding both read and write a short simple statement on his [or her] everyday life. . . . A person is functionally literate who can engage in all those activities in which literacy is required for effective functioning in his [or her]

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group and community and also for enabling him [or her] to continue to use reading, writing and calculation for his [or her] own and the community's development."^[4]

Multiplicity of Literacies

A closer look at the above definitional statement will show that the concept of literacy is compounded and confounded by

- A set of relativities relating to standpoints of epistemology, ideology, class, and gender.
- The syntax and semantics of the language of literacy — typically the mother tongue.
- The level of reading and writing skills needed in the context of the social complexities of everyday life of a person engaged in the acquisition of literacy.
- The variety of roles and functions that a person may be expected to assume in life and work.
- The meaning of development in the context of particular communities.

Practitioners and researchers, to encompass the complexities and relativities of literacy, now talk of "Literacies," and continue to coin terms to project the characteristics of

- Clientele (children, adults, women, farmers, workers, migrants and immigrant, street people, ex-convicts, abused women, patients in hospitals, etc.).
- Functional objectives (literacy for literacy sake, for reading scriptures, preparing for livelihood, mother tongue literacy, literacy in a second language, official language literacy, multilanguage literacy, literacy for integration in host culture, for helping children in homework, etc.).
- Contexts (in school, out of school, in family homes, workplaces, churches, and prisons).
- Methodological and ideological stances of providers, such as, empowerment, radicalization, liberation, emancipation, dominant versus autonomous literacy, critical literacy, and literacy for conscientization as the pedagogy of the oppressed.

Terms such as cultural literacy, scientific literacy, economic literacy, cosmopolitan literacy, environmental literacy, media literacy, and digital literacy—and now emotional literacy—continue to be invented and used to indicate more than rudimentary knowledge, in a particular knowledge domain, on the part of someone.^[5-7] Cultural theorists use the word literacy in discourses of both texts and cultures.^[8]

Descriptors such as Scribal Literacy and Aliteracy have also been used. Scribal literacy being the type and level of literacy handled by the new scribes of our modern

world^[9]; and Aliteracy, describes a condition wherein a person is literate, but does not use the literacy skills acquired.^[10]

Some of the Literacies referred to above need further elaboration.

Adult Literacy

Children who learn to read at school, of course, acquire literacy; and adults who acquire literacy in out-of-school settings do learn to read. But by convention, it had become customary to refer to literacy learned in schools as "Reading"; and learning to read by adults out of school as "Literacy." This convention served a useful purpose and needs to be maintained. Indeed, the distinction between school literacy and adult literacy is highly significant, considering that the two are indeed completely different phenomena in regard to their cultural, political, and economic dimensions and consequences. Children learning to read and write in schools acquire their literacy skills using words of their immediate interests of fun and games. Literacy for children is the enabler of schooling itself and is a general preparation for a life they will live, years away in the future. However, adult literacy, by definition, deals with adults who are already in the economy, in politics, and in the continuous process of culturemaking. The words they read are about their daily lives as they deal with the struggle of survival for themselves and their families. The literacy skills they learn today can be put to work during the same day or the next day, for praxis—to transform realities that surround them and too often oppress them.^[11]

Functional Literacy

Literacy is, by nature, functional in a general way. At a UNESCO Conference in 1965, with prodding from developed nations of the West, "functional literacy" was to go beyond "generalized functionality" and to emphasize "economic functionality"—which was to be "an essential element in overall development. . . closely linked to economic and social priorities and to present and future manpower needs. . . which implies more than the rudimentary knowledge of reading and writing that is often inadequate and sometimes chimerical. Literacy instruction must enable illiterates, left behind by the course of events and producing too little, to become socially and economically integrated in a new world order where scientific and technological progress calls for ever more knowledge and specialization."^[12] Functional literacy, so delivered was referred to as the intensive approach to literacy because of its focus on the professionalization of labor—and, of course, the exclusion of the interests of the illiterate masses.^[13]

Workplace Literacy

In one sense, workplace literacy is as old as industrialization. By the 1980s, workplace literacy had become part of the concerns of most factories in developed

countries. At first, it was viewed as literacy needed for teaching and learning functional skills, and for reading instructions and handling paperwork which had come to be the lifeblood of quality work in the modern knowledge economy. It was also considered important by trade unions to enable workers to organize, to negotiate contract, and to protect their common interests at work. Professionalization of the worker and work is now joined with a "resocialization" for the worker. Thus, workplace literacy today has come to be seen as a social practice that takes place within relations of power, actualized at the same time in spaces, local and global.^[14]

Literacy for Livelihood

Literacy for livelihood resonates to the income generating needs of illiterate and semiliterate adult men and women caught in poverty, in rural areas and urban slums, as distinguished from the workplace literacy that carries the scent of the factory floor. Its clients are the young people seeking and searching work for income generation but "unequipped to grasp opportunities for more productive livelihoods in wage or family employment, healthier family lives, and more active participation as citizens. . . in societies where three-quarters and more of the labor force are in family and self-employment (subsistence and informal sectors)."^[15,16]

Women's Literacy

In reporting statistics on literacy/illiteracy, development specialists have been bringing attention to the sad fact that many more women than men were illiterate. Even now for every one illiterate male adult, two female adults are illiterate. There is another irony. Whenever literacy classes for women are held, the worldviews and values as embedded in the curriculum and texts of literacy primers and follow-up readers have reinforced the existing subservient roles and craft economies that women are caught in today. The World Conference of Women held in Mexico City in 1975 to celebrate The International Women's Year Day had demanded action in their behalf. Since then, development policies of nations have indeed been emphasizing women's role in development, asserting that the path to development was through women's development; and have advocated that literacy work done for women should offer curricula that emancipate women as it reinvents their social identity and valorizes their economic functions.^[17]

Family Literacy

While some forms of family literacy—literacy offered in a family setting—seems to have been un-self-consciously implemented, at other times, in other places, the descriptor "family literacy" seems to have been coined in the United States sometime in the 1980s. The mission statement of The Barbara Bush Foundation for Family Literacy catches the spirit of one influential stream of the movement of Family Literacy in America, thus: "to establish literacy as a value in every family in America by

helping parents everywhere understand that the home is the child's first school, the parent is the child's first teacher, and reading is the child's first subject; and to break the intergenerational cycle of illiteracy by supporting the development of literacy programs that build families of readers."^[18] The realities of mutual interconnections among and between family, school, and workplace have inevitably expanded the scope of family literacy to include workforce training, the assimilation of new immigrants, women's empowerment, and school restructuring.

Mother Tongue Literacy

The Summer Institute of Linguistics is most famously associated with what has come to be called Mother Tongue Literacy. Christian missionaries working abroad had discovered long ago that to do effective missionary work, they had to translate the Bible in the languages of the peoples whose souls they sought to save. The Wycliffe Bible Translators was to undertake this challenge. A greater challenge lay in the fact that too many of the languages of the peoples that the missionaries were working with had never been committed to writing. Committing unwritten mother tongue languages to writing, and then teaching those who spoke that language now, to become literate in their Mother Tongue, was the prior challenge, to sitting down to translate the Bible in the language of the community. The Summer Institute of Linguistics (SIL) made that their mission. Since the mid-1930s, when the SIL began its work, it has carried out linguistic investigations (often accompanied with literacy training and production of materials) in over 1800 languages, spoken by over 1.2 billion people in more than 70 countries. "Literacy and education in SIL distinctively focuses on developing programs in lesser-known and endangered languages and emphasizes using the mother tongue as the gateway to basic literacy. SIL's vision for language programs is to see literacy become a sustainable community value with ownership of literacy goals and activities in the hands of the people. . . . Certain contexts may require developing multilingual programs to promote literacy in the first language and also provide access to language of wider communication. Other contexts require a transition from national language literacy to local language literacy" (<http://www.sil.org/>). While SIL's ideology of mother tongue literacy tied to salvation is not universally accepted, their contributions to linguistics relating to phonetics, orthographies, and grammar are highly regarded.^[19]

Literacy for Liberation

Literacy for Conscientization, that is, for political awareness, for empowerment, and for liberation, was born in the moment of the publication of the *Pedagogy of the Oppressed* by Paulo Freire in 1970.^[20] The man and the moment had come together at the right time and Freire's approach to doing literacy work held its sway for at least two decades. Freire's method was a combination of a methodology and ideology. The methodology was an adoption and adaptation of the sentence method which had come to be popular in teaching of languages in both school and out-of-school

settings. But the other component of the approach was a bold and powerful ideological stance. Instead of talking about "Mother is cooking and Father is smoking," Literacy learners in Freire's cultural circles dealt with sentences like "Why are we Hungry?"

Autonomous versus Ideological Literacy

A distinction has been made between autonomous literacy—that which comes from the outside and above, and is declared, by nature, to be dominant—and ideological literacy—that which is constructed within the community and is of significance to existing social practices and social institutions on the ground.^[21] As a theoretical statement in the abstract, it is not possible to disagree with the above statement. But if overstated and overrated, it can mean that leadership and institutions at provincial and national levels of the state have no role in eradication of illiteracy from societies. In an imperfect world, not perfect but "satisficing" strategies have to be followed, in a dialectic between the global and the local: engaging deliberately in the invention of usable collective definitions of literacy as appropriate, in particular appropriately bounded contexts and set of conditions. Because of the relativities of language, social context, text, mixes of reading, writing, and numerical skills, and levels of proficiency expected in each of the 3-Rs, it is necessary for practitioners to develop context-specific "collective" definitions of literacy for implementation within the specificities of their programs.

Happily, as constructivists would assure us, each learner's literacy will inevitably be a uniquely individual construction. Learners acquire their literacy skills in historical, cultural, and class contexts that are uniquely experienced, using individualized motivations, reading different languages and written texts, and later making different material and spiritual uses of their literacy skills. Again, literacy has different meanings for members of different groups and correspondingly different acquisition modes, functions, and uses.^[22]

The Essence of All Literacies

In the context developments in the theory of symbolic transformations, and with electronic technologies providing us with computer screens in place of simple surfaces, and the development of multiple digital codes to distribute "writing" across locations all over the globe, a semiotic and technology-sensitive definition of literacy has been offered as follows: Literacy is the ability of a person to code and decode, smoothly and effortlessly and with understanding, a living and growing system of symbolic transformations of reality, including words, numbers, notations, schemata, diagrammatic representations and other marks, inscribed on "paper", or other surfaces (cloth, celluloid, or the screen of a TV set, or a computer terminal) all of which have become part of the visual language of a people, and thus need to be collectively and democratically shared by both the specialist and the non-specialist — such ability having become part of the current social, economic, political and cultural system of demands of a society.^[23]

BEFORE ALL LITERACIES THERE WAS SPEECH

Oral Traditions and Cultures

Before generalized literacy—and all the literacies that we have talked about above—there was speech. Glottogony (study of the origins of language) is not an exact science, but it may have been some 100,000 years ago that the particular stage of biological evolution of the *Homo sapiens*, compelled them to use some proto-linguistic or nonlinguistic modes of communication—premised presumably on their new-found capacity to have perceptions of their surrounding reality, parcel it, and give those various parts names, using particular sounds and strings of sounds they had learned to make. The true nature of this capacity to name was actually the ability to make symbolic transformation of reality into spoken language, which looking back over the millennia, can be called the First culmination of our humanity. The ability to use a shared set of sound symbols created particular language communities and then oral cultures.

No language, in comparison with others, was "primitive," because every one of them had the needed grammar and syntax. However, different linguistic communities depending upon their existential experiences and accidents of history developed both their languages per se, and the content for their particular emerging culture. Language development is, of course, directly connected with development of vocabulary which stands for things, happenings, processes, images, ideas which in turn depend on the historical contexts, and material conditions of a particular linguistic community. Understandably, all languages did not develop the same richness of vocabulary, and same richness and nuances to describe things, experiences, and associated thoughts. Thus, while many languages remained merely "satisficing" instruments of everyday communication within communities, a few of them did far better than the others. Languages such as Greek, Sanskrit, Chinese, and Arabic perfected the ability to conduct impressive oral discourses in philosophy and logic; and they were able to share those with others and across generations, by composing epics in poetry which were possible to commit to memory and thus save from oblivion.

All oral traditions and cultures invented ways of transmitting history, literature, and law from one generation to the next. "A rhetoric of everyday life," that is, the processes of "composing, transmitting, and remembering" was the key to the development of traditions and cultures. Oral "texts" had their own styles and structures and created impressive bodies of verbal arts including songs, folktales, myths, and riddles. Particular styles of composing and mnemonic devices such as formal patterns of speech and ritualized recitals assisted memory; and performance with presence of audience assisted in transmission, intra- and intergenerationally.

The experiments with the verbal arts came to be complemented with visual arts. Our earliest ancestors also did cave or rock paintings that date back to prehistoric

times. The earliest known rock paintings are dated back to some 32,000–40,000 years ago. These paintings were most probably not merely decorative, but were meant to be informative, or for ceremonial uses—the harbingers of “writing.”^[24,25]

WRITING, PRINTING, AND THE DEMOCRATIZATION OF LITERACY

Invention of Writing

Some 5000 years ago, what qualifies as “writing” as we know it today, was invented. Writing, of course, did not come to be invented in one sudden moment, and it did not appear in every human culture. It was only people in a select group of cultures with vibrant oral traditions and an accumulated body of knowledge who then went on to develop graphic symbols. These cultures were able to build upon their own particular experiments with proto-writing and designing ideographic or mnemonic symbols for sharing information, to come up with systems of changing speech into writing.

During the early Bronze Age, the first known writing system, Cuneiform, was invented in Sumer, in late third millennium B.C.E. Almost parallel to the Mesopotamian script, the Egyptian hieroglyphs were invented. The Indus Valley script is believed to have been developed during the third millennium B.C.E., but its further development was aborted with the decline in the Indus Valley Civilization around 1900 B.C. The Chinese scripts came on the scene around the sixteenth century B.C.

The Devanagari alphabet used for writing in Sanskrit came from the Brahmi script sometime around the eleventh century. The Brahmi alphabet itself may have been modeled on the Aramaic or Pheonician alphabets that came to India sometimes before 500 B.C. Or it might as well have developed from the Indus or Harappa script. Brahmi came to be the ancestor of 40 or so of the alphabets now in use in India, also in Khmer and Tibetan.^[26] As already indicated, not every culture developed their own systems of writing, nor was the transformative technology of writing spread to all of the linguistic communities. Indeed, as many as 6000 languages which are unwritten are in the danger of dying. Languages that have been written have used one of the three writing systems:

- Alphabetic, such as Arabic or English where a limited number of letters represent sounds and are put together to make words and sentences.
- Syllabic, such as “Cree, where the transcription is still based on the sound of the words, but the number of signs to be learned is considerably higher as each combination of consonants and vowels has its own sign.”
- Ideographic (or Logographic), such as the Chinese where every written sign corresponds primarily to meanings, not sounds. Different ideographs have to be combined with each other to make meanings.^[27,28]

Universality of Speech; Exclusivity of Literacy

Speech was invented to meet a compelling need to communicate, which then led to commonality and community. Not to learn to speak was not an option. Even the unborn child, while ensconced in the mother's womb, is supposed to be listening to the spoken language of the mother and others in the family. But surely the newborn child is bombarded with the spoken mother tongue from the very moment of arrival in this world. After that there is continuous, and almost relentless barrage of spoken language directed to the child. The child is the subject of modeling, shaping, rewarding, reinforcing, conditioning, and socialization. Without speech, the child cannot communicate effectively for interactions with others in the family and the community.

But while the universality of speech was inevitable, the diffusion of written language, that is literacy, was not. As Maryanne Wolf points out "Unlike its component parts such as vision and speech. . . reading has no direct genetic program passing it on to future generations."^[29] Then again, literacy is not taught to every child, inevitably, continuously, throughout the day, and throughout the formative period of life. It was optional; and the disadvantages of not acquiring literacy are not easily discernable and hardly understood. More importantly, only the already literate could teach somebody else the skills of reading and writing, and not all surrounding the child are literate. Matters are further confounded by the reality that teaching of reading and writing is a skill which does need some basic level of preparation.

While methods of teaching speech have been un-selfconscious, natural, continuous, untiring, and participative, the methodologies of teaching reading have had an unfortunate start. Teachers of literacy chose to teach literacy in the sequence of steps used in the invention of writing: first learning to recognize all the letters in the alphabets; then joining letters in the alphabet chart into small and easy words until all of the letters of the alphabet had been learned; then joining words into sentences; and so on. Learning of the alphabet chart and then making up small but often silly words was boring and took too long to come to the real task of learning to read meaningful writing. Far too many people never made it through. In the Chinese ideographic script, wherein as many as 850 characters had to be learned, the task was and still is formidable. In the early nineteenth century, experiments with teaching literacy while dealing with meaningful words, and later with meaningful sentences, had begun. The teacher started with short but meaningful sentences that the illiterate would understand, and relate to. These short sentences were then parsed into syllables and words as appropriate, and then down to letters. Learners took their time to learn that particular small set of chosen letters and played with those letters to make new words, and then joined words into sentences. Most methods of teaching literacy today in the alphabetic languages use the sentence or the word method. To make teaching and learning a passionate process, Paulo Freire chose to teach with such sentences as "Why are we hungry?"—in so doing, joining literacy methodology with progressive ideology.^[20] The Freirian methodology was later elaborated in a method

to teach literacy to the rural poor in the context of making appraisals of development possibilities in their rural communities, and taking ownership of learning and development processes.^[30]

The fact that the process of diffusion of literacy, unlike speech, was not generated and maintained in the very processes of being in and of a community, did not make literacy inevitably universal among all humanity. Indeed, literacy began as an elite skill restricted to the powerful. All of the earlier writing was, of course, available in laboriously copied manuscripts which only the rich traders and the princes of the church and state could obtain to read. The possible democratization of literacy had to wait for the invention of the movable type and the printing press.

Printing Press and Paper: On the Road to Democratization of Literacy

By the fifteenth century, papyrus, parchment, and bamboo strips had, of course, long been supplanted by standard paper-making processes, that had made paper affordable for the middle classes. But it was the invention by Johann Guttenberg of the printing press, using moveable type that changed the social, political, and scientific realities of Europe and made Renaissance a reality.^[31] Cheap paper and offset processes of printing today have made it possible to take written materials to all the people of the world, thereby enabling universal literacy a real possibility.

This is not to say that what is possible is also probable. In the real world, the potential learners do not always opt to learn—ironically the poor and illiterate do not know of their own interests. On the other hand, few states seem to have tried to mobilize all the resources needed to provide literacy to teach all its adult population. The power elite have forged literacy into an instrument of power in their own behalf, deliberately withholding literacy skills from the poor, and providing it only to those affiliated to their class of privilege.

HISTORY AND THEORY OF LITERACY

The history and theory of literacy are intertwined. The history of literacy, of course, is itself a theoretic construction, and the history of literacy so constructed has contributed to a theory of the role of literacy in cognition and culture.

As writing appeared on the scene some 5000 years ago, its first uses were utilitarian. Traders used their rudimentary literacy to make lists of their wares and of their proceeds from sales. The first to realize the power of literacy were the powerful, the princes of court, and prelates and priests of Gods. The priests assigned a central role to literacy as the agent for the propagation of organized religions; and as the governors of peoples' souls, often put the scriptures in print to be read and recited by the faithful, too often without understanding. The warrior kings used the written word to make standard proclamations to their citizens, and to carry their voices across

states and continents, instruct their general and vessels, and make their empires work.

The great Greek philosopher, Plato, rejected literacy but ironically his own oral discourses survived for the millennia and spread around the world, thanks to literacy. As stated above, the power of literacy was understood early enough, and it was used effectively as an instrument of inclusion and exclusion by the powers that be. Women were excluded as also the slaves and subjects of the empires and colonies. Reading of the language of the powerful was forbidden in Brahmanic India and colonial America. In Sweden, the Lutheran church allowed their flocks to read but not write—because while reading spread the faith, writing could produce and disseminate forbidden ideas.^[24,32,33]

Literacy, Culture, and Cognitions

Literacy influences the process of culture making which is an activity of all human beings with cognition. Sociologists of history have called literacy the mother of history, and midwife of civilizations, positing connections between literacy and bureaucracy, organization of armies, and development of empires. Others have posited relationships between print capitalism and the emergence of imagined communities, ethnic pride, and nationalism.^[34]

At the micro level, scholars of cognition have asserted that literacy, in the very process of being acquired, reinvents individual cognitions and transforms the individual's "technology of intellect." An iconoclastic tradition has continued to characterize literacy as "dispossession of speech"—but this is often an object of curiosity rather than a source of influence.^[35]

Literacy and Linguistics

Literacy theory to illumine literacy practice today comes from several disciplines and research traditions: from linguistics, psychology, sociology, culture studies, to political economy.

Linguistics yet lies at the core of any literacy enterprise. Linguistics is about the study of language. Literacy, inevitably is premised on the teaching of reading in a language, and literacy professionals need linguistics to be able to relate to the nature and structure of language and be able to teach it to the illiterate who want to learn to read and write in that language. Linguistics has a long history and its contributions to our understanding of languages will take volumes to record. A relatively recent work on linguistics, lists 300 key concepts in language and linguistics to show the wide scope of the studies in linguistics today: ranging from traditional grammar to modern grammatical theory; from child language to relationship of language and

brain; from lexicography to the linguistic study of literary texts; from men's and women's speech, to link of language and power. It also asserts that the influence of Noam Chomsky's structural linguistics and its rejection of behaviorism and mentalism, with focus on "language per se, may have been the most significant contribution to the study of linguistics in our times."^[36]

Literacy workers, of course, are concerned with the real-world questions of understanding the properties of languages that may be shared across languages irrespective of their scripts and social origins; the syntax and semantics of a language; the use of languages in creativity and also for corruption through deliberate ill-meaning production of Orwellian rhetoric to misstate, misinform, and misguide readers.^[37] We also need sociolinguistics to understand linguistic environments, within which native speakers live; and also applied linguistics which pays attention to such concrete questions as teaching and learning of languages in school.

Semiotics and Literacy

Linguistics is about languages, based in written symbols such as alphabets and ideographs. Semiotics is about all symbol-making behavior, and thus is a category larger than linguistics which deals with symbolic behavior in the service of making languages.^[38] Talks of the three models of semiotics are the Saussurean Model; the Relational System; and the Peircean Model—which, in turn includes concepts of relativity, symbolic mode, iconic mode, and indexical mode. The Peircean model now seems to prevail. Theory builders and researchers of semiotics today also talk of social semiotics and divine semiotics, and relate their work to traditions of structuralism and super-structuralism. Among the themes of interest they have included are orality, media literacy, scientific literacy, reading television, literary analysis, contemporary poetics, theatre and drama, sexual/textual politics, adult comics, advanced literacy, first and second language literacy, literacy in foreign languages for those not literate in their mother tongue language, literacy and technology, computer-assisted instruction, information sciences, digital word, and sense making.^[39,40]

The development of semiotics theory has by no means made linguistics irrelevant, but has indeed added new perspectives, especially in our times, when the Internet has added a multiplicity of new marks and codes and has combed the verbal and the visual in so many ways.

INHERENT CONSEQUENCES OF THE WRITTEN WORD: REMAKING MINDS, NEW TECHNOLOGIES OF INTELLECT

If literacy is a second culmination of the human capacity to make symbolic transformation of reality, an ontological remaking of the human individual, then literacy should have cognitive consequences for the new literate, in terms of cognitive

capacities, patterns, and habits. Vygotsky (1978) suggests that literacy does have consequences for the remaking of the mind, as it enables the development of higher psychological processes in humans.^[41] Jack Goody suggests that much in his "technology of intellect" hypothesis, asserting that literacy (particularly writing) enables abstract, context-free thinking, and thereby changes in modes of describing, classifying, reasoning, inferring, and memorizing.^[42] Lumsden and Wilson theorized that genes, mind, and culture are triangulated in a coevolutionary process.^[43] Emmanuel Todd described literacy as "a modernization of the mind" and as the fundamental instrument of social development which is intellectual rather than material, first cultural, then economic.^[44] Scribner and Cole on the basis of the language behavior of one community in Africa, suggested that the effects of literacy may not be that broadly generalizable but that changes "specific to the range of literacy practices in particular contexts" do appear.^[45]

Cognitive science in our times already has come to intersect with neurological science which has identified a special space in the head where linguistic abilities seem to reside. Maryanne Wolf has now pointed out how the invention of the alphabet enabled the construction of the "reading brain" with an "open architecture," built on "three ingenious design principles: the capacity to make new connections among older structures; the capacity to form areas of exquisitely precise specializations for recognizing patterns of information; and the ability to learn to recruit and connect information from these areas."^[29] With such assertions, it seems reasonable to speculate that literacy as a new kind of language behavior may indeed have something to do with literacy changing the technology of human intellect.

Instrumental Possibilities

New-literates everywhere in the world describe their journey from illiteracy in the oral tradition, to literacy in the print culture, in metaphors of power, freedom, and light. In contemporary discourse, there is acceptance of the "potential added" to the new-literate individual enabling more effective transactions within the environment—social, economic, and political. The literate participant is able to change the quality of relationships within social organizations and ethos of cultures. Women are treated better, they are not just useless but become "a useful thing"—as a small farmer in Zimbabwe whispered to me. Children are not just owned but are people in their own right. The literate make more effective economic bargains.

They become politicized, even radicalized, but certainly become active citizens. Indeed, literacy levels have become indicators of the knowledge capital of communities and societies, the necessary condition for innovation and modernization, of equality between genders and among castes and classes, and the litmus test of participative democracy. Nobel Laureate Amartya Sen has talked of "literacy as freedom," and UNESCO has adopted the freedom theme in advocacy of Global Literacy.^[46,47]

THE DIFFUSION OF LITERACY: IN TWO DIFFERENT WORLDS

The diffusion of literacy can be seen to have two histories: Western and non-Western. In the West, by no means completely but predominantly, literacy was spread through the institution of the public school. The idea of teaching literacy to adults took shape around the Industrial Revolution in England. In the non-Western world, literacy was introduced through the Western Christian Missionaries in some places as early as the fifteenth century. The missionaries first sought to convert indigenous people to Christianity using the oral method, but in due course of time discovered the need to teach literacy to adults to get the message through. This required the challenge first to commit an unwritten language of the indigenous peoples into writing; translate the message of the Bible into the indigenous languages; and then teach the Gospel. In the early nineteenth century, in the colonized non-Western world, there was a move from Bible classes for adults to schools for children. This was the birth of the most rudimentary structures of public education. Very few went to school. Adult literacy, that is, literacy taught to adults in the communities in out-of-school settings, was neither demanded nor offered. Indeed it was often denied, and as often resisted.

There were some interesting ironies in the history of literacy promotion. The Lutherans in Sweden sought to teach reading to their flocks so that they could read the scriptures, but did not want them to learn to write so that they would not be tempted to comment on texts they read, nor would they attempt to write their own texts. The other irony was that literacy, and later school education, enabled the colonized to understand and resist the processes of colonization, though unsuccessfully, until the middle of the twentieth century. Elsewhere in Europe literacy was used both for reformist and revolutionary ends as exemplified by the Labor education movement during Industrial England; and the Marxist revolution in Russia where Lenin used literacy to consolidate the gains of the Revolution.^[34,48,49]

The Global Agenda for Literacy Promotion in the Postcolonial Period

With the beginning of the postcolonial period, socioeconomic development came to be on the political agendas of almost all newly independent nations—later labeled the Third World and more recently the developing nations. At the end of colonization, developing countries had found themselves reeling under poverty, lacking in both material capital and knowledge capital and without structures to plan, and infrastructures and technologies, to deliver. Creating an irony of history, the developing countries looked to the erstwhile colonial masters for models of development, and sought material help from them by way of loans and grants to implement those models. Looking back from the perspective of a half-century, two competing models of development can be seen to have emerged: a model emphasizing democracy and capitalism, centered on wealth production through modernization, assuming the wealth

produced to trickle down to the masses; and a competing model joining democracy with disciplined, compassionate capitalism, which does not prefer profits over people but accommodates the process of transforming lives of ordinary people without postponement and delays. The first model associated with the rich countries of North America and Western Europe, with its emphasis on the formal economy, seeking higher productivity through management and technology, in turn, emphasizes "formal education" at all levels and ended up neglecting the knowledge needs of all those who are not already in the market. The second model of pro-people development is associated with the various United Nations agencies—UNESCO, UNICEF, ILO, WHO, FAO, UNDP, and others—that are affiliates of United Nations, all of them proponents of human idealism at its best. The model associated with the United Nations and its many affiliates, without debunking the indispensable contributions of formal education, puts well-deserved emphasis on "nonformal education," particularly adult literacy—the necessary instrument for enabling the illiterate adults to begin their long journey toward participation in the economy and in the politics of their communities and nations.^[50]

The choice of the UN Model of development makes more sense, but the market model has seen more success, because it came with incentives of loans and grants to developing nations. Over a period of time, all the developing nations got incorporated into a world system that came to serve the interests of the developed countries even more than those of the developing countries, now rendered to a status of dependency as "weak states."^[51] The developing countries were not too anxious to tinker with the model that had brought unimaginable wealth and prosperity to their peoples. The developing nations were not anxious to break away from the market model either because the model had enriched the governing elite of the developing world who happily postponed the more challenging task of including the poor, powerless, and voiceless into the politics and the economy of their nations.^[52]

The structures and workings of globalization have now become transparent. To provide a structural backbone to efforts for reducing poverty (a billion of the poor living on less than \$1 a day, and another billion living on less than \$2 a day), the United Nations declared The Millennium Development Goals (MDGs), offering the operational plans and benchmarks for promoting sustainable development with grand mission of alleviation of poverty world wide.^[53] A United Nations Literacy Decade (UNLD) to span 2003–2012 was also declared, asking UNESCO to "take a coordinating role in stimulating and catalyzing the activities undertaken at the international level" (United Nations, 2002). A Literacy Initiative for Empowerment (LIFE), to span 2005–2015 provides literacy policy makers and planners both inspiration and practical ideas on implementation and for monitoring and evaluation to achieve 50% improvement in the levels of adult literacy by 2015, and in the process build linkages of adult literacy with adult education in the context of lifelong education and learning, leading to sustainable development with emphasis on sustainable development that included concerns for environment, economy, society, and individual well-being.^[54]

Literacy Practice: From Rhetoric to Reality

Despite ambitious literacy policies (which are often subverted) there are as many as 781 million adults who remain illiterate in the world today—about 64% of those are women.

The task is formidable. There are about 6000 spoken languages, and only 300 of the world's languages have developed orthographies and only a 100 have a significant body of literature. Thus only 400 have any chance of surviving by enabling new literates to acquire and retain their literacy skills. The most recent literacy statistics available from the UNESCO Institute of Statistics, based on a variety of languages of literacy used around the globe, offer the following profile of literacy in the world regions:

Even a cursory scan of the Table 1 above will show the variations of literacy achievement in the different regions of the world. The differentiation in ratios of literacy achievement between males and females is another obvious imbalance. It should be stated that differences of literacy acquisition between the world regions is then repeated within each of the individual nations, developed or underdeveloped, as a consequence of inequality of income, status, and political clout.

Table 1 Regional literacy rates for adults (15+), 1995–2005

	Regional Adult Literacy rates (%)			Illiterate Adult Populations		
	Total	Male	Female	Total	Male	Female
World	82.4	87.4	77.4	774,218,139	276,452,136	497,766,003
Africa	61.1	71.0	51.7	191,966,912	70,992,125	120,974,787
North America	95.7	96.2	95.2	16,459,138	7,089,238	9,369,901
South America	90.8	91.3	90.3	23,836,036	11,013,231	12,822,806
Asia	79.7	86.2	73.1	534,331,240	184,682,799	349,648,442
Europe	99.0	99.3	98.7	6,095,551	2,007,138	4,088,413
Oceania	93.5	94.3	92.8	1,529,261	732,138	861,655

Note: This tabulation was constructed from data drawn from <http://www.uis.unesco.org/> accessed on the Internet on July 13, 2007.

Monitoring and Evaluating Global Literacy

The Education for All Global Monitoring Report, 2006, released on November 9, 2005 states that "771 million people aged 15 and above live without basic literacy skills. Direct testing of literacy suggests that the global challenge is much greater

than the conventional numbers, based on indirect assessments, would indicate, and that it affects both developed and developing countries. Literacy is essential to achieving each of the EFA goals; and crucial for economic, social, and political participation and development, especially in today's knowledge societies. It is the key to enhancing human capabilities, with wide ranging benefits including critical thinking, improved health and family planning, HIV/AIDS prevention, children's education, poverty reduction and active citizenship."^[55] And yet, "Governments and aid agencies give insufficient priority and finance to youth and adult literacy programmes."^[55]

The GMR-2006 goes on to suggest scaling up of literacy programs for youth and adults requiring: "active government responsibility for adult literacy policy and financing as part of education sector planning; clear frameworks to coordinate public, private, and civil society provision of literacy programs; and increased budgetary and aid allocations." Literacy programs receive a mere 1% of the educational budget in many countries. An additional \$2.5 billion a year to 2015 will likely be needed to make significant progress toward the Dakar literacy goals.

THE LIBRARY: THE OFFSPRING OF LITERACY

Libraries and literacy are mutually conjoined. Once writing was possible, scribes in the royal courts, and monks, pundits, priests, and mullahs, ensconced in wats, temples, churches, and mosques sat down to write or copy manuscripts on treated skins, tree barks, papyrus, and later on that Chinese invention, paper. Collections of these manuscripts were carefully protected and well guarded and from hindsight can be seen as surrogates for today's archival libraries, with privileged access.

As in the case of literacy itself, libraries also have had two different histories. In the West, as literacy became widespread, libraries also multiplied. Many schools came to have libraries of their own; and college and university libraries in the West came to be richly endowed, with book collections in hundreds of thousands, and subscriptions to professional journals in thousands. Public libraries were built in most major towns and cities and came to be considered as temples of democracy offering one and all the freedom to learn. In the colonized non-West, however, the library movement did not go well at all. A good school library was a rare phenomenon, and college libraries were hardly ever sufficiently endowed. Most of the books on their shelves were imports and in the languages of their colonial masters, published by presses in the West.

Books for long have been the core collection of libraries and the instrument for enabling literacy retention and knowledge dissemination. Book production in the world has been consistently rising, while books produced in the non-West still remains pitifully small in comparison with the West. Book production in the United Kingdom was 107,263 books in 1996, followed by the United States at 68,175, and Japan at

56,221 in the same year. Book production reported by Algeria was 133 (1999), by Brazil 21,689 (1998), Cameroon 52 (1999), Cuba 925 (1999), Ecuador 996 (1999), Egypt 1,410 (1999), Ghana a mere 7 (1998), India 14,085 (1998), Mali 33 (1998), Mexico 6,952 (1998), Nigeria 1,314 (1995), Slovenia 3,450 (1999), South Africa 5,418 (1995), and Turkey 9,313 (1998). As many as 98 out of 191 member states of UNESCO had not responded to the survey. In 1999, according to a related survey of public libraries annual loans to library users, who now were borrowing books as well as audiovisual documents and other microforms, reflected the same skewed distribution among and between countries: In Japan, it was 495,460,000 followed by the United Kingdom at 460,010,000, Sweden at 79,412,722, Mexico 70,927,272, and Turkey at 4,052,868. To further illustrate the variations among nations, the following: Armenia 765,746, Bulgaria 20,388,392, Burkina Faso 5,880, Cuba 4,973,084, Czech Republic 69,508,548, Denmark 72,996,911, Ecuador 1,200,000, and Saudi Arabia 76,568^[56] (UNESCO Institute for Statistics, 2007).

While the institution of the school has become more or less universalized, the same is not true of either school libraries or public libraries. In the developing areas of the world a school library remains a distant dream. Libraries are often attached to some higher secondary schools and most of the colleges and universities, but these have poor collections. Public Libraries are a rarity and may be found only in the capital cities or large urban areas. Some of the developing nations that conducted campaigns to promote adult literacy among their populations, also experimented with horseback or camelback libraries or bicycle libraries, to help new literates to retain their reading skills and engage in some program of lifelong education. In the developed world, of course, libraries are established as part of all educational institutions at all levels from the primary to the higher education levels. Public libraries in the developed countries also have rich collections of materials.

Public Library in the Brave New World of the Internet

The library of today remains unchanged in its essential cultural mission—which was to be the public repository of collective memories in print of the spiritual, scientific, and the imaginative; and an agency to serve different publics in the intra-generational and intergenerational dissemination, utilization, and validation of currently held knowledge. Even today, the library, both in its own organization and in its information organization uses the logic of literacy (i.e., print). While it may use new surfaces (celluloid or magnetic fields) to store marks of various kinds and to “fetch” or “deliver” information, a library must still be anchored in a sizeable collection in print material that is readable by the human eye without mediation of the technology of processing, magnifying, or projecting. The technologization of the library does not necessarily lead to lowered expectations of literacy. Indeed, the modern library requires even higher levels of literacy and sophisticated knowledge of conventions of print materials and electronic resources.

Yet, the modern library of the new information age has changed in some significant ways. At the very least it has to resocialize its "librarians" into the new role of "information professionals"; organize for multimedia cataloging and indexes; enable automation of documentation retrieval; and plan networking with statewide, nationwide, even global networks for resource sharing. Once materials go online and the Internet multiplies available information resources, questions of ownership of copyright, and "censorship" have to be handled as well.^[57,58]

With the dawn of the information age, library (as also literacy) have been transformed almost beyond recognition. Library of today is drastically different from its earlier incarnations. The changes are visible to the naked eye. Those roomfuls of catalog cards are gone. Now there are rows upon rows of computers, ready to help you find all the references and to conduct all kinds of searches. More importantly, today's library does not merely offer a collection of books and periodicals, but has complemented and supplemented its collections with connectivity to Web sites and databases floating in space. The old role of the librarian has morphed into a new role, that of an information professional.

The library has been in flux in many more ways. While the library stocks books and newspapers, it now also stocks several other cultural and creative products: music, crafts, films, tapes, videos, and DVDs and has thus become a dealer in cultural goods and services. Being connected to the Internet, it is an institution that is local and global at the same time. This today represents the typical public library in a Western city. This model library found in Europe and North America is bound to be followed everywhere else on the Globe—though not at any time soon, for lack of resources. The consequences of the model for the intellectual and cultural integration of the peoples around the world are bound to be monumental. As the new model of the library is imported by other countries of the world, there will also be huge imports of cultural and creative products from the West to be placed in these new libraries.

A report published by UNESCC Institute for Statistics in 2005, entitled, "International Flows of Selected Cultural Goods and Services," points to the present status of export and import trade of cultural goods and services. The global market value of the industries for cultural and creative goods and services is estimated at \$1.3 trillion, 7% of the total world GDP. For the year 2002, the value of the international trade was 38 billion.

The United Kingdom was the biggest single exporter of these goods at 8.5 billion, followed by the United States with 7.6 billion, and China with 5.2 billion. Developing countries account for less than 1% share of exports of cultural goods, typically visual arts, statuettes, and video games. Big exporters of these cultural goods are also big importers. The United States was the biggest importer with \$15.3 billion, followed by the United Kingdom at 7.8 billion, and Germany 4.1 billion.^[59]

About the book trade, the following figures are instructive (Table 2).

Table 2 International book trade, 2005

In million U.S. dollars Trade

	In million U.S. dollars Trade		
	Exports	Imports	Ratios
Low-income economies	48.2	202.6	23.8
Lower-middle-income economies	857.1	844.4	101.5
Upper-middle-income economies	537.2	1,044.9	51.5
High-income economies	9,392.5	9,646.1	97.4
Total of all available economies	10,835.0	11,738.0	

Source: From UNESCO Institute for Statistics, with Phillip Ramsdale, 2005, *International Flows of Selected Cultural Goods and Services, 1994–2003. Defining and Capturing the Flows of Global Cultural Trade*; UNESCO Institute for Statistics, and UNESCO Sector for Culture: Montreal, Canada.

LITERACY AND LIBRARIES IN THE DIGITAL AGE

Literacy as “writing for reading” still appears on the screen to the reader embedded in the alphabet, but unless a piece of writing is printed in hard copy, it exists as software in digital form imprinted on a silicon chip. We thus have two options: to download and read it in print; or sit in front of the computer, clicking rather than flipping pages. Both options are not equal, but quite different. Downloading a book and then reading it at leisure in different postures and places at home, in the church, or at the airport is a very different cultural phenomenon. Reading on the screen involved more than tiring your back and straining your eyes. You are not necessarily confined to a book, but may be dealing with a book in “flux” and one linked with a whole array of other books, that you can integrate in your reading. This new reality about literacy, accentuated by other realities of the times we live in, compel us to surf and search rather than read and reflect. It is an insatiable search for information rather than the need to inherit the ideas and culture of a people. Put in another way, an important feature of reading on the digital screen is that it does not merely carry and display, it reconfigures information on command. The two important dimensions of this new information technology are: 1) interactivity and 2) time–space convergence and cost–space convergence, through which time and cost required to transverse distance have become unimportant. The user in interaction is able to reconfigure communication systems by using a dial-up mode for selective programming and by choosing perspectives by choosing among camera angles. The information environment

is a world of instant communication and of virtual reality. For significant interactions with this interactive environment one needs to be not just a reader, but a composer and editor, with literacy skills of composing and editing of the highest order.^[60]

Contradictory things are happening. In the West at least, the need to go to the library is diminishing when everything is on the Internet. Publishing has not exactly disappeared, however, even though publishing itself is in competition with everyone having a blog, camera in the cell phone, a MySpace page or Facebook entry, access to YouTube and being his or her own writer, editor, and publisher you do not have time or inclination to go read materials published by others and placed in the libraries.^[61,62] The new multimodal theory of literacy as suggested by Kress (2003) has to capture the change from linguistics to semiotics and semiosis.^[63] The future of literacy must come to terms with new modes, logic, and affordances—going into a different world of new contexts of writing, maybe leading to alphabet transcription systems and a decline of writing—a cause for cultural pessimism (adapted from Kress^[63]).

Challenges Ahead

The challenge before us is to protect what the past has bestowed on us, and to embrace what the future offers. Writing and publication of books must be promoted in the developing countries and maintained in the developed countries. Our love affair with the book must be sustained, and made even more passionate. Teachers and librarians must continue to remind library users that while the digital screen is good for information seeking, books are to read and to reflect on. The library must be a meeting place for the community, and form communities of learners. Libraries must resist at all costs any present and future pressure to charge the so-called user fees. Public libraries should be places where people have completely free access and where they love to come to feel like being in a place they own. As the public library of the new Information Age comes to terms with technology, it must not starve the library of the rich collection of traditional printed materials, even as it buys the equipment needed and pays for the right to access to Web sites and databanks. Libraries must reach out to communities in which they are located. Librarians will have to ensure that the lack of technology does not shut out individuals, schools, communities, and societies that cannot afford to buy the needed technology, creating yet another social divide of information haves and have-nots. The digital divide that has already become a reality both between and within nations must be bridged over. Finally, in the choice of DVDs and videos, librarians must be extra careful to avoid any possibility of contributing unwittingly to visitors' addiction to video games but should help them to realize opportunities for lifelong education.

There is also an ideological challenge here. In building and expanding these environments, the technology must be combined with the ideology of a just and moral world order. The new information superhighway must lead toward a new more

just and more efficient "world information and communication order" with the goals of "more justice, more equity, more reciprocity in information exchange, less dependence in communication flows, less downwards diffusion of messages, more self-reliance and cultural identity, more benefits for all mankind."^[64]

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The Challenges of Educating Scheduled Tribes in Kerala

Raju Narayana Swamy

Introduction

“Kerala Model Development” has been the hypothesis of development that took shape in Kerala during the first three decades following the formation of the State. The characteristic feature of this model was the priority given to democratic culture in development. But the internationally acclaimed “Kerala Model” came under sharp criticism as it began to rust in the late eighties. The criticism was rooted in the perception that the model had outlived its purpose. It was criticized for its failure to produce enough wealth to satisfy the growing demands of a consumerist society. It was apprehended that the model would not even help to produce enough wealth and employment to sustain levels of living standards already achieved.

The results of Kerala model of development are highlighted in the following indicators: a generally high literacy rate, a low population growth rates and high life expectancies and greater accessibility to essential services like health, water, electricity, public distribution shops, roads etc. These indicators are important because these are attributes available to, experienced by, a large section of population to show up significantly when measured on a spatial or per capita basis. The “Kerala Model” has in fact laid the foundations for the development of a new model based on knowledge-intensive industries and services and modernization of traditional agriculture and cottage industries. In the new “Kerala Model” education is the key of development. The state lays claim to the highest literacy rate in the country- 90.92 percent in 2001 as compared to the national rate of 65.38 percent. However the quality of education still needs to be improved. It is in this context that we are analysing the impact of new model on the education of adivasis in Kerala.

The Scheduled Tribes constitute the most backward group among the weaker sections in Kerala. The social reality of the Adivasis in postcolonial

Kerala is characterized by poverty, malnutrition, illiteracy, socio-economic and sexual exploitation by settlers and the depletion of their traditional resource base (C. P. Balan Vaidyar, 1997). The scheduled tribes lag behind the 'others' of Kerala Model of Development in their basic functioning achievements like education and health, which has played a central role in Kerala's development process (Human Development Report 2005, 2006). A review of literacy rates among ST population in comparison with that of the general population indicates a growing gap between literacy rates of these communities.

Statistical Profile

The Scheduled Tribe population is 3,641,89 (2001 census), which is nearly 1.1 per cent of the state population. Their population is steadily increasing from 1981 census onwards, though their growth-rate has declined from 22.75 per cent in 1991 to 13.47 percent in 2001. The number of different ST groups in the state in 1961 census was 38 with some area restrictions and they constituted 1.26 percent of the total population of the state.

There was no change in the number of ST in 1971 census and their proportion to the total population also remained the same. In 1981 some changes were incorporated in the list of STs, reducing the total number of STs to 35. In 1981, there was 0.23 per centage point decline in the proportion of ST to the total population. This lower proportion might be due to changes incorporated as per the 1976 revised list, deleting 'Pulayans' from the ST list. The Western Ghats region that dominates the cultural geography of Kerala is an area where most of the tribes live. The district-wise population of tribesfolk in Kerala is given in table 1.1.

Table. 1.1
District-wise details of ST population Census 2001

SL.No	District	Total Population			Scheduled Tribe		
		Male	Female	Total	Male	Female	Total
1	2	3	4	5	6	7	8
1	Kasaragode	588083	615995	1204078	15132	15206	30338
2	Kannur	1152817	1256139	2408956	9793	10176	19969
3	Wayanad	391273	389346	780619	67394	68668	13602

4	Kozhikkode	1399358	1479773	2879131	2924	3016	5940
5	Malappuram	1754576	1870895	3625471	5996	6271	12267
6	Palakkad	1266985	1350497	2617482	19990	19675	39665
7	Thrissur	1422052	1552180	2974322	2293	2533	4826
8	Ernakulam	1538397	1567401	3105798	5079	4967	10046
9	Idukki	566682	562539	1129221	25510	25463	50973
10	Kottayam	964926	988720	1953646	8972	9368	18340
11	Alappuzha	1014529	1094631	2109160	1565	1566	3131
12	Pathanamthitta	589398	644618	1234016	3184	3365	6549
13	Kollam	1249621	1335587	2585208	2447	2743	5190
14	Thiruvananthapuram	1569917	1664439	3234356	9890	11003	20893
	Kerala	15468614	16372760	31841374	1801169	184020	364189
	Share of Kerala (%)	2.91	3.31	3.1	0.43	0.45	0.44

Source: Census 2001

The highest percentage of ST is in Wayanad District forming 17.43 percent of total population in 2001 census. The coastal district of Alappuzha has the lowest percentage (0.15 percent). More than 37 percent of the ST is concentrated in Wayanad district. Another 14 percent in Idukki. Thus more than 50 percent of the total population of ST in the state is concentrated in the hilly districts of Wayanad and Idukki. There are 10 districts viz. Kannur, Kozhikode, Malappuram, Thrissur, Ernakulam, Kottayam, Alappuzha, Pathanamthitta, Kollam and Thiruvananthapuram having proportion of ST to total population less than the state proportion of 1.14 percent showing that southern district have lower proportion of ST population.

The 4 districts having proportion higher than the state average are Kasargode, Wayanad, Palakkad and Idukki. Kasargod and Palakkad together constitute more than 19 percent of the ST in the State. The primitives tribes as recognized by the Government of Kerala are in the pre-agricultural stage of development with very low literacy rates. They together constitute nearly 4.8 per cent of the total Scheduled Tribe population in the State.

Communities

There are 35 tribal communities in the State. Among them Paniyans form the majority (67948 as per 1991 census which is 21.17 % of the total Scheduled Tribe Population in the State). Adiya, Paniya and Kattunaikans are the three tribal communities in Wayanad district who are still in a very underdeveloped stage compared to other tribal communities there. The Kurumas in Kasargode, Kurumbar of Attapady, The Kadar of Parambikkulam, Sholayar and Cholanaikans of Wayanad and Nilambur are the communities which are under the threat of extinction (Radhakrishnan, 2007). Community wise details of Scheduled Tribes is given in the table below. The sex ratio of tribal population was 996 females per 1,000 males. The total number of tribal households as per 1991 Census was 69,441. The highest number of tribal households is in Wayanad district (23,287) followed by Idukki district (11,516). The lowest is in Alappuzha district (651).

Table: 1.2

Community wise population of scheduled tribes of Kerala

SL No.	Name of Community	Population as per 1981 census			ST population in 1991
		Male	Female	Total	
1	Adiyan	3953	4199	8152	9690
2	Arandan	37	58	95	196
3	Eravallan	1050	1021	2071	3139
4	Hill Pulaya	1540	1552	3092	2851
5	Irular,Irulan	9445	9253	18698	21836
6	Kadar	774	729	1503	2021
7	Kammara	39	44	83	123
8	Kanikkaran/Kanikar	6741	6983	13724	16464
9	Kattunaikan	4532	4271	8803	12155
10	Kochuvelan	4	6	10	36
11	Kondakapus	6	5	11	5
12	Kondareddies	534	530	1064	442
13	Koraga	592	506	1098	1651
14	Kada	24	17	41	36
15	Kudiya,Melakudi	299	298	597	751
16	Kurichiyān	11293	10922	22215	28287
17	Kuruman	10542	10199	20741	23444

18	Kurumbas	673	610	1283	1820
19	Mahamalar	5	4	9	36
20	Mala: Arayan	12247	12252	24499	24949
21	Malapandaram	1077	1045	2122	2939
22	Malavedan	1229	1206	2435	6331
23	Malakuravan	117	137	254	547
24	Malasar	501	466	967	1061
25	Malayan	1272	1122	2394	7542
26	Malayarayar	1413	1333	2746	5495
27	Mannan	2907	2906	5813	7085
28	Marati	11240	10955	22195	26042
29	Muduvan/Mudugan	5664	5549	11213	17378
30	Palleyan	16	14	30	236
31	Palliyan	406	387	793	1518
32	Palliyar	214	206	420	155
33	Paniyan	27910	29042	56952	67948
34	Ulladan	6456	6231	12687	14846
35	Utaly	4660	4372	9032	10335
36	Unclassified	1831	1802	3633	1577
	TOTAL	131243	130232	261475	320967

Source: Scheduled Tribe Directorate (2001), Govt. of Kerala, Thiruvananthapuram.

Due to peculiar settlements and occupation, the Scheduled Tribes are concentrated in certain regions of the State. They have undergone various kinds of exploitation for long periods of time and their life is characterised by poverty and misery.

Capitalist onslaught on the tribal way of life by the state and global business interests have brought economic trash for these people. Large scale alienation and dispossession from land and natural resources, and displacement due to development projects have pushed the tribes into conditions of stark economic deprivation.

Now the tribes in Kerala are struggling hard for livelihood. In the present condition we are analyzing the contemporary educational status of the

adivasis in Kerala. The following section attempts to capture picture of educational advance of ST children.

Literacy Status of Adivasis

At present the education sector as a whole in the state is characterised by the existence of a dual system: one segment comprising high quality institutions catering to the affluent 5 per cent of the population and the second consisting of low quality institutions meant for the masses. The state has never made any attempt at equitable distribution of quality higher education, the access to which is virtually barred to children of marginalized groups like SC/ST (Abdul Salim, 2008).

A review of literacy rates among ST population in comparison with that of the general population indicates a growing gap between literacy rates of these communities (Kerala Development Report, 2008). Our examination of recent trends in educational attainment of tribes: their recent trends in enrolment drop-out for the children are empty by absence of relevant statistical data. The main sources which have been utilized are the Census, Statistical Publications of Tribal Department and the NSSO etc. We have also drawn upon active studies. It is found that the literacy rates of the tribes are far behind those of the other populations. The literacy rate of the scheduled tribes population in the State is as follows:-

Table 1.3
Literacy Rates – STs vs. All Castes (in %)

Category	1971	1981	1991
General	60.42	70.42	89.81
Scheduled Castes	4.21	55.96	79.66
Scheduled Tribes	25.72	31.79	57.22

Source: Census of India, Series-10, Kerala. Paper-3 of 1971, 1981, 1991 Final Population Totals.

Even though a significant increase had occurred among the Scheduled Tribes a wide gap still is existing between the literacy rate among STs and general population. District wise literacy rate in Kerala among ST shows that Kottayam has the highest tribal literacy and Palakkad has the lowest. A detailed literacy rate district wise is given on the next page.

Table 1.4
District-wise Tribal Literacy Rates

District	1971	1981	1991
Thiruvananthapuram	42.17	58.06	74.00
Kollam	32.59	50.30	62.42
Pathanamthitta	---	---	73.21
Alappuzha	60.23	53.71	74.48
Kottayam	38.44	73.63	88.69
Idukki	45.12	52.60	76.96
Ernakulam	---	43.35	62.78
Thrissur	25.06	29.90	51.40
Palakkad	7.13	12.04	34.87
Malappuram	13.67	16.33	43.93
Kozhikode	23.24	14.24	52.36
Wayanad	---	43.24	50.63
Kannur	25.52	33.18	58.61
Kasargod	---	---	66.38
Kerala	25.52	31.79	57.22

Source: Census of India, Series-10, Kerala, Paper-3 of 1971, 1981, and 1991, Final Population Totals.

About two-third of the districts in Malabar region have literacy rates lower than the state average. Malabar region have a tribal population of more than sixty five per cent. The level of education among the ST and that of general population is discussed now.

Table 1.5
Level of Education among ST and other Social Groups

Level of Education	ST	SC	OBC	Others
Illiterate	26.36	23.60	17.36	11.67
Literate without formal schooling	0.33	1.80	0.93	0.86
Below Primary	16.12	17.05	18.31	12.30
Primary	12.50	20.99	19.76	14.93
Middle	26.32	25.67	27.52	26.00
Secondary	8.22	7.49	10.72	19.50
Higher Secondary	5.26	1.67	3.20	7.44
Graduation above	4.90	1.73	3.20	7.30

Source: *Human Development Report 2005(2006)*, State Planning Board, Govt. of Kerala: p.66.

From the above table it could be analysed that over a quarter of the ST population was illiterate compared to just a little over 10 per cent for others. However it is at the higher levels that the differences are more striking, especially from 'secondary' level onwards. Hence, the deprived groups lag behind the 'others' in these basic functioning achievements, which has played a central role in Kerala's development process. Disparities in the literacy rate levels between STs and total literacy rate are continuing in spite of various educational concessions extended to Scheduled Tribes. There are three specific reasons for this, low enrolment ratio of Scheduled Tribes children at the school level, high drop out ratio of Scheduled Tribes as compared to non-Scheduled Tribes and poor economic conditions. The following section will discuss on these three factors in detail.

Economic Conditions

The backwardness and the poor living conditions of the Scheduled Tribe population are the major concerns. Most of the tribal people have a low economic profile and lead a miserable life. The adivasis constitute 3 per cent of the total BPL population while their proportion to total population is only 1.14 per cent (Economic Review, 2009). It implies that the incidence of poverty among the Scheduled Tribe is about three times than that of the total population of the state. The study of C.Krishnan points out that the major factor accounting for low educational achievements and low aspirations on the part of tribefolk in Wayanad is their poor social and economic condition. They live in unhealthy environment do low-paid physical labour, and own very little land (Krishnan, C. 1999).

Education and Enrolment

The percentage of Scheduled tribe students in total enrolment also went up only marginally from 1.15 per cent in 2001-02 to 1.23 per cent in 2003-04. But the absolute number of Scheduled Tribe students enrolled went up from 58859 in 2001-01 to 60339 in 2003-04. Also the vast majority of these students are in government schools and government-aided schools. In 2004, 42.08 percent of the SC/ST students were enrolled in government schools, 56.39 percent in government-aided schools and a 1.53 percent in private unaided schools (Anjana, Alex, 2005). The proportions of Scheduled Tribe students in Lower Primary and Upper Primary schools during 2008-09 are relatively higher than their population percentage. In High School section the

percentage of Scheduled Tribe students is a little less than their population percentage.

Table 1.6
Enrolment of ST Students at School Levels
[As on 1.10.2008]

Section	Total	ST	Percentage to Total
LP	1665993	33781	2.03
UP	1452540	24449	1.68
HS	1427293	15882	1.11
Total	4545826	74112	1.63

Source: *Directorate of Public Instruction* (2009), Government of Kerala, Thiruvananthapuram.

Also the proportion of enrolment of SC/ST students has been higher in general education than in professional education. The proportion of Scheduled Tribes enrolment in professional courses at the postgraduate level is almost half of that in the corresponding courses at the degree level (Abdul Salim, 2008). This indicates their low share in the enrolment and also the high attrition rate among them as they go for higher education. From the foregoing analysis, we find that tribal literacy lags behind general literacy.

Drop-out Rate

Among the Indian states Kerala has achieved the distinction of the state having the lowest dropout rate among school students. In the year 2006-07 dropout ratio among school students in Kerala was 0.81 per cent. The drop-out ratio in Lower Primary Section, Upper Primary Section and High School Section were 0.59 Per cent, 0.52 per cent and 1.38 per cent respectively. Among the Districts, Wayanad has the highest drop out ratio in the Lower Primary section (1.89 %), Upper Primary Section (1.92 %) and High School Section (2.56 %). Drop-out ratio among Scheduled Tribe students is 4.18 per cent.¹

According to the report of SC/ST Development Department, the state never made any attempt at equitable distribution of quality higher education, the access to which is virtually barred to the children of the marginalized

groups like Scheduled Tribes. The principles of equity and access are thought to be the concerns only of government-run and aided private institutions. Even here the SC/ST and other backward sections are unable to avail themselves fully of the facilities statutorily made available to them. Though the government has reserved 20 percent (15 Per cent for SC and 5 Percent for ST) of seats in the government aided Arts and Science Colleges in Kerala for SC/ST students, their annual quotas are seldom filled, not even as late as 2000 (Report on the Implementation of Safeguards and Development Programmes for SC/ST, 2000). In 2000 the share of SC/ST enrolment in Arts and Science Colleges was only 12.86 per cent. In a note prepared by the department in August 2000, it was pointed out that in the case of self-financing courses run by the University; the share of SC/ST students was marginal.

In all the Five Year Plans, priority was given to educational development of Scheduled Tribes. The main reason for the very slow spread of education among ST is the peculiar nature of their dwelling. Majority of the ST are living in remote areas far away from educational institutions. Lack of sufficient educational institutions in tribal areas, poverty etc curtail effective educational development among ST. Moreover, the parents of the tribal children being generally illiterate, they neither attach much importance to education not insist their children to attend classes regularly. The study of Sam Mohanlal highlights that the main reason for dropout is the total incompatibility between the students and the use of language in the textbooks, language used by the teachers in the school, and the contents of the text that are often not ecofriendly(Sam Mohanlal, 2001).

Role of Teachers

The representation of Scheduled Tribes in the cadre of teachers is very low. During 1997-98, out of 187083 teachers up to the High School level, there were 6642 (3.5%) belonging to SC and 354 (0.18%) belonging to ST. At the Primary, Middle and Secondary levels the representation of ST teachers was 0.1 per cent and 2.7 per cent and 0.18 per cent respectively. It is also seen that there is no service training for tribal teachers. The need for Special Training to understand the tribal traits for teachers in the tribal areas should be considered (Chapter X, 1998). The State Government should make efforts to fill up the prescribed percentage of reservation of 2 percent for ST, respectively in the teaching profession.

State and Tribal literacy Programmes

The government has been implementing several programmes for the educational improvement of the tribes for the past few decades. The levels of awareness and utilisation of these schemes are relatively low among the tribefolk. In almost all the recent years, more than fifty per cent of the allotment under the State-level schemes of the Scheduled Tribes Development has been on education (Krishnan, C., 1991, p.44.).

The total literacy campaign launched in 1991-92 does not succeeded in incorporating tribes mainly because of non-easy accessibility to their settlements and dearth of qualified instructors to carry out the programme. A special project titled Tribal Literacy Project was launched for tribals once the total literacy campaign was over. This programme covered several programs incidental to the cultural and socio-economic advancement of tribals. For providing quality education to ST students two model residential schools (Ashram) were started during 1990-91, one for boys at Nallornadu (Wayanad) and another for girls at Kattela (Thiruvananthapuram). During 1995-96, the literacy programs were transferred to the Panchayat Raj Institutions. The experience in Kerala shows that in spite of successful completion of the Total Literacy Campaign, a good number of literates and semi-literates relapsed into illiteracy mainly due to the lack of continuous and systematic follow up programmes. It is to be noted that majority of the developmental programmes in these tribal settlements could not make any desired impact due to illiteracy among the tribes (Environmental Literacy Programme: Evaluation Report, 2006).

Conclusion

Education in Kerala is heavily biased against the Scheduled Tribes. Although a few ST students do benefit from education, they represent the cream of the community and not the masses. The children of the poor, less educated parents with low income occupations are only marginally represented. Decentralization of educational management is an aspect that needs special consideration in the context of tribal areas. In fact, considering the geographical terrain and communication problems in tribal areas, it is crucial to restructure the existing system of educational management. Skill development, competency building, and teacher's motivation also need to be strengthened for nourishing educational development. The teacher should be made the centre of educational transformation, and therefore, must remain

the primary facilitator. A remedy for educational backwardness of tribefolk cannot be achieved by neglecting their economic status. Careful and calculative measures must be taken keeping in view the educational measures and the cultural orientation of the tribals. Article 46 of the Indian Constitution stresses to promote the ST people with special care in the educational sector. Illiteracy among the tribes has to be rooted out by providing proper education and awareness programme. Government should make available facilities and grants, which should ensure a high quality education to tribal students.

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Social Development and Extension Education : Emerging Discourses

M.Chandrasekharan Nair

Development Issues and the third world

In the late nineteen forties when the concept of 'development' became widespread universities begin a search for a new role and a re-definition of identity. Universities in the USA and other Western countries established special centres for Asian, African and Latin American studies to look into the specific problems of developing countries and the ways in which these 'underdeveloped' countries could be brought to a 'desired level' of development through financial aid or through technical/material assistance. Large sums of money were pumped into such centres of the universities for research and other studies to evolve policies and strategies for development activities/programmes. As a result, strategies and policies evolved by foreign experts were thrust upon poor nations, together with financial aid. The attraction of financial assistance and the enthusiasm to become 'modernized' all combined to persuade the so-called "third world" nations to accept the development packages offered by the West, ignoring the adverse or long-term negative impacts anticipated by some.

One can generally suggest that these developmental projects in the "third world" countries are many examples of such negative impacts. Perhaps the most obvious one is that most of these development activities only helped to widen the gap between the poor and the rich not only in the respective countries but also between nations, though the stated intention of 'development' was to reduce or eliminate the gap entirely. Another adverse effect was that since development processes gave utmost importance to economic development, most of the activities launched almost completely neglected cultural and social aspects of life in the countries where they were implemented. Hence most development activities became alienated from the common people who withdrew their active participation. The third drawback was that most of these activities were top-down models advised

by international agencies and foreign experts with no knowledge of the social realities and organizational/infrastructural set-up in which they were to be implemented. It can be argued that problems arose during the implementation which were left unsolved or only solved partially, which adversely affected the progress of the development projects. The fourth and (it can be argued) the most disastrous of the negative impacts of such projects was that they totally or largely rejected the indigenous knowledge and local development activities as 'primitive' or 'barbaric'. Consequently 'native' programmes which were already well established were often wiped out and this eventually led to mass protest from many native populations in many part of the world.

Such issues have prompted recent critics to comment negatively on the concept of 'development' in general and especially development activities in the developing countries. According to them, "development' is a construct which has been invented by Western agencies and either imposed on or 'sold to' developing countries so that inhabitants of such countries come to define themselves in the terms of this discourse" (Rogers, 2002; Escobar, 1995; Crush, 1995). Are such criticisms valid or relevant? If so, what implications do they have for extension education, which is also a developmental activity? Development discourse could be effectively used as a tool to analyse the extension education objectives, programme implementation and policy evaluation to find answers to these questions. Such an attempt is made in this paper to bring out the social development dimensions of extension education.

Developmental Aspect of Extension Education

Almost all the extension education activities are in one way or other linked with the concept of development contributing to social development. As observed by Martinussen (1997:xi), "there is no consensus on what should be understood by 'development'. Neither is there agreement on how development can best be brought about nor why it has proved so difficult for most of the poor countries in the Third World to achieve any kind of major improvements for the large majority of their citizens". However, the term development is generally understood in "association with some form of action or intervention to influence the entire process of social change. It is a dynamic concept which suggests a change in, or a movement away from, a previous situation" (Oakley et al, 1985). Extension education is seen as an attempt within the process of development to develop certain aspects of society in order to influence the nature and speed of social change. During the 1940s, some 'developed' nations implicitly positioned themselves as 'models' for 'underdeveloped' nations. Harry Truman's speech is often quoted as the most explicit statement of this new concept of 'developed' and 'underdeveloped' countries.

"More than half the people of the world are living in Misery. Their food is inadequate; the victims of disease. Their economic life is primitive and

stagnant. Their poverty is a handicap and a threat both to them and to move prosperous areas... I believe that we should make available to peace-loving people the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life.... What we envisage is a program of development based on the concepts of democratic fair dealing.... Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge" (Truman qtd in Escobar, 1995:3).

Development Discourse in the West

Truman's idea of the use of "modern scientific and technical knowledge" for increasing production and accelerating economic growth influenced governments, policy makers and experts globally, and as a result, economic growth came to be seen as the primary objective of development. Also, as Youngman (2000) observed about adult education in the countries of the South, the assumption that development, or "the idea that deliberate action can be undertaken to change society in chosen directions considered desirable", has been so influential that "policy makers and practitioners set goals, establish systems, organize programmes and assess performance in terms of ideas about the relationship between adult education and development" (p.240). The same is true for almost all the extension education programmes of third world countries. The 'development' concept constructed by the industrialized countries in the West was thus thrust upon the developing countries as a model for social and economic progress. Economic backwardness was perceived to be the major impediment to social progress in these countries. Consequently "for many years there was a widespread tendency to reduce the problems of developing countries to economic problems" (Martinussen, 1997:5). The so-called "autonomous extension approaches" introduced by the United States Agency for International Development (USAID model) in Latin America, and the 'British extension model' of British colonial policy, both of which "aimed to make each colony's administration financially self-sufficient by producing as much food and raw material as possible for export to the colonial metropolis" (Adams, 1982:53), are the best examples of 'western development models' imposed upon developing countries. Even after independence, in most former British colonies, agricultural extension under the Ministry of Agriculture followed the hierarchical Western development model by establishing experimental stations for the introduction of plantation and cash crops and research institutes for the control of pests and diseases. Traditional agricultural practices were largely neglected, and those that survived were often put under strict regulations.

Western Models of Development- critique

The strongest criticism leveled against such Western development models was that they failed to understand the realities in rural societies of

the developing countries and to address specific local issues in social and economic development.

“In the beginning, development theories rarely concerned themselves with political or cultural considerations. On the one hand they did not raise questions about the extent to which political or cultural factors influenced economic development. On the other hand they did not, as a rule, concentrate on describing what actually happened to political or cultural life when a developing country went through an economic crisis or experienced rapid economic growth” (Martinussen, 1997:5).

In addition to this issue, policy-makers and development experts failed to take into account the issue of political will. Though after independence South Asian countries became politically stronger than before, changing power relations and political considerations always influenced social and economic reforms of these countries – often negatively.

“As a result of this short-sightedness, the South Asian countries have become trapped in vicious cycle of short-term political survival and long-term deterioration. Given the volatile political scenario in the region, leaders have little energy to expend on farsighted human development policies. This accentuates existing social, economic, and political problems, forcing us to spend more time and energy on political fire-fighting” (Ramachandran qtd in Nair 2003).

In such a situation, the assumption that “the poor countries could make good use of the experience of the more developed countries” (Martinussen, 1997:5) especially that of the North or Western industrialized countries where “neither political nor cultural considerations blocked the way for economic progress and social reforms” (ibid.), neglected non-economic aspects such as political, cultural and social issues. Moreover ignoring the internal realities of developing nations, external agencies with vested interests imposed their programmes and policies in the name of aid and assistance.

“The strategies, based on the economic theories which the International Monetary Fund, the World Bank and other organizations recommended the developing countries to follow, were similarly devoid of politics and culture” (Martinussen, 1997 :5). Thus it can be seen that the concept of ‘development’ as currently understood was constructed by the West to differentiate developed and underdeveloped nations in order to fulfil the (vested) interests

of the former in a form of imposing control over the latter. This is what P.T. Bauer meant by saying "The Third World is the creation of foreign aid: without foreign aid there is no Third World" (1981 : 87 cited in Martinussen, 1997).

Development Discourses

The major development discourses used since the 1950s have been classified into three categories (Rogers, 2002), namely: Deficit discourses, discourses of disadvantage and discourses of difference or diversity. The deficit discourses argue that underdeveloped countries lack various elements possessed by developed countries and that their backwardness is due to their internal characteristics, not due to external factors. This backwardness could be overcome by the introduction of technology and capital which are offered by developed countries in the form of aid.

Through a 'needs assessment', necessary 'inputs' of such external help or intervention are determined by 'aid agencies' to help poor countries attain the specified development goal and make them self-sufficient. These discourses give prime importance to economic development and increasing the productivity of the labour force in agriculture and industry, and the main goal is modernization. Investing in human and social capital is central to this development discourse.

The third paradigm, the discourses of difference or diversity, perceives development in one's own terms for one's own development rather than being defined and 'given' by someone else. Local self-determination respecting internal as well as external differences of a multi-cultural society is the pattern of this development paradigm. It values the cultural diversity of 'indigenous people' and development is defined not in terms of economic wealth but in terms of personal, ecological, community and cultural welfare and progress. A participatory approach to development is the process, and diversity and the encouragement of increased diversity rather than uniformity is one of the key elements in this construct. This discourse is built on the 'aspirations and intentions' of participants rather than on externally assessed 'needs', and the stress is on people-centred development or an 'alternative development' (Rogers, 2002).

The above development discourse can be used as a tool to analyse the extension education programmes in India to reveal the social development

dimensions of extension education. It would seem better to analyse the early attempts of community development programmes in a development discourse perspective as these programmes prepared the background for the current extension education policies. This will also reveal whether the kinds of community education practised earlier have had any significant influence on the current extension education policy and practice.

Community Development Models in India – analysis based on Development discourses

Generally in India the term 'community development' is used to cover all aspects of development – economic, social, environmental etc. and it is in the same sense that the term is used here also. An analysis of the earlier community development projects in India from a discourse perspective reveals that tackling issues like rural and urban poverty and illiteracy together with the goal of the upliftment of the under-privileged and the mitigation of social evils are the prime areas of preference given by national leaders and individuals in initiating community development programmes. Almost all the earlier development programmes could be seen as extension programmes mainly based on the community development model.

Those community development programmes initiated by influential individuals like Gandhi, Tagore and Vinoba Bhave, were not at all 'top-down' development models. They were also culture-specific and area-specific which makes them close to the discourse of diversity and bottom up model. The 'Sevagram movement' of Gandhi belongs neither to the 'deficit' nor to the 'disadvantaged' paradigm, but advocated unity among diversity and in that sense respected diversity. In the Indian context, respecting diversity has been an essential factor as there are many languages, religions and cultures. Similarly the 'Shriniketan' programme of Tagore and the 'Sarvodaya' programme of Vinoba Bhave are programmes which allowed each local community development unit to 'participate' in its own way in building up a welfare nation. In this sense, one could say that the Sevaram and Shriniketan programmes are close to the diversity paradigm of development discourse. This aspect of the programme – i.e. their ability to accommodate the 'diversity' aspect of the development - was the main factor that contributed to the success of these programmes, a fact which was re-emphasised by the University Grants Commission in India later in 1970s through the adoption of a similar approach in the Area Development Programme for extension education activities at the university level.

In the post-second World War age of international development, when foreigners initiated such projects both in the areas of agriculture and community development, we can see the shift from the 'specific' to a 'general' approach. This is true even when such programmes were introduced in collaboration with governments. This shift was characterized by the arguments of the 'deficit' discourse paradigm, which suggests that the main reason for backwardness is the peoples' attitude towards change and that people should change to accept modern technologies rather than cling to traditional methods. Almost all such projects had foreign aid support with technology or advanced training. Though most of the projects started with ambitious objectives, they generally ended up with poor results, creating an impression among the rural poor that these are impractical ideas, in countries like India and Pakistan. In the Indian context it is possible to detect the discourses of deficit and disadvantage in several of the projects initiated by the Government of India after independence. For example the Gurgaon project, Grow More Food project, the Intensive Agricultural District programme, and the T&V System were all based on the deficit discourse paradigm emphasizing 'modernisation' and providing 'basic human needs', which at the same time urging 'social action' and 'transformation through co-operative efforts which is the basic argument of the disadvantage paradigm.

In general, most of the projects of this time showed characteristics or at least spoke the language of both the deficit and disadvantaged paradigms of development discourses. There may be several reasons for this: the influence of Western development ideas; the covert agenda of a donor agency while carrying out development projects in a developing country; agreements regarding technology transfer etc. between aid agency and particular governments. Only a few community development projects addressed the issue of diversity, which is a prominent feature of the Indian context. In the Training of Rural Youth for Self-Employment (TRYSEM) and Integrated Rural Development Programme (IRDP) programmes, though their basic ideologies are closed to that of deficit discourse, their area/local-issues based approaches bring them closer to the diversity paradigm. In TRYSEM one member from the 'poorest among the poor farmers' families was selected to be trained (with special stipend) in useful skills which would enable him/her to obtain a job relevant to the rural situation. IRDP also emphasized the utilization of local and human resources for the overall benefit of the rural poor. These projects indeed have had a long lasting impact on the development programmes of the country. They are bottom-up models which

could be applied in real life situations of the rural poor, used for developing useful and meaningful skills such as those related to cottage industries, carpentry, plumbing etc.

Extension Education : An Alternative Development Model

The experiences and lessons learned from the development efforts mentioned in the previous section have forced policy makers and governments to think about development issues in a more comprehensive way. It is clear that the limited efforts of individual organizations and piecemeal activities carried out in some states will not bring the desired levels of development. It is now almost universally accepted that a uniform approach copied or adopted from elsewhere in the world will not produce the desired results. Past experience has shown that development is not unilateral, emphasizing agricultural or economic development but involves multi-dimensional aspects.

One result of this change in thinking about development has been a policy decision of the government to involve higher education institutions, especially universities, in development activities, making use of their broad infrastructural facilities, inter-disciplinary resources and their 'knowledge and wisdom' generated by research and teaching. Thus for a university, it is matter of extending its resources in the service of the weaker section of society in a sense that the university goes to the community, to those who have remained outside its area of operation. This is again a top-town or outside-inside model of development based on a deficit approach – i.e. the Universities are assumed to possess specialized scientific knowledge which they pass down to the poor ignorant people. It is still part of the modern rationalist tradition which believes that if the people know something, they will act on it. This need not always be true. There is some lip-service to the universities learning from the people, but is not strong.

In India such a response first came from the University Grants Commission in 1975, when the UGC Policy Frame approved extension as "the third dimension" of higher education institutions in India. Realising that Universities were moving away from the community and that they could substantially contribute to community development through extension education, the UGC instructed all Universities to engage in local development activities through extension. These instructions applied to the Open Universities as well as traditional universities but with a difference that while

traditional universities related only to local regions, the Open Universities needed to relate to the whole country. In India, the Indira Gandhi National Open University (IGNOU) tried to fulfill the mandate to reach the rural masses and others at the grass-roots level. An analysis of the extension education policies and programmes of IGNOU reveal how far it has been able to fulfill the mandate with respect to the development objectives of the nation.

Extension Education in India – Policy and Practice

The Indian UGC Policy Frame states that 'Extension Education' (the so-called 'third dimension' of higher education) "aims to promote meaningful and sustained rapport between the universities and the community. It aims, firstly, to extend knowledge and other institutional resources to the community and vice-versa and secondly, to gain insights from a contact between knowledge resources and socio-cultural realities with a view to reflecting these in the entire curricular system of higher education including teaching and research" (UGC, 1988:1). If we analyse the policy statement of the UGC from a development perspective we can see that the very purpose of extension education is two-dimensional. The first is the aspect of 'service' to the community by the university, through extension activity and the second dimension is the 'learning' aspect – which indicates the benefit that any University will derive from extension activity.

Both dimensions can be related to the deficit paradigm of development discourses. In the case of the 'service' aspect of the University to the community, it is based on the argument that the life of the community has to be enriched by the academic knowledge and skills of the university generated through research and teaching. This type of enrichment is necessary for the development of the community. The second dimension – the 'learning' aspect of the university – implies that the university should cease to be an 'ivory tower', that its unrealistic assumptions should be discarded, that through extension activities the universities should be able to learn the socio-cultural realities of the community and acknowledge the indigenous knowledge/ways of learning already processed by people at the grass-root levels. In this sense it can be argued that the 'academic knowledge' is also 'deficit' in nature, as they do not have a perfect understanding of the situations at the grass-root level. Also, since the Universities are being asked to change, one can argue that the 'learning' aspect of the Universities is in the disadvantage paradigm as the whole system of the rich/ educated/ elite is required to change, not just the poor people. Extension education activities will provide universities with valuable learning experiences as they interact with the community, and such learning will be useful in planning suitable and meaningful development and also teaching programmes in future.

Unfortunately most Universities have overlooked this 'self-learning' aspect and continue to 'enrich' the community on the basis of the conviction that they possess the necessary expertise to do that. This self-centred approach has gradually led to the failure to many extension activities initiated by them. The inability to realize their own deficient understanding of the diversity involved in developmental activities especially in a country like India, made the universities adopt 'uniform tailored' courses and programmes for everyone irrespective of individual requirements/preferences. The committee appointed by the UGC to review and appraise University Extension work carried on by various universities in India discovered that the universities and colleges have not been able to effectively practise the UGC's stated intention of making extension an integral part of the higher education system. A majority of Universities treated the Extension programme as an extra curricular activity.

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Adult Education in China, India, Indonesia and Thailand (1945-2001): A Comparative Study

Manjeet Paintal

Introduction

The status of adult education of a nation is unique that has grown from its specific political and historical conditions. The uniqueness of a national adult education policy and programmes can be best understood when these are studied in the developmental perspective in relation to political and social conditions. The present study intends to analyzing the various factors underlying differential literacy activity in the specified period (1945-2001) in selected Asian countries. Looking comparatively at Adult education status of different countries will provide the policy makers with ideas of implementation and growth of adult education in other countries.

China, India, Indonesia and Thailand were selected for the purpose of study. A common factor in the countries selected was that they are Asian. Independence came to each of the selected countries around the same time in the late 1940, except in Thailand, which had never been under any foreign rule. All the countries had different political systems. India and China were among most populous countries. Indonesia and Thailand had smaller populations. India had a parliamentary democracy while China was a communist country. Those contrasts provide an interesting and informative comparison of adult education system and the solutions attempted from time to time to solve the individual problem of adult literacy it can be seen in the backdrop of their respective social settings.

All these countries shared a common problem of prevalence of illiteracy at the time of independence. How they eradicated it gradually can be seen from the literacy rates of the countries in 1951 and then the levels gained by

each by 2001. All the four nations selected for comparison in 1951 had very low literacy rate varying from 10% to 20% except Thailand, which had 53.7% literacy in 1947. In the last five decades or so, there has been a large variation in the achievement of literacy, with China having 84.1%, India 65.5%, Indonesia 87.3%, Thailand 95.7% and till 2001.

In the present study a comparative historical context of inquiry has been utilized for the purpose of analysis. Comparative Adult Education advocates the understanding of historical perspective as a means of expanding our identity.

It provides us about changes that have occurred, to find meaning in the present situations and to be ready for the future. (Draper, 2001). The present study is not confined only to descriptive information on adult education rather emphasis is on comparison of the theoretical perspectives of adult education in the selected countries. In this context interconnections were made between the political ideology and the policy, programmes and status of adult education

Objectives of the study

To analyse the concept and purpose, definition, policy and the practices of adult education in the selected countries and the interconnections between the prevailing political ideology in the countries.

To analyse and identify the similarities and dissimilarities in the differential growth of Adult Education in countries under consideration.

To critically analyse the factors associated with successful outcomes and problems of adult education in each national setting selected in a comparative way.

To analyse the relative role of primary education and adult education in achieving adult literacy in the selected countries during the year's 1945-2001.

To compare concept, purpose, policy and programmes of Adult Education of the selected countries especially on issues like gender, area of location and language.

Methodology

The present study was planned to compare the development of adult education in India, Indonesia, Thailand and China during the last sixty years (1945-2001) by using historical construction and criticism. The method adopted was comparative, interpretative, and analytical in nature. The critical analysis of the related indicators of adult education system given below of the selected countries was undertaken, as was evident from the historical analysis of concept, purpose, policy, definition, language and programmes. In order to find associations with other indicators like, gender differentials, social and community mobilization, and role of primary education in adult literacy, pedagogy and achievements in literacy were also discussed.

Findings

The selected countries were at a different stage of socioeconomic development and had varied national planning methods. China had centralized planning. In Indonesia the Presidential decrees were important and were implemented as government laws. In Thailand and India five-year developmental plans were followed. Majority of the population of the selected countries lives in rural areas and agriculture is the primary occupation and similar in socio-cultural settings, with males being the head of the family and the extended family was an institution.

Diverse meaning of adult

Adult education had a diversity of meanings attached to it in the selected countries. Primarily it was considered a second chance for education for those who could not get mainstream schooling. Adult education in these countries was for the down trodden, unreachable and disadvantaged group for whom popular primary education was not possible as these groups were socially, culturally and economically marginalized. The content of adult education was varied in the selected countries and consisted of literacy, development messages and employment-oriented skills. Adult education in the selected countries explicitly comprises as basic literacy and acquiring desirable knowledge pertaining to civic needs, personal hygiene, and adopting political and occupational skills to become productive part of the system. It can be said that the adult education in these countries could generally be equated with adult literacy and the core concept remains related with productivity. This concept has been evolving for the last sixty years and was

varying according to the socio-economic development and status of the country. The concept of adult education has been evolving, depending upon the literacy status of population, which in general determines the goals, targets, literacy levels, and the phase of development the country was going through.

Varied purposes and planning of adult education

In India, adult education was planned as a community development programme though development of the individual was not directly associated with development of basic literacy-rather it was designed for societal development. Adult literacy was associated with socio-economic development and for self-reliance of the individual only in the last three decades. In Indonesia the concept of adult education developed from literacy for national development in the very first thirty years and concept of vocational education was added later. The purpose of adult education was integrated with out of school education. In Thailand, adult education was equated with educational activities for out of school youth and adults. Functionality was added to adult education in early 1970s and continuing education was added during the 1980s. It can be said that in Indonesia and Thailand there has been an integrated concept of basic education i.e. primary schooling and adult education. In China, the scope of adult education was defined as workers peasant education. It was also known as spare time education and included civil and political education apart from literacy. In early years it was for national reconstruction and meant to serve the socialist state. Since 1978, there has been a shift in the scope of adult education by opening of the Chinese economy to the world. Science and technology was adopted for economic construction and for raising the quality of workforce in a marketing economy. It can be inferred that the purpose of the adult education differed in the countries studied depending upon the political system prevailing within the country and depending upon the socio-economic developmental of that country

There exists variation in definition of literacy in the selected countries. No distinct uniform outline has so far been given to define literacy. Going by the traditional definition of literacy, it is ability to use language i.e. to read, write, listen and speak. We can say up to what standard or level 'literacy' varies among societies. Acquiring of national language forms criteria for literacy standards. It has been found that language of literacy means working knowledge of national language for national integration or the language of

the majority such as- Thai in Thailand and Bahasa Indonesia in Indonesia. Indonesia has defined a literate as anybody who can read and write using the Roman alphabet and do simple calculations and can function in Indonesia language or Bahasa.

Adult literacy standards related to level of formal education:

One good example is that of Thailand which has defined literacy in relation to its formal education, it means at least 5-6 years of schooling either in formal or non-formal stream. China has defined literacy as knowledge of 1500 characters. Indian literacy programmes, have defined a literate person as the one who can with understanding read and write a simple statement in his/her every day life. The Census Reports of India contain the definition of a literate person in terms of minimum reading and writing with an understanding in any language. It was not necessary for a literate person to pass any formal level of schooling.

Each of the four countries selected for the study had addressed its adult education problem in its very own way depending upon its political system and its socio-economic stage of development. The findings of the study confirm that adult education has had a long history of entering into public policy in the selected countries. Adult education policy can be a part of the educational policy of a nation on one hand and part of the national development plan on the other. The selected countries have shown to be at different levels of integration of adult education with national development. Thailand has provided in this study an excellent example of integration of adult education as a whole into its main stream of national development along with its education policy. It has been successful in integrating it with primary education as well. Adult education programmes are planned in such a way that adult education includes basic literacy, post literacy and continuing education. Basic literacy is to be immediately followed by post literacy so that neo-literates do not lapse into illiteracy and the learnt skills were not lost. Continuing education is needed so that they could become independent in learning.

It has been found that there is a close relationship between the status of adult education and status of primary education in the selected countries. It is true and has been endorsed in this study, that there was definitely a close and established relationship between adult education and primary education of the country. If all eligible children during their early years were retained in

primary school, and if quality education was provided to them to attain complete basic education. It would have strengthened the education system and there would have been no adult left without basic education. Consequently Adult education may not have been required in the form in which it existed if required; the content of the adult education provided would be different. Immediately after independence, India focused more on expanding primary education so adult literacy was neglected and was limited in scope and reach in the first three decades. On the other hand Indonesia and China immediately after independence planned massive adult literacy campaigns to make the masses literate. Thailand had been active in its adult education programmes, along with a strong integrated primary education. It raised its literacy level up to 90 percent in 1980. At the same time the Literacy rate of Indonesia was equally high at 79 percent. Comparatively India and China encountered at lower literacy levels, India at 44 percent in 1981 and China at 66 percent by 1982. Here it is pertinent to mention that China could have achieved higher literacy rates but somehow due to an inactive period of adult education in 1966-1976, period of the Cultural Revolution when education came to a stand still and all the cadres were sent to rural areas. China strengthened its nine year primary education and adult education. It had realized the goal of a nine year primary schooling in 65 percent of its national population.

It could be seen that during 1977, with the change in the government in India, a nation wide adult education programme was launched for socio economic development. This created a demand for adult literacy at the national level. At the same time, Indonesia had already achieved great heights by organizing literacy campaigns and integrated primary education. The 'Kejar' programme providing vocational skills with inbuilt motivation along with literacy. The content of the programme was skill oriented thus highly useful for population. China, during the same time, opened its economy to the world and the adult education policy was adapted accordingly. Yet in another attempt to bridge formal and non- formal education, there were efforts to equate the knowledge or skills acquired by adults with that of children with formal schooling, by making them pass a test. Both Indonesia and Thailand implemented adult education through equivalency programmes. China did not lag behind and developed a parallel adult education system for industry workers and farmers and for general education. While In India the stress was still on 3R's and very few passed primary education. It may be said that India stressed on basic literacy because it could not raise the literacy rates.

Implementation of basic literacy

In order to provide basic literacy, three phases are recognized namely Total Literacy, Post literacy and Continuing education. During first the phase of literacy, 3R's were acquired directly through instruction or interwoven through primers (especially prepared for adults). The role of the volunteer instructor, the choice of right place for teaching- learning of adults, and the available time of the learners along with high motivation played an important part for the success of this phase. During this basic phase of learning of nine months, due attention was given to the level of adult teaching by the support of graded primers in order to attain the same level of learning as was attained by a child who completes three years of schooling. Adult psychology was expected to be at the core of this teaching-learning process. The post literacy phase of literacy had partial guided learning and had different literature from the graded primers. In the basic literacy phase adequate practice is provided to prevent the neo-literate from lapsing into illiteracy. In continuing education phase the learner is made independent in learning. All these phases are to be implemented continuously. It was observed that there is variation in the implementation of various phases of basic literacy in the selected countries. Thailand strengthened its PL & CE activities during the last thirty years and integrated vocational skill training with Adult Education and the Primary education System. This was incorporated according to the national human resource need. In earlier years of planning in all the selected countries except India, adult education consisted of basic literacy there were problems of planning of PL and CE and vocationalization of adult literacy programmes. In India still PL & CE had been a problem in implementation NAEP (1970-80) and NLM's TLC (1989-2000). Indonesia, introduced an innovative literacy programme, the Kejar Package in 1977 in order to make adult education functional and employment oriented. The training through non-formal education, Post literacy and continuing education was also strengthened.

Thailand undertook literacy campaigns from 1983-87. The campaigns covered 75 per cent of its targeted illiterates and rest was covered by Functional literacy and continuing education. It has been found that adult education included adult literacy and other developmental messages in varying degrees. Vocational education was introduced in all the countries. Equivalency was inbuilt in the system of adult education and compulsory primary education programmes.

Comprehensive Adult and Primary Education

China achieved a literacy rate of 66 percent in 1982, which rose to 84 percent in 1995. Thailand and Indonesia have achieved nearly cent percent literacy by 2002. China had achieved near cent percent literacy in the 15-45 yrs of age group. Where as India lagged behind in primary education as well as in adult literacy. Still 33 per cent illiterates come from those who dropped out of school. As has been studied the real difference was made in literacy by strengthening of primary education in China, Thailand and Indonesia. Thailand, too, made compulsory primary education for six years in 1977 which paved the way for near cent percent literacy in 1990s. It became enviable for its achievement of almost universal literacy among adults and completion of primary school.

Nature of Literacy Campaigns

Throughout China's literacy programmes target was literacy for working groups and farmers. They were easy to organize. They planned flexible classes in terms of spare time school, seasonal schools and night schools. The cadres were motivated to teach adults. There was a strong political will in the system. It was rightly said for China, "Education must serve as socialist construction; the socialist construction must rely on education" Thus the cardinal guidelines put forward by the state government of China had been the fundamental motive for all forms of education at different levels including adult education. On the other hand India's Literacy Campaigns although democratic in nature, were bureaucratic in implementation. In India during 1978-80 a nation wide Center based programme (NAEP) was launched. There was a significant gain in literacy rate. But the overall mass participation was not there. The literacy rate of India was low. It was felt that a lot of resources were needed in terms of instructors and trainers in adult education. Though it worked for basic literacy component but was not successful to a large extent. Govt. in power showed the political will. This programme brought the Adult Education to the national agenda. Indian Literacy Campaigns were decentralized and dependant upon the district collector's good will in taking the campaign forward in the district. The campaigns were mostly successful where there was history of public movement; herby predicting the success rested on an already existing factor of people's mass movement or participation as in Kerala (India). In India all the adult education pogrammes were more or less voluntary in nature, while in China teachers were

committed party cadres. They were part time or full time teachers and senior grade students. In Indonesia the government mobilized the people for literacy campaigns. In India, NLM, under TLC there was an impressive environment building and mobilization of all the sections of the society but as far as adult literacy was concerned it was not effective as it should have been. Rather it created a demand for primary education. Still education or basic literacy was viewed and linked with jobs. Parents wanted their children to be well placed in the main system and they wanted to educate their children to get jobs and learn skills. As on the other hand they themselves were not interested in literacy. They thought it would not add to their earnings any way.

Mobilization of adult illiterates and of society is a challenge for the countries. Motivation and enrolling the illiterates to the adult education class is a serious task and his/her regularity in attending the center has been a problem. The question of meeting their daily needs and earning is their prime concern. Therefore vocational skill training has been tried for motivation of the illiterates.

As reflected in the study all the selected countries targeted productive population as clientele for adult education programmes. The special groups like women, disadvantaged groups were also involved. In India the target group identified was 15-35 years, while in Indonesia it was 7-44 years and priority was given to younger productive work force between 10-25 years. In Thailand adult education was for those who had completed less than four years of primary schooling and were between 14-50 years.

Literacy campaigns in Indonesia during 1961-1964 were planned to completely eradicate illiteracy from the country. It was according to Presidential decree and was government's programme for which all the resources were mobilized. There was a national commitment for the literacy and Indonesia managed to achieve 79 per cent literacy by then. It was noted that during these campaigns. PL, CE and primary school the expansion was not as demanded by the education system. With national level literacy campaigns adult education emerged as an integral part of the national development system.

As observed Thailand planned 'work oriented literacy programmes' in 1970s about a decade earlier than Indonesia after achieving quite a high literacy rate. Six year primary education was made compulsory in 1978 in

Thailand this strengthened basic education for children and specially that of girl child

India reduced the learning period to 200 hrs under improved pace content of learning (IPCL) to attract and retain more learners in literacy class. Media always plays an important role in motivating people and in turning issues into to a mass movement. All the four countries used media extensively for furthering the reach of literacy programmes. China developed a programme for literacy through television. In India, the Traditional as well as modern media was used for environment building and mobilization of the people successfully.

In all the four countries illiteracy was found to be more in rural areas rather than urban areas. This has been a burden for all the four nations more especially India and China as in all the countries the majorities of the population resides in rural areas, and are not easy to reach. The rural urban disparities in adult literacy are large. In India target oriented programmes for disadvantaged groups, females in rural areas were needed. About 80 per cent of the population lives in villages. According to 2001 census 80 per cent of the urban population is literate. It can be well assumed that rest 20 percent population was migrating from the villages and living in urban slums. There was cent percent literacy in urban areas except in urban slums. 40 per cent of the rural population was found to be illiterate and 20 per cent of the urban population (most of which is in urban slums) were illiterate. In China, too 86 per cent of the total illiterate population was rural in 1998.

Women were less literate than men. Only 88 adult women were considered literate for every 100 adult men. All the countries had put special efforts to raise female literacy. India raised about 15 point percent in literacy of women between 1991-2001. During the same period literacy rate was increased by 11-12 percent for males, but still there was a big gap in the literacy rate between men and women of over 21 percent. Female literacy in Indonesia had decreased the gap on literacy between the genders to nine percent. Thailand has reduced the gap to mere three percent. China has a gender gap in literacy of eight percent. Women have been identified as one of the key targets of the literacy programmes in the selected countries. It was observed that in all the countries because the girls and women were engaged in household chores and farm work and they belonged to poor families their attendance in the primary schools was found to be low.

All the selected countries are multi-lingual. The choice of language of literacy was a question of policy, curriculum and methodology. Thailand and Indonesia are particularly interesting and instructive for this comparative study of adult literacy in the last six decades. Thailand is country with a cultural homogeneity due to prevalent common religion of Buddhism. Modern day Thailand is a in the midst of a social and economic transformation involving major shifts towards non agricultural employment, increased urbanization, improving standards of living and increasing education levels among its population.

Policy, Planning and its Implications

The findings of this study have implication for policy, planning, implementation and research support. What India could not achieve was higher literacy rates comparable to Indonesia, Thailand, and China. Appropriate policy planning, implication and research support could realize the same.

Primary system of education needs to be strengthened and streamlined. The movement of Education for All (Sarva Shiksha Abhiyan) needs massive support so that education for all is ensured to Children up to eleven years of age by 2007 and up to fourteen years of age by 2010. If these targets are achieved by the stipulated period of time, India would compete with other countries in attaining literacy levels. India in no case was lagging behind in terms of formulating policies in this regard but the greatest lacuna was witnessed in implementation of policy and planning.

It would be worthwhile to examine and work on the feasibility of integrating Adult Education with the national education system as done in Thailand. There have been gender differentials and area specific differentials in attaining literacy rates, girls by and large suffered in their educational pursuits mainly due to ignorance on the parts of parents, poverty geographical hazardous like North Eastern States of India and other hilly areas, special thrust will have to be provided to cater to the needs of adults deprived of early education facilities for which provision of funds will have to be made differentially as contrasted from other areas.

Rural and Urban divide has been witnessed in terms of literacy rates in India which also needs to be bridged on the same fashion, as other countries included in this study have done.

Equivalency programmes will have to be inbuilt in the system of adult education programs for appropriate implementation of adult literacy programmes and compulsory primary education. Community support and mo-

bilization will play a pivotal role for desirable results.

The instructional materials to be developed for adult learners must invariably be used for better understanding and assimilation of knowledge. Instructional material if developed in regional language will take care of the cultural variations with a concern for national integration.

It would be worthwhile to include the component of vocational education right from the initial stage of adult literacy in the adult education programmes; functionality needs to be treated as a core for adult learning. Government's commitment and community participation may be ensured before initiating any programme related with adults or their lives.

For effective planning, research work needs to be re-enforced in areas where deficits have been identified like gender differentials, dropouts, consolidation and lapsing into illiteracy, of the ways of empowering women and village level local administration (panchayats) to activate the progress of adult literacy.

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Role of Vocational Education in Harnessing Outsourcing Opportunities

B.Sanjay

Clearly, it is now possible for more people than ever to collaborate and compete in real time with more other people on more different kinds of work from more different corners of the planet and on a more equal footing than at any previous time in the history of the world-using computers, e-mail, networks, teleconferencing, and dynamic new software. That was what I discovered on my journey to India and beyond.

- Thomas L Friedman,

(Award-winning New York Times columnist in 'The World is Flat')

In 2003, some 25,000 U.S. tax returns were done in India. In 2004, the number was 100,000. In 2005, it is expected to be 400,000. In a decade, you will assume that your accountant has outsourced the basic preparation of your tax returns-if not more.

- Jaithirth "Jerry" Rao,

CEO, Mphasis, Mumbai

What is Outsourcing?

The Webster's Universal Dictionary meaning of "Outsourcing" is: "A company or person that provides information; to find a supplier or service, to identify a source". It essentially refers to how things are done rather than what is done. Very simply outsourcing can be defined as a process in which a company delegates some of its in-house operations/processes to a third party. Thus outsourcing is a contracting transaction through which one company purchases services from another while keeping ownership and ultimate responsibility for the underlying processes. The clients inform their provider what they want and how they want the work performed. So the

client can authorize the provider to operate as well as redesign basic processes in order to ensure even greater cost and efficiency benefits.

In this framework companies very often companies turn to resources outside their organizational structure usually to save money and/or make use of the skilled professionals. For instance, a company might outsource its IT management because it is cheaper to contract a third-party to do so than it would be to build its own in-house IT management team. Or a company could outsource all of its data storage needs because it is easier and cheaper than buying and maintaining its own data storage devices. A business might also outsource its human resource tasks to another enterprise instead of having its own dedicated human resources staff.

Evolution of Outsourcing

“Outsourcing is the strategic use of outside resources to perform activities traditionally handled by internal staff and resources”.

This is a strategy by which an organization contracts out major functions to specialized and efficient service providers, who become valued strategic business partners.

All companies, small or large, in terms of various strategies put their best efforts to exploit their competitive advantage to improve their market share and their net profit. Out of these strategies outsourcing is one of the recent developments which were not recognized as a business strategy until 1989. It was year 1990 when large number of companies started outsourcing their various processes. This gave them enough space to concentrate on their core businesses. Initially it was started to save cost but later it became twin objective activity. This not only reduced cost but also increased quality as work was based on expert execution.

Evolution of outsourcing is passing through a stage which is based on strategic partnership. Companies are coming close in strategic partnership to outsource their most important processes precisely because they are so important. Over the year outsourcing has become a core business activity being performed by various countries and very recently India has emerged as a prominent outsourcing destination worldwide.

(Ref: <http://www.walldrof.com/history-of-outsourcing.html>)

The Impact of Outsourcing on Indian Economy

Outsourcing in India has experienced explosive growth with overseas companies getting everything from their customer support work to tele-radiology done here. It is one of the most discussed topics at present. Its impact can be felt in different areas and spread over several countries.

Indian business process outsourcing (BPO) revenues (1999-2006)

Indian business process outsourcing (BPO) revenues (1999-2006)		
Time period	Revenues(\$million)	Percent Change
1999-00	565	
2000-01	930	65
2001-02	1,495	61
2002-03	2,500	67
2003-04	3,600	31
2004-05*	5,200	44
2005-06*	7,300	40

(*) Estimates. Sources: Nasscom, Economic Times.

This sector is projected to reach \$5.2 billion in 2004-05 and \$16 billion by 2008. (3)

Nearly 70 percent of India's business process outsourcing revenues come from call centers, 20percent from other types of high-volume and low-value data work, and the remainder consisted of higher- value added functions.(4) Since 1998-99, the business process outsourcing sector has grown from 6.5 percent of India's software and services market to more than 29 percent in 2003-04. This growth was driven by "falling telecommunication rates, low labor costs, new interactive-design software, project management skills; and availability of a highly skilled, educated and English-speaking labor pool." (5)

Employment Generated by Outsourcing Industries in India:

Employment in India's business process outsourcing industry has grown from 42,000 in 1999-2000 to approximately 243,500 workers in 2003-04, to

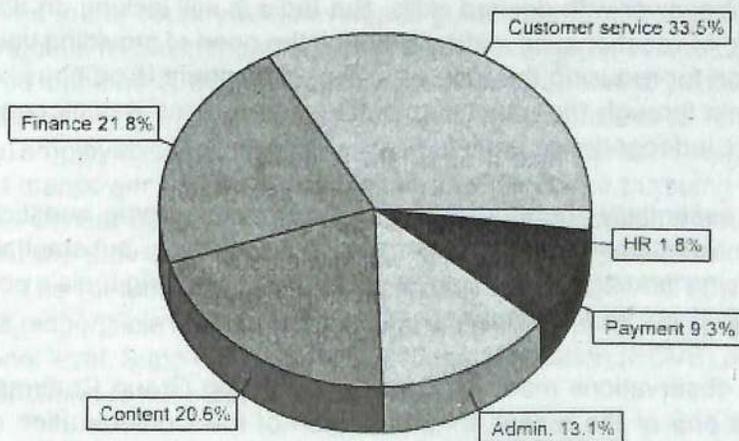
470,000 in 2005-06, and employment is projected to reach 1.1 million workers by 2012.(6)

Impending Challenges before Outsourcing Industries in India

Today India is the absolute leader in the sphere of offshore programming by the number of export software development centers. Its world market share makes about 40%. China is the main Indian competitor. Chinese volume of export software has reached 14, 2 billion dollars in 2008. This compares with Russian indicator that has stopped at the level of 2, 5 billion dollars in the same year. Russia with its 3% of world market share occupies third place after India and China in the sphere of offshore software development. Ireland, Israel, Indonesia, the Philippines, Mexico are also among leaders. (7)

Figure 1: Indian BPO market share by segment: 2002

Source: Nasscom - McKinsey Global



The Chart indicates the share of IT outsourcing revenues by region in the year 2004.

Hence, there is no doubt that China is the country which is trying heart and sole to compete with India in this sector. It's pouring its all effort to grab

a major share in the ever growing outsourcing industry worldwide. Though experts say it will certainly be a tough bargain for China because till today it is far behind the tally. According to a **Reuters** story, China exported an estimated \$1.8 billion in software and services in all of 2008, vs. India's estimated \$41 billion in such revenues in 2008's first quarter. (8)

But there should be no scope for complacency as some research findings also indicates a reverse situation in near future. IT research vendor IDC has developed a new **Global Delivery Index**, which forecasts that Chinese cities will overtake Indian cities like Bangalore and Mumbai in offshoring by 2011. The conclusion drawn by this research says, 'Chinese cities will overtake Indian cities by 2011 due to massive investments made (e.g. infrastructure, English language, Internet connections, technical skills, etc) which are favorable towards offshoring.' So far Indian economic interests are concerned this definitely is not a good signal. (9)

India therefore needs to formulate a detailed policy to train its abundant human resource in order to capitalize the growing international market of outsourcing and to maintain the initial lead it has taken in this regard. Vocational education is one of the most sought for sectors these day to equip manpower with desired skills. But India is still lacking an adequate structure of vocational education although the need of providing vocational education for reducing the menace of unemployment is emphasized time and again through the various committees and commissions constituted since pre independence period.

It is essentially, therefore the right time to raise some questions like, whether vocational education can contribute anything substantial to the outsourcing industry and can play a worth role in securing India's economic interest?, If yes, in what manner?

The observations made by Boston Consulting Group Chairman Arun Maira at one of the recent annual session of the Confederation of India Industries can well answer the above questions. Maira says, 'If the country plays its game right, it can garner \$200 million worth of global remote outsourcing services business that will generate 40 million fresh jobs by 2020'. While speaking at a plenary session on 'Services: New Explosion of Growth,' Maira categorically explained the prevailing situation. He says, "India is on top of the chart (drawn on the scale of cost and quality) among all the developing countries and it will have the largest surplus of manpower by

2020 while other countries, including China, will face shortage of human resource,". In order to capture this opportunity what Maira suggests is very important in the context of vocational education in the country. Maira's suggestion is based on real time experiences. He says, 'India will have to strengthen its professional and **vocational education system** to generate enough skilled manpower to meet the demand.' (10)

What Constitute Vocational Education System in India?

Apart from the traditional method of artisanship where technical know-how were transferred to the generation next by the elders of the family engaged in a particular trade today in India we have a proper system to impart vocational education both through formal and informal system of education. Vocational education in India refers specifically to vocational courses offered in school Grades 11 and 12 under a centrally sponsored scheme termed 'Vocationalization of Secondary Education'. The Vocational Education Program (VEP) was started in 1976-77 under the programme of Vocationalisation of Higher Secondary Education in general education institutions. The National Working Group on Vocationalisation of Education (Kulandaiswamy Committee, 1985) reviewed the Vocational Education Programme in the country and developed guidelines for the expansion of the programme. Its recommendations led to the development of the Centrally Sponsored Scheme (CSS) on Vocationalisation of Secondary Education, which started being implemented from 1988. Its purpose is to "enhance individual employability, reduce the mismatch between demand and supply of skilled manpower and provide an alternative for those pursuing higher education without particular interest or purpose."³⁷ Vocational education falls under the purview of the Ministry of Human Resources Development (MHRD). The All-India Council for Vocational Education (AICVE), under MHRD, is responsible for planning, guiding and coordinating the program at the national level. State Councils for Vocational Education (SCVE) perform similar functions at the state level.

Whether the Courses Offered under Existing System of Vocational Education can play any Role in Promotion of Outsourcing?

The Government of India has assigned the responsibility of developing courses to be offered under the system of vocational education to the Pandit Sunderlal Sharma Central Institute for Vocational Education

(PSSCIVE) which has listed following 104 different courses under six broad disciplines:

Agriculture area of vocation

1. Poultry Production
2. Fisheries/Fish Processing
3. Dairying
4. Sericulture
5. Apiculture
6. Floriculture
7. Plant Protection
8. Agricultural Chemicals
9. Inland Fisheries
10. Plantation Crops and Management
11. Seed Production Technology
12. Swine Production
13. Vegetable Seed production
14. Medicinal and Aromatic Plant Industry
15. Sheep and Goat Husbandry
16. Repair and Maintenance of Power Driven Farm Machinery
17. Veterinary Pharmacist-cum-Artificial Insemination Assistant
18. Agro Based Food Industry (Animal based)
19. Agro Based Food Industry (Crop based)
20. Agro Based Food Industry (Feed based)
21. Post Harvest Technology
22. Fish Seed Production
23. Fishing Technology
24. Horticulture
25. Soil Conservation
26. Crop Cultivation/ Production

Business and Commerce area of vocation

1. Banking
2. Marketing and Salesmanship
3. Office Secretaryship/ Stenography
4. Co-operation
5. Export-Import Practices and Documentation
6. Insurance

7. Purchasing and Storekeeping
8. Taxation Practices/Taxation laws/Tax Assistant
9. Industrial Management
10. Receptionist
11. Basic Financial Services
12. Office Management
13. Tourism and Travel
14. Accountancy and Auditing

Engineering and Technology area of vocation

1. Civil Construction/Maintenance
2. Mechanical Servicing
3. Audio Visual Technician
4. Maintenance and Repair of Electrical Domestic Appliances
5. Building and Road Construction
6. Building Maintenance
7. Ceramic Technology
8. Computer Technique
9. Rural Engineering Technology
10. Materials Management Technology
11. Rubber Technology
12. Structure and Fabrication Technology
13. Sugar Technology
14. Tanaries

Health and Paramedical

1. Medical Laboratory/Technology Assistant
2. Health Worker
3. Nursing
4. Health Sanitary Inspector
5. Hospital Documentation
6. Hospital Housekeeping
7. Ophthalmic Technology
8. X-ray Technician
9. Physiotherapy and Occupational Therapy
10. Multi-rehabilitation Worker
11. Bio Medical Equipment and Technician
12. Dental Hygienist

13. Dental Technician
14. Multi Purpose Health Worker
15. Pharmacist
16. ECG and Audiometric Technician
17. Nutrition and Dietetics
18. Auxiliary Nurse and Mid Wives
19. Primary Health Worker

Home Science area of vocation

1. Food Preservation
2. Child Care and Nutrition
3. Catering and Restaurant Management
4. Pre-school and Crèche Management
5. Textile Designing
6. Interior Design
7. Commercial Garment Designing and Making
8. Clothing for the Family
9. Health Care and Beauty Culture
10. Bleaching Dyeing and Fabric Painting
11. Knitting Technology
12. Institutional House Keeping

Humanities Science and Education area of vocation

1. Library and Information Science
2. Instrumental Music (Percussion Tabla)
3. Classical Dance (Kathak)
4. Indian Music (Hindustani Vocal Music)
5. Photography
6. Commercial Art
7. Physical Education
8. Bharat Natyam
9. Cotton Classifier

All these 104 courses are listed under the Apprentices Act 1961. Now let us see the major services that are commonly outsourced nowadays.

As per a data provided by NASSCOM the major services outsourced these days include:

- Data Entry
- Data Capture/Scanning
- Data Processing and Database Management
- Data Conversion
- Data Entry
- e-CRM
- SCM
- Forms and Claims Processing
- Order Processing
- Indexing and Archiving
- Web site design, development and normal creation
- Software Programming, Development and Technology tools creation
- Call Center Activities
- Web Research and Data Mining
- Conducting market surveys or any other surveys
- Design and DTP
- Engineering and Design
- Multimedia and Animation
- Transcription (medical, legal and others)
- Medical Billing and Coding
- HR Services
- Internet Marketing, Search Engine Ranking and optimization
- Training
- Writing and Translation
- Proof-reading and editing
- CAD/CAM Services
- Bookkeeping and Finance
- Or any other service that can be executed from a remote location
- Agriculture (for example: veterinary pharmacist/technician; watershed management)
- Business and commerce (for example: taxation practices; stenography)
- Humanities (for example: classical dance; entrepreneurship)
- Engineering and technology (for example: lineman; cost effective building technology)
- Home science (for example: textile design; gerontology)
- Health and para-medical skills (for example: x-ray technician; health/sanitary inspector)

Comparing the above two lists one can very easily conclude that although the first set of courses can develop the capabilities needed for performing the operations mentioned in the later list up to certain extent they are not intended directly to address the same requirement.

Conclusion

In the above context, what the authorities concerned need to do, is to introduce certain new courses as well as restructure the course content of few existing courses in order to develop desired manpower equipped with the expected skills. There is another important aspect concerning the course design. The PSSCIVE, as on today, has developed course materials only for a quarter of those 104 courses. Seeing the rapid pace of technological advancement in the field of Information Technology Government of India needs to develop mechanism for regular up gradation of the course content for which course materials has already been prepared. On the other hand it needs to speed up the process for developing course materials for the rest of the courses mentioned in the Apprentices Act 1961.

It is an open secret that India has to compete with neighboring China in the years to come to maintain the initial lead it has taken in the field of Outsourcing business. Look at the Chinese preparedness. There were 11,570 secondary vocational schools around China with over 3 million students in 2003. The number of schools rose to 11,813 and students were more than 14 million in the year 2006. At the same time, the number of schools for skilled workers stood increased a lot from 2003 to 2006.

People's Daily reported in 2006 that the central government planned to invest 10 billion yuan in vocational training in the 2006-10 periods, with an annual enrollment target of 8 million. The Human Development Index of China says that it is very sincerely implementing those policies it conceived few years back. (12) It is also known that China will enroll 8.2 million students in secondary vocational schools this year. In order to attract more students to secondary vocational schools, the government will offer more financial support, build a better school management system and try to improve teacher training. Comparing with this preparedness of China the efforts made by Indian Government appears to be quite inadequate. In India only 2-3% of the youth (15-29 yrs) goes in for formal vocational training. Where as the numbers of dropout after Class VIII are approx. **20-21 million**. Therefore,

the ITI system needs to be revamped to address the need of this **21 million-target group**.

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**Education of First Generation Learners of Tribal Families:
A Study on the Initiative of the Development Organization
in the Tribal Villages of Chaupahari Jungle of
Birbhum District in West Bengal**

**Sujit Kumar Paul
Bhaswar Nandy**

Introduction

The term 'Development', in a value-free understanding, would mean as a process of maximizing human potential and similarly, education can be defined as 'a process to make realization of individual human potential'. That's why, education is considered as a means in the process of development.

Education in broader sense would involve the process of acquiring the knowledge, skills, appropriate in a particular situation and cultural context, in order to put into its maximum use for productive and creative purpose. That's why, before the Britishers, the major function of education was character building and learning religious scriptures. The aim of education imparted should be to bring changes not only in the amount of knowledge gained but also in the abilities to do so, to think and to acquire habits, skills and attitude which characterize an individual who is socially accepted and adjusted.

Thus education and development have common grounds in the process of making human existence worthy and meaningful. There have been many ways of educational approaches adopted in the case of the tribal population as there are varying developmental approaches advocated or experimented with the tribal people.

Nayantara Memorial Charitable Trust (NMCT) - an organization has started operation in the tribal villages of Chaupahari jungle (forest) of Illambazar Block in the District of Birbhum, West Bengal. The area is not only remote with respect to its geographical positioning but also in context of developmental perspective. NMCT is now involved in holistic development of these villages keeping the community at the centre of intervention. The

areas of interventions are - improvement of livelihood through capacity building of the community with focus on natural resource development, social security, education etc. The project area is dominated by Scheduled Tribes and the source of livelihood of the tribal people is mainly agriculture and daily wage labour.

The study has been conducted based on the project entitled **“EDUCATION OF FIRST GENERATION LEARNERS OF TRIBAL FAMILIES”**. The project area is situated in Illambazar block of the Birbhum district of West Bengal. The funding agency, Loka Kalyan Parishad has been the partner to implement this project along with the implementing agency, Nayantara Memorial Charitable Trust (NMCT). Nayantara Memorial Charitable Trust is an upcoming organization which is gradually taking its own hold in the development process of the villagers residing Choupahari Bonanchal of Illambazar Block, particularly in the tribal villages.

This trust has always showed their interest in problem analysis & interventions, particularly in the field of Education, Health and Livelihood development of the tribal people residing in the forest. Gradually they have been able to build their base by doing some excellent development work in the area.

A detail discussion was made with the members and workers of the NMCT about the project. Considering the whole facts and dynamics, the study has been designed.

Background of the Organization:

Nayantara Memorial Charitable Trust (NMCT) is a registered charitable trust formed by some like minded individuals to extend a helping hand towards the poor and the needy, the deprived and the destitute, the looked down upon and the down trodden. The noble idea for forming this Trust is to contribute for the overall development of the backward community specially the tribal people of the area. The Nayantara Memorial Charitable Trust came into existence on the 27th of Nov'02.

NMCT has been carrying out its noble activities since its inception. Though small in nature, it has been able to bring smile to its beneficiaries and this smile alone is the achievement that the Trust is proud to show.

The Trust aims to provide services such as health, nutrition, education and sanitation to the economically backward and deprived rural areas with special emphasis on pregnant women and children. The main objectives of this Trust are-

- ❖ To provide safe drinking water in rural areas;
- ❖ To organize Social, Cultural and Environmental activities channellizing youth energy into constructive and creative actions;
- ❖ To create public opinion and social awareness;
- ❖ To trace out a path of sustainable livelihood based on equitable usage of natural resources.
- ❖ To strengthen people's participation in micro-level planning process to secure their livelihood.

About the Project: Project Area, Objectives, Programs and Activities, Resources

During the preliminary course of work, the Trust observed that amongst the various problems faced by the tribal villagers, the primary ones were related to health, hygiene, education and sustainable means of livelihood. Education is one of the essential aspects of human being. It is because of his education, a human being is able to discriminate between Wright and wrong, between good and bad and between useful and harmful. Education is the only way to bring awareness among the people. In brief:

- ❖ Education could prevent child labor;
- ❖ Education could prevent child marriage;
- ❖ Education could make them aware about their rights;
- ❖ Education could make them know what huge facilities are offered to them for their upliftment by the government agencies;
- ❖ Education could eradicate their sense of inferiority complex, which always prevails upon them;
- ❖ Education could automatically ensure their integration with the main stream of populace;
- ❖ Education could empower them to combat social evils like professional cheaters and exploiters, who still target them as their hunting ground;
- ❖ Education could help emergence and functioning of civil society in its true sense, so as to enable them to involve with local authorities,

- in all of its administrative decisions and their execution;
- ❖ Education could help Gram Unnayan Samity (GUS) to function properly;

The miserable picture of the educational status of the tribal covering commanding area had attracting the Trust's attention. The trust was experiencing lack of initiative and aspiration in particular, on their part to imitate to better life. Practically, they are hovering around their traditional life associated with poverty, ill health and illiteracy. It was trust feeling that only education, either formal or informal, would yield a radical change in their attitude to strive for their overall development. Based on their feeling and community needs, NMCT started a Coaching Centre on **18th August 2008 and continued upto 17th August 2009** on pilot basis.

The very project "**Education on First Generation Learners of Tribal Families**" among the four tribal villages of Choupahari Bonanchal is basically an action research programme run by the Nayantara Memorial Charitable Trust. The main component of the programme is to run a Special Coaching Centre for the children of Khayerdanga, Purandhil, Jambuni and Aamkhai villages. During the project period, 82 students from the above villages have enrolled their names in the Center.

This project funded by Loka Kalyan Parishad is very comprehensive and have positive impact on the tribal children. Some tools of Participatory research have been utilized to understand the impact. Both primary and the secondary sources have been used to study the project. Primary sources includes field visit, interaction with the teachers and students during class period, focused group discussion with the readers and their families etc. and secondary sources are official documents such as different types of reports of the Trust, attendance of the students, Plan of Actions.

The study has been operated in participatory way with all of the levels of operators of the project. Evaluation design and indicators have been fashioned with the participation of senior level and the mid level members with representation of the field level operators. Senior level operators had helped to orient about the philosophical base for running schools, whereas field level staff helped the evaluators to give deep insights in the operations including identification of student families in the implementation villages.

Purpose & Objectives of the Project

As per the Trust, the main objective of running this coaching centre is to bring educational awareness among the first generation learner of the tribal families and also to improve the educational status of the area. But after a careful observation of the project, we found that the Trust has gone beyond the above objectives. We have categorized specifically the following objectives of the Project -

Objective 1: to provide some kind of guidance to the tribal children, as they are first generation learner so that interest and attentiveness of the children on education would grow and thus prevent drop out & stagnation.

Objective 2: to Grow healthy habits among the children from the pre-primary level & providing adequate back up to accept the medium of learning (Bengali & English) as the existing medium of learning is alien to them.

Objective 3: Minimizing the fear of education among the tribal children, spreading awareness among the poor marginal tribal families residing in the four villages.

Objective 4: Developing adequate back up system of education by running the coaching centre for the pre-primary, primary & high-school level children's. Supportive intervention of the trust to the existing Govt. services of education i.e. Anganwadis, Primary schools, High schools will also helping optimizing the service delivery system.

Objective 5: Universal access, retention and achievements of the students belonging to tribal families.

Activities (actual)-

- ❖ Build sheds (two thatched huts) within the office campus to provide homely atmosphere to the children to learn in the natural environment *(based on Tagore's Ideals)*.
- ❖ Running the coaching centre initially for two days (Saturday & Sunday). Later phase, it was found that two days is not sufficient for the middle and high school level children which compelled the trust to run the coaching centre in the rest of the five days without

hampering the normal school hours i.e. they were running the centre beyond the school hours.

- ❖ Identified and involved resources among the tribal youths (Elderly students) who could teach the children using their mother tongue.
- ❖ Teachers were given training from **Swanirbhar** to learn teaching techniques (*Modified Montessori concepts*) which helped them to teach children using joyful learning techniques.
- ❖ Developed joyful teaching and learning materials which is easy to pick up by the children.
- ❖ Explored inner talent among the tribal students in the field of art, craft and culture.
- ❖ Apart from learning, Priorities have been given to some extra curricular activities (Drawing, Cultural competition, Sports etc) which also helped to draw attraction among the students.
- ❖ Organizing continuous awareness and counseling camps among the people of the targeted villages regarding the importance of education for the children.
- ❖ Trust also looking after for the economic development of the poor tribal families of the targeted village by initiating some livelihood generation programmes, organization of SHGs etc.
- ❖ Books, notebooks and other related educational materials supplied by the trust to those children's who come in the coaching centre.
- ❖ Priority was given to the subjects like English & Mathematics at the initial phase but later stage Bengali also taken up for coaching.
- ❖ Providing tiffin to the poor needy children in the coaching days as they came from distance villages and stay for hours in the coaching centre. Also to encourage them arrangement of meals were also done once in a month.
- ❖ Occasional health check up camps and valuable hygienic tips were given to the tribal children.
- ❖ Exposure visits were also arranged for the elderly students which helped the student to interact with the outer world.
- ❖ Organizing meeting with the Angawadi Workers, Sahayakas, Primary Teachers, Panchayat Members and other related development workers in the targeted areas for the successful implementation of the Programme.
- ❖ Continuous dialogue has been made with the Primary/High Schools of the area to identify the drop outs and the students who need special attention on the subject/s.

Outputs

The output of such kind of healthy initiative cannot be measured quantitatively; merely figure of student enrollment in the coaching centre or attendance of the student can not highlights enough the impact of the programme. Though some numerical figure will enable us how the acceptability of the coaching centre among the tribal children increase day by day.

- ❖ Initially the coaching centre started with the 6 pre-primary and primary students in August 2008 which increased upto 51 in the later stage. Again, 24 students from High school and Middle school level enrolled in the primary phase which increased upto 31 in the later phase. Therefore, the coaching centre had 82 students (source Final report of the programme). These show that this centre gradually became a centre of attraction to the tribal children.
- ❖ Average monthly attendance of the student also increased day by day.
- ❖ Drop out students were also enrolled in the middle phase of the programme and preparing to come into the main stream education system.
- ❖ Continuous motivation and counseling have been taken up among the families in the targeted villages as a part of the programme to prevent drop outs and as a result **Trust has able to prevent 4 students from dropping out.**
- ❖ Out of this 6 drop out students, 3 have been re-admitted to school while the remaining 3 are being prepared to take their exams from open schools.
- ❖ Regular counseling has been done to prevent the probable drop-outs from dropping out.
- ❖ Village wise study centre have been opened to provide coaching services at their door steps. One study centre at Khyerdanga village

opened by the trust volunteer in the evening with 10 students.

- ❖ Different types of co-curricular activities have been prioritized along with studies of which Drawing, Singing, Dancing, Craft making are main which in fact bringing diversities in education.
- ❖ During project period man power resource were identified those who shown their willingness to teach the children voluntarily. Those teachers were given training on Modified Montessori Methods which helped them to apply attractive teaching techniques during coaching class.
- ❖ Because of poor economic nature of the targeted tribal families, education of children occupies much lower position in their priority level. Trust also looking after this factor by initiating some livelihood generation programmes, organization of SHGs etc.

Capabilities and Sustainability

The sustainability depends on the quality and need of services. This very project still running even after completion of the project period which itself has shown the necessities of running such kind of coaching centers. The evaluation team members assessed the various aspects of organization development, monitoring and evaluation system.

I. Organization and administration

The organization and administration aspects were reviewed together with the Secretary, Joint Secretary and other core team members of Nayantara Memorial Charitable Trust. The findings are described below:

Vision & Mission

The Trust has a documented statement of vision and mission. It was observed that the need and understanding of the vision and mission was very clear not only at the level of leadership but also amongst the supervisory and instructors level staffs. Some extra effort is needed to orient the beneficiaries about the Vision and Mission of the Trust.

Identity & Role

It is performing the role of an implementer, spreading the awareness regarding education as they identified the reason for measurable condition of the tribal is lack of education. Besides, arranging safe drinking water to the poor marginal families, careful review of the alternative livelihood options, and resource regeneration were the main areas of work. The staff members are also clear all about these activities.

Approach to Development

Nayantara Memorial Charitable Trust is very clear about its approach to development. Its primary focus is to make people aware regarding education, health, rights and ensuring people's participation in the developmental process of the area. Besides, equity based development to the rural marginalized communities especially tribal and other down trodden communities are also special areas of focus.

Organization's Structure

There is a well defined and written organization structure functioning to achieve its vested goals. It is vertical in nature but flexible in operation. They time to time review the need of capacity building of the members and staff members involved in the structure and tried to materialize it.

Leadership

The managing Trustee of Nayantara Memorial Charitable Trust and other Trustee members have providing a dynamic leadership to make this organization as one of the important organizations in the field of tribal development. It has observed that the core staff members of the organization are now coming forward to act as efficient leader which is a good sign for trust in its future perspective.

Staffing

It has observed during interaction sessions that the staff members were committed and quite capable of operating the project activities specially running the coaching camps. The core staff members were very active and develop good understanding and rapport with the targeted tribal population.

Capacity building & human resource Development

The staff members were given adequate orientation on the organization by the Trustees. The managing Trustee was always involved in the process of giving orientation and capacity building training to the staff members. As per requirement of the project, training and exposure visit were often organized to bring work efficiency. Local level human resources were picked up to carry out implementing jobs.

II. Monitoring & Evaluation

In terms of monitoring of this very project, periodical examination of the students was taken. The weak areas of the students were identified through homework; class tests and simultaneously special emphasis were given for improvement. Regular meetings were conducted in the field with the benefited families. Regular attendance has been taken to observe the students' interest on coaching centre. Reports from the Anganwadi Centres and Schools were often taken to assess the performance of the students. Teachers of the coaching centre sit together informally as and when required to discuss the stage wise situation/progress of the each class.

Some related data:

Table 1: Educational status of the Head of the families of the targeted children

Name of the targeted villages	No. of families	Educational Status of the Head of the families (%)				
		Literate (%)	Illiterate (%)	Primary (%)	Secondary & above (%)	No response (%)
1) Khyerdanga	28	53.57	46.42	Nil	Nil	Nil
2) Amkhi	15	66.67	33.33	Nil	Nil	Nil
3) Purndhil	3	66.67	33.33	Nil	Nil	Nil
4) Jamboni	9	55.55	22.22	Nil	Nil	22.22
TOTAL	55	58.18	38.18	Nil	Nil	3.64

The above table shows the status of the family headman of the studying students. It is shown that 58.18% of the family headmen are literate but they only able to write their names. The table also shows that 38.18 % of the

family headmen still remain illiterate. Therefore, the children who come at coaching centers are more or less first generation learner.

Table 2: Occupational Status of the Head of the families of the targeted children

Name of the targeted villages	No. of families	Occupational Status of the Head of the families (%)					
		Ag labour & farming (%)	House wife (%)	Pure Ag (%)	Service (%)	Others (%)	No response (%)
1) Khyerdanga	28	78.57	14.28	7.14	Nil	Nil	Nil
2) Amkhi	15	53.33	13.33	20.00	6.67	6.67	Nil
3) Purndhil	3	100.00	Nil	Nil	Nil	Nil	Nil
4) Jamboni	9	66.67	Nil	Nil	11.11	Nil	22.22
TOTAL	55	70.90	10.90	9.09	3.64	1.82	3.64

Table 2 shows the occupational pattern of the headmen of the studying children. It is revealed from the table that maximum number (70.90 %) families engaged in agriculture labour and farming as their primary occupation. This very fact highlights that the students in the coaching centre coming from the marginal families where each elderly members of the family engaged in farm and other allied farm activities to struggle for their subsistence.

Table 3: Type of families of the targeted children

Name of the targeted villages	No. of families	Type of Families (%)	
		Male headed (%)	Female headed (%)
1) Khyerdanga	28	85.72	14.28
2) Amkhi	15	86.67	13.33
3) Purndhil	3	100.00	Nil
4) Jamboni	9	100.00	Nil
TOTAL	55	89.09	10.90

Table 3 shows the pattern of the family of the targeted children. It shows that 89.09% of the families are male headed and 10.90% of the families are female headed.

Table 4: Land holding pattern of families of the targeted children's

Name of the targeted villages	No. of families	Type of Families (%)		
		Land less (%)	Up to 3 Bighas (%)	Above 3 Bighas (%)
1) Khyerdanga	28	32.14	53.57	14.28
2) Amkhi	15	26.67	66.67	6.66
3) Purndhil	3	100.00	Nil	Nil
4) Jamboni	9	33.33	55.56	11.11
TOTAL	55	34.54	54.55	10.91

Table 4 shows the land holding pattern of the targeted children. It is quite clear that maximum children are coming from the marginal (54.55%) & Landless families. Therefore the economic condition of the studying children is not quite well.

From the above facts and figures, it is revealed that the people and area is quite backward. The geographical and socio-economic of the people of this area is not suitable to involve them in the development process. In spite of that NMCT is giving excellent effort for the development of this backward community. The Trust has been paying much attention to involve tribal children in the educational process by running the coaching centre. Thus, the Trust is trying to achieve the target of Sarva Siksha Avijan.

Challenges/ Problems faced by the Organization in running the project:

Challenges are the part and parcel behind running a noble job. This project is not the exception. During starting of the coaching centre the trust faced lot of problems which with the effort of their staff members and

volunteers, they have neutralized maximum of the problems. The present challenges are:

- ❖ The distance of the targeted villages is one of constrain for both the High school, Primary Schools and the coaching centre in order to optimize the attendance of the students. Also, scattered location of the villages is a constraint for secondary school students to attend school.
- ❖ It was observed that female teachers were more acceptable to the children studying in the coaching centre. But unavailability of educated females in the tribal was also a problem in the project period. Though, the trust engaged some elder female students in the teaching process by imparting training at later phase of the project.
- ❖ While developing the new system, care was taken considering them to be the first generation learners and absence of an atmosphere at home to study. As a result the usual system of studying at home in the mornings and evenings cannot be followed.
- ❖ Tribal lives in today. They could hardly think about future. Therefore, importance of education of their children occupied in much lower grade. Marginal economy of the targeted tribal families always made them struggle for their subsistence. As a result every member of the family engaged in farm and other allied farm activities. The parents hardly intervene in children's education. Therefore the follow up system of education after school time was completely absence in the home.
- ❖ Adequate infrastructure is also constrains for the trust to run the coaching center. Though the trust made 3 thatched huts to coach the students separately (group wise) but with the increasing number of the students, the space for teaching has become quite inadequate.
- ❖ Unavailability of adequate fund is also problem for the trust especially at present stage in running the coaching centre. Arrangement of the note books, TLMs, books, pencil, tiffin etc. for the students need fund requirement, which at present is not available.

Some Excellent case studies

a) Susmita Mardi- A story of came back

Susmita Mardi, a 13 yrs. old girl from Amkhi village is a vivid example of how to come back in the main stream of education. Her father Panchanan Mardi is a farmer by his occupation. Her mother Gita Mardi is mainly housewife. Susmita is their only child. The economic condition of the families is quite poor. They have only 2.5 bighas of land and which is not sufficient of subsistence for the whole year. Her mother used to sew sal leaves after collecting it from the jungle to support her family. Susmita also support her mother in doing domestic work.

Starting from childhood she was grown up with much love and care. At the early age (6yrs) she was sent to hostel for study. She completed her primary education outside the village. She came back in the village at the age of 11+. She was admitted in class V at Daronda High School. But after few days she became drop up. She told us that she has no peer group and in the school she became very shy in the class as she wasn't able to interact with the co-students. Due to the absence in the village from vary childhood she wasn't quite accustom to her fellow village children.

She was absent from formal schooling system at about 1year. After continuous encouragement and motivation by the trust staff members, she finally decided to readmit in the school. In due process she also enrolled herself in the coaching centre. She was given enough support and coaching to get admitted in the class V. Now, she is continuing her study in class V at Daronda High School.

b) Kalidasi Baski- A Story of straggle to establish own identity

Kalidasi Baski, a 20 yrs girl from Khyerdanga village is a unique example of courage and self-respect. Khyerdanga village is mainly a tribal village situated within the dense forest of Chowpahari Bonanchal. The villagers of the village mainly depend on daily labour for their livelihood. Though, some portions of the villagers depend on farming and selling of forest products (Sal leaf) along with daily labour job.

Father, Madan Baski is a daily labour by his occupation though they have only 3 Bighas of agricultural land. According to Madan Baski "Merely having

3 bighas of land with one time production along is not enough to carry out subsistence through out the year". Kalidasi is the elder daughter of the family. She has 2 other younger sisters and 1 younger brother. Kalidasi completed her primary education from the village primary schools and admitted to Daronda High school for her secondary education. The village Daronda is situated 3 km. away from her village. She dropped out at the age of 15 when she was studying at class VII at Daronda High School. At the time of her final examination at class VII her mother got seriously ill. She compelled to take all the responsibility of family. Being elder daughter, she had to cook, did the domestic work including looking after her younger sisters and brother. When the stress period was over she lost all the interest from the formal education. Because he class mates passed out for higher class and she became shy to continue her education with-the student much younger from her.

Coaching centre at Nayantara Memorial Trust created scope for her to regain her lost interest on education. After continuous family visit by the field level workers and continuous motivation by the trust members helped her to restart her education in the coaching centre at Daronda. At the initial phase, the family was socially boycotted by the villagers as Kalidasi being much older girl was going to the outside of the village. The family did not surrender with such social oppression.

Kalidasi continued her study in the coaching centre and now she is preparing to continue education in bridge course. She was also motivated other children's from the poor families of the village to attend the free coaching class. After few months, the family overcomes from the social boycott. She has been given training in Modified Montessori concept by the trust at Kolkata. Now she is acting a resource teacher of the coaching centre and imparting free education of the children's of pre-primary and primary stage. She has created an example of courage and self respect among their community which is a motivating factor for the others as well.

a) Kalidasi Baski- A story of straggle to establish own identity

Kalidasi Baski, a 20 yrs. girl from Khyerdanga village is a unique example of courage and self-respect. Khyerdanga village is mainly a tribal village situated within the dense forest of Choupahari Bonanchal. The villagers mainly depend on daily labour for their livelihood. Though, a portion of the people of the village depends on farming and selling of forest products (Sal leaf) along with daily labour job.

Father, Madan Baski is a daily labour by his occupation though they have only 3 Bighas of agricultural land. According to Madan Baski "Merely having 3 bighas of land with one time production is not enough to carry out subsistence through out the year". Kalidasi is the elder daughter of the family. She has 2 other younger sisters and 1 younger brother. Kalidasi completed her primary education from the village primary schools and admitted to Daronda High school for her secondary education. The village Daronda is situated nearly 3 kms. away from her village. She dropped out at the age of 15 when she was studying at class VII at Daronda High School. At the time of her final examination at class VII her mother got seriously ill. So she compelled to take all the responsibility of family. Being elder daughter, she had to cook, did the entire domestic work including looking after her younger sisters and brother. When the stress period was over she lost all the interest from the formal education. Because her class mates passed out for higher class and she became shy to continue her education with the students much younger than her.

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Suggestions & Recommendation

This very project has been implemented with philosophical attachment and tried to achieve the objectives. The "insiders" can identify better gaps/ drifts and give better recommendations than the "outsiders". However, some of the suggestions recommendations have been given below:

1) **Project should continue further as it is the need of the local tribal children.** Children feel free in studying the coaching centre. Trust also gains the confidence of the local people by running coaching centre and carrying out the developmental work in the area. Besides, it is supportive towards govt. aided formal education system and it is no harm in coaching as it is to boost up the education of the tribal children of the local villages.

2) Central Social Welfare Advisory Board, Govt. of India has special scheme on Condensed Course for Adult Women and also Crèche Centre for children. Trust also provides coaching to the drop out elderly children those who want to continue their education but their age became hindrance in returning back in the institutional frame of education. Therefore, the **Trust may sought for assistance from Central Social Welfare Advisory Board, Govt. of India for carrying out condense course for adult women as well as Creche Centre for the children.**

3) Finance is being the main problem to run this coaching centre further. Starting from development of TLM to procurement of books, note books for the children, involvement of finance is required everywhere. Therefore, the trust must require adequate fund to run such coaching centre. **Some corporate sectors may extend their hands to boost up this type of development efforts as a part of their Corporate Social Responsibility (CSR).**

4) Along with coaching of the children, awareness of the parent requires as well. Most of the families are unaware about the facilities available for their children's education from govt. **Trust need to give careful attention in this regard.**

5) Motivation of the volunteer is a main factor to bring quality in teaching. Though maximum teachers of the coaching centre participate voluntarily in the process but they need some remuneration in near future.

6) Tribal children are generally very shy in nature from their very childhood. Trust doing excellent work in organizing different cultural programmes, sports, craft work, vocational training etc. to explore the hidden talent of the tribal children. Side by side, involvement in such kind of activities along with the other children help those tribal children to become vocal and accustom with the outer environment. **Trust should continue this initiative.**

7) Identification of local tribal human resources to educate children from their own community is also a remarkable step. Though they have given training required to teach children but more specialized training is required in order to bring quality services.

8) The trust need to meet parents of the benefited children once in a month. Because parent should know what kind of lessons are given to their children by the trust along with the education and how could such lessons help them in near future. Beside, by this steps parent can feels involve in the process which in turn bring awareness to them.

9) There is no follow up system of education in home for the tribal children to exercise of what they learn in the school or in the coaching centre. Therefore, what they learn in the school or in the coaching center soon forget. This is a major drawback. Trust also establish village wise coaching centre which is run during evening time to deal with this problem. These types of centre need to be establish more in the villages so that these children keep constant touch in the learning process.

10) Starting from very childhood (from pre-school stage) these tribal children are given lessons on moral education, habit building, discipline which is a good sign. Long tern intervention of such kind would certainly bring change in near future. This project should continue on long term basis covering all the villages of Choupahari Bonanchal so that it could bring positive impact on tribal education of the area.

Government, other NGOs and also any funding agencies should come forward for this venture.

Concluding Remarks

Each welfare society must satisfy the four basic needs of human beings i.e. food, clothing, shelter, education. The tribal are given constitutional safeguard to ensure their development and participation but bringing them in the mainstream of the society is yet to come. All the enactment, laws, facilities, benefit are available in the present day, but till those facilities need to fetch by the people. Unawareness, Educational backwardness is the main reason for not getting those facilities adequately. Nayantara Memorial Charitable Trust is just building the capacities of the tribal children by imparting education, so that they can able to fetch the available facilities and ensure

development. The Trust is also supporting the existing govt. institutions i.e. Anganwadi, Primary School etc to provide quality services to the beneficiaries specially the tribal. Long term effort of this direction would definitely bring some positive changes in the area.

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Indian Journal of Adult Education, first published as a monthly in 1939, is now brought out as a quarterly by the Indian Adult Education Association. The journal has special interest in the theory and practice of Non-formal Education with special reference to the relationship between Adult Education. Development and current experiments in the field. Contributions on a wide range of themes within this broad framework are welcome.

The average length of a manuscript should normally be between 1500 and 2500 words; in exceptional cases, longer articles can also be accepted. Mimeographed, zeroxed or carbon copies of manuscripts will not be accepted. Manuscript should be typed in double space, on one side, with a 2" margin on A4 size paper. Footnotes and references should come at the end and not on every page. Authors are requested to submit one soft copy along with the CD (MS Word). Articles can be sent by E-mail at iaea_india@yahoo.com, director@iaea@gmail.com

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This issue of the journal contains eight articles on various topics of interest. Prof. H. S. Bhola's article on evaluation gives a lot of insight into the meaning of evaluation and how it is different from research. It also gives abundant information about the various types of evaluation and how they can be carried out.

The article on online survey by Dr. D. Puthira Prathap and his associates elaborates on some of the studies conducted online and also throws light on the feasibility and importance of conducting online surveys in India.

Dr. Olajide Olumide Ephraim's article on the importance of non-formal education for gender equality is based on his experience in Nigeria. In this article he has explained the need for non-formal education and how it enables girls to pursue further education with result the gender gap in education is narrowed down. The article also gives a lot of information with regard to different ways of promoting women education.

Another article on non-formal education is by Dr. Vivek Nagpal. In his article he has discussed about vocational education through non-formal education by quoting the case study of NGOs in Delhi. This article also gives a number of success stories of some of the beneficiaries who have acquired vocational skills for self-employment.

In the article on status of female literacy in Jammu & Kashmir, Dr. Kavita Suri has given a detailed information about district-wise female literacy scenario in the state and the strategies adopted to improve the same.

Dr. H. B. K. Kwashie in his article elaborated the national public education programmes in Ghana and how it can enhance the electrical democracy in that country.

The article written by Dr. P. Adinarayana Reddy and his associates is based on the evaluation of continuing education programme in Puducherry. The article gives a lot of input about the opinion of the stakeholders on the programme.

Sarva Shiksha Abhiyan is one of the flagship programmes of Govt. of India. This programme has improved the quality of elementary education in the country. Dr. Pratibha Pandey and her associate have analysed the impact of this programme in particular reference to Sagar district of Madhya Pradesh and how it has enhanced the achievement of learners at elementary level including the children with special need.

The Feasibility of Conducting Online Surveys

D.Puthira Prathap
R.Premavathi
M.Ramasubramanian

Abstract

The phenomenal growth of the 'interactive' new media over the last few years has led to researchers looking to internet for conducting surveys. Such surveys, which use e-texts, need less resources, elicit faster responses and enable contacting a vast population of all kinds of individuals and groups cutting across geographical borders. While websites conducting small-scale surveys among their users are quite common, systematic surveys using Internet are few. Even in third world countries such as India, surveys through Internet cannot be ruled out in the future, as more and more people are becoming computer-savvy, the rapid globalization encouraging such a trend. However, problems do exist in using this medium for research. This paper, elaborates on some of the studies conducted online, throws light on the feasibility and importance of conducting online surveys and discusses that could arise while conducting them.

Keywords: online survey, feasibility, advantages, challenges, India

Introduction

'45.3 million' was the number of active Internet users in India during September 2008 (Source: *Internet & Mobile Association of India*). The number of broadband subscribers during June 2009 in our country was about 5,280,000 and we rank among the top five internet using countries of the world (Source: *InternetWorldStats*). Tremendous developments in the last two decades, such as the introduction of the World Wide Web in the 1990s and the privatization of the Internet in 1993 have increased the number of persons online dramatically. The Internet, popular for its rich sources of information and powerful means of communication, provides survey researchers with many new opportunities with the advent of computer-mediated communication. Over the years, survey research has been used widely to describe a phenomenon, to explore the existence of a phenomenon, to present future conditions, to evaluate programmes and to develop social indicators. Using mailed questionnaires and giving interviews have been the two primary modes of conducting surveys. Survey researches through Internet, a recent mode of eliciting information have collapsed

geographic boundaries and are widely perceived to be time and cost efficient. The traditional methods such as dissemination of survey instruments via telephone/mail or interviewing the respondents personally, are considered expensive, time consuming and prone to non-response and coverage error (Dillman & Bowker, 2001). On the other hand, the two forms of electronic surveys viz., email and web-based surveys have been found to be efficient and have experienced explosive growth over the years (Yun & Trumbo, 2000; Dillman & Bowker, 2001; Solomon, 2001). Even in third world countries such as India, which joined the Internet in 1988, six years before China (Press et al, 2003) extension surveys through Internet cannot be ruled out in the near future, as more and more people are becoming computer-savvy, the rapid globalization encouraging such a trend. However, this view seems to have obscured the difficulties that have become apparent throughout this research. The primary aim of this paper is to drive home the feasibility of conducting online surveys by highlighting its advantages and exposing the difficulties in conducting such surveys.

Online surveys – an overview

Communicating through e-mail, listservs, and the Internet, is one of the fastest growing applications of computers. Internet has been a very powerful research tool and its benefits – such as the ability to reach large numbers of people, at a very low cost – are alluring (Hamilton, 1999). Survey studies on the Internet may take one of the following two forms :

- Via e-mail, those conducted entirely in a text-based medium
- Involving a webpage utilizing the fill-in-form survey format and the use of HyperText Mark-up Language (HTML)

Both these methods require fewer resources, and provide relatively faster responses.

E-mail surveys are usually sent with the survey as an attachment or with a link to a web page. Designing an e-mail-survey involves the researcher incorporating the questionnaire into the body of an e-mail message with instructions for participants stating how to provide responses. This kind of survey is already popular among researchers of the third world countries. In India, e-mail services that were initially introduced for academic institutions (Chitnus, 1995) have grown dramatically over the years with most users reporting email as their major internet use (NASSCOM, 2000) and researchers starting to use the medium to satisfy their survey needs.

Web-based surveys of late, have caught the attention of researchers, including those in agricultural research/education to reduce time and expenditure. Designing a web-page-based survey however is considered more complicated than an e-mail survey. The survey instrument should then be converted into HTML format. Before actually administering, the questionnaire should be piloted if it works on different

web-platforms. Further, a programme should be written to accept and store the information received from people responding to the questions on the web page. A major advantage of Web surveys, in comparison to mail surveys, is that they can supply additional data about the responses and the respondent (such as automatically generated log files, visitor-tracking programmes etc).

Advantages of conducting online surveys

Opportunities for researchers

Online surveys present survey-researchers with tremendous opportunities. Though e-mail surveys had long been used by the researchers (Sproull, 1986), with the introduction of the first modern www browser in 1993, internet is increasingly been seen of late, as a worthwhile tool for scholarly work. Online surveys lowers many of the costs of collecting data on human behavior, allowing researchers, for example, to run online experiments involving thousands of subjects with minimal intervention on the part of experimenters (Nosek et al, 2002). During 1998, Ciolek conducted a worldwide online survey to find out the professional uses of Internet and reported that:

- the response rate for the online survey was 17.6 %
- a majority of the respondents were from the US (38.7%) and 0.4 % were Indians
- among the respondents, a majority (38.9%) were employed in the education sector followed by research (30.7%).
- the three most popular professional uses of Internet revolve around sending and receiving electronic mail (individual & list – mediated) and reading online news.

In a similar study, within a span of five years, Nosek et al. (2002) had collected over 2.5 million responses with the help of online surveys.

Tse (1998) had summarized six advantages of using e-mail surveys compared to traditional mail methods:

- e-mail is cheaper,
- it eliminates tedious mail processes,
- it is faster in transmission,
- it is less likely to be ignored as junk mail,
- it encourages respondents to reply,
- it can be construed as environmentally friendly

One of the major advantages often claimed for electronic surveys is the minimal cost. A number of researchers have suggested that e-mail surveys cost less than mail surveys (Bachmann & Elfrink, 1996; Schaefer & Dillman, 1998; Tse, 1998). Further, the costs of e-mail and Web surveys dramatically decrease as the sample size increases (Watt, 1999).

A cross-national comparison of American and Indian Internet users (Patwardhan, 2004) found that:

- Of the 2000 emails sent, the survey received 700 valid responses of which 489 were from US and 211 were from India.
- US respondents were younger (27 years) than Indian respondents (32 years)
- Indian users spent most of their online time on information search while the US users spent for communication
- On average, US and Indian Internet users spent between three and eight hours per week on online activity.
- Both Indian and US users exhibited almost similar patterns of engagement and satisfaction towards online activities.

Further, 69.4 % of Indian users in colleges utilized Internet primarily for education and 51.9 % for research purpose (Kumar & Kaur, 2005). These studies would go on to reveal that online surveys in India are expected play a major scholarly role.

Valuable Information

Online surveys have become essential due to an increase in research on computer-mediated communication. Communication researchers in particular have found internet a resourceful domain. Various forms of communication such as *interpersonal communication* (Wright, 2004), *organizational communication* (Ahuja & Carey, 1998), *group communication* (Hobman et al, 2002) and *mass communication* (Flanagin & Metzger, 2001) could be studied with the help of online surveys.

Information that would be difficult to elicit using traditional approaches can be easily obtained with the help of internet (Garton et al, 1999). Wright (2005) argues that the presence of virtual communities wherein people share specific interests, attitudes, beliefs and values regarding an issue, problem or activity is an added advantage of conducting researches online. He cites the example of an internet – based community, *SeniorNet* where the researcher can easily obtain information from a concentrated number of older individuals using computers, as compared to the traditional methods. Health communication researchers find online surveys useful to elicit information from alcoholics, smokers & those with diseases or conditions such as HIV, physical disabilities and eating disorders (Braithwaite et al., 1999) who may be difficult to be contacted personally. For organizational researchers too, the Web and its popular graphical browser interface provide access to an enormous pool of employed adults from many backgrounds and organizational settings. Stanton (1998) observes that those individuals with the proper computer equipment and software, either at work or at home, can easily serve as respondents in applied research projects without receiving, completing, or returning a paper and pencil survey instrument. In his study, identical questionnaire items were used to gather data from two samples of employees. One sample (n = 50) responded to a survey implemented

on the World Wide Web and another sample ($n = 181$) filled out a paper version of the survey. Analyses revealed that the World Wide Web data had fewer missing values than the paper and pencil data thereby supporting the viability of World Wide Web data collection. Furthermore, researchers point out that online data collection protects against the loss of data and simplifies the transfer of data into a database for analysis (Ilieva et al, 2002).

Effective response rate

Studies show that respondents tend to write lengthier and more self-disclosing comments on e-mail open-ended questionnaires than they do on mail survey questionnaires (Bachmann & Elfrink, 1996; Schaefer & Dillman, 1998). Basi conducted a study in 1999 and found that in response to a web survey on seeking personal socio-demographic items, most respondents voluntarily provided answers to all items.

The online surveys also have higher response speed and geographical advantage. They provide a faster reaction time than mail surveys and some researchers have implemented the e-mail survey on a global scale (Parker, 1992). Reports reveal that most respondents reply within 48 hours of reading the e-mail (Bauman & Airey, 2001). Swaboda et al in 1997 could easily manage a worldwide online survey. Sproull (1986) too predicted that response rates for electronic surveys would be superior to that of postal surveys.

Effective response rates are possible using online surveys (Irani et al, 2004) since they are flexible, (asking different questions based on earlier responses). The reduced social pressure (Sproull & Kiesler, 1991) in online surveys or experiments makes it easier for subjects to quit whenever they feel discomfort.

These advantages go on to emphasize the bigger role these survey-methods are going to play in the near future.

Challenges in conducting surveys online

Challenges do exist in Internet research. One of the major problems being faced even today in India is the lack of access to computer communication networks. In most of the extension surveys being conducted today, that involve farmers, personal interviews are preferred over mailed questionnaires, in view of the prevailing illiteracy. That being the case, internet research will have limited scope with farmer respondents in our country. Further, although the Internet can expand research opportunities, it also raises concerns about data quality, sampling, response consistency, participant motivation and generalizability. A survey conducted among the agricultural extension agents (Kawasaki & Raven, 1995) found that one-third of the agents were not comfortable responding to an electronic survey. A few other problems that are likely to crop up are listed hereunder.

- A major disadvantage to internet survey research is the selection bias of subjects – those with computer access are typically white collar, better educated, technologically sophisticated and urban – making generalizability impossible (Kiesler & Sproull, 1995) Online respondents are often considered to over-represent the middle – to – upper class segment of the society (Mehta & Sivadas ,1995). Sampling continues to be a major problem in conducting online researchers (Andrews et al, 2003) as little may be known about the characteristics of people in online communities (Stanton, 1998)
- The techniques used in web-surveys too need to be user-friendly. Dillman (2000) warns of commonly used techniques in Web surveys that may alienate respondents who are uncomfortable with the Web. The use of pull-down menus, unclear instructions on how to fill out-the questionnaire, and the absence of navigational aids may encourage novice Web-users to break off the survey process.

Lang (2002) reviewed various traditional, online and mixed-mode surveys (Table 1) and concluded that most people are still comfortable with traditional modes.

Table1. Response rates for mixed-mode surveys (Lang, 2002)

S.No.	Description of the survey	Response rate	Study
1.	Sample drawn from popular Internet newsgroups. E-mail addresses were harvested, institutional details and postal addresses found within signatures.	Postal mail (USA) : 83% ; Email (USA):63% ; Email (International) : 64%	Mehta & Sivadas, 1995
2.	Survey of university faculty.	Postal mail :57.5%; E-mail :58%	Schaefer & Dillman 1998
3.	Mixed-mode survey of subscribers to a medical education listserv. Subscribers mostly from North America.	Postal mail :77%; E-mail :66%	Mavis & Brocato 1998
4	Mixed-mode survey of e-commerce usage in Slovenia. Only interested in respondents who have Internet access.	Phone : 52%; Postal mail : 39%; Fax : 32%; Web : 26%(adjusted)	Vehovar et al. 2000
5.	Mixed-mode survey of manufacturing and service sectors in Canada.	Postal mail : 23%; Fax 20%; Disk-by-mail :21%; E-mail :14%	Klassen & Jacobs 2001
6.	Mixed-mode survey of 300 hospitality professors (USA)	Postal mail 26.3%; Fax 17% E-mail/Web-based 44.2% (adjusted)	Cobanoglu et al. 2001

These studies show that the response rates of traditional modes of surveys are comparatively better. A few other researchers also argue that the overall response rates for e-mail surveys are lower than paper and pencil surveys (Anderson &

Gansneder, 1995; Kittleson, 1995, Fricker & Schonlau, 2002). They opine that e-mail surveys do not physically show up on recipient's desks and thus are less likely to get the receiver's attention. The limitations of online surveys can also result from bad e-mail addresses, respondents' knowledge of the workings of the computer and the Internet, and the inability of a respondent to return the completed survey.

- Bachmann and Elfrink (1996) point out that hard-to-estimate human labor costs can easily be overlooked when calculating the true costs of e-mail surveys.
- Obtaining samples for online surveys can be a major problem. Generalization of results is another. For researchers who attempt to track the pulse of the nation or to generalize to broader groups beyond the subjects, the nature of Internet samples makes generalization problematic (Smith, 2002).
- Computerized surveys are considered to elicit socially desirable answers and reduce respondents' self-disclosure (Lautenschlager & Flaherty, 1990). Sometimes respondents may 'believe that it is not important to respond accurately or honestly to online surveys' (Hamilton, 1999) Another potential problem for electronic surveys is that of multiple submissions (Schmidt, 1997).
- Researchers caution against treating Internet populations as being representative of international populations. Lang (2002) argued that many of the international mailing list servers ('listservs') have members predominantly from North America and other first-world English-speaking nations and that samples drawn from international mailing list servers are prone to sampling error, coverage error, non-response error and various other biases.
- Multiple accesses to a single e-mail account too are a source of concern. As discussed elsewhere, in most of the behavioural studies, involving the low-literate respondents, interview schedule is being used as a good data collection tool, which has interactivity-potential. However, in online research the researcher cannot ascertain whether a respondent understood the statement, tend to lose control over the environment in which the research is conducted, and cannot verify respondents' profile characteristics such as, age, gender, socio-economic status etc., The predominance of English and the low-credibility of the medium are also a few drawbacks in this kind of research.
- In addition to these limitations, if technology makes e-mail /web-based surveying too easy, many may not opt for this type. The problem will be that so many surveys will be sent that people will begin to ignore them, thereby making samples less representative. Further, email messages announcing

surveys are frequently interpreted as junk mail and are in the danger of being deleted from the mailbox.

The Options before us

Having dealt with the pros and cons of online surveys, it would be wise to discuss on how to go about utilizing this available new media for conducting surveys. A mixed-mode survey would be a useful option. Since e-mail survey respondents appear to be less likely to respond to surveys in other modes, researchers may be able to access those respondents only through e-mail and in such cases mixed mode surveys can help in providing wider sample coverage. Conducting multiple online surveys with the same or similar types of participants is also an option. Schaefer & Dillman (1998) argue that e-mail can be a cheap and fast method for *pre-testing*. Online surveys could be used for collecting preliminary data and for pre-testing research designs. Researchers could start with e-mail and move to progressively more expensive methods for non-respondents until an acceptable response level is reached.

A decision on whether to go for online surveys or not, could be taken after weighing the advantages and disadvantages in relation to the particular problem that is to be investigated. Further, while conducting a web-based survey, care should be taken to consider the relevance of the study and topic to the sample or population being targeted, whether the topic is highly relevant to the population. Online surveys may require larger samples than traditional surveys through questionnaire or interview schedules. Using Dillman's (2000) formula, Lang (2002) had suggested that 1067 would be an optimum sample size for infinite populations. He concluded that most of the benefits cited of web-based surveys were on the side of the researcher and in order to be participant-friendly, issues such as confidentiality/anonymity, ease-of-use and time efficiency need to be addressed. Further, tracking Internet Protocol (IP) addresses could help guard against multiple submissions. As the uniqueness of online surveys begins to erode, there is a possibility of decline in interest and rates of participation, which may warrant new incentives to encourage participation. Strict compliance with guidelines (Michalak & Szabo, 1998; ESOMAR, 1999) would enhance the credibility of online surveys and improve the standards.

Conclusion

Online surveys provide great methodological potential and versatility for data collection. Previous studies provide support as well as highlight the problems of conducting online surveys. Online communication research raises a number of complex issues for the researchers, respondents, and policy makers. In India, certainly web survey methodology is still in its infancy. However, it might soon become a major survey tool due to its convenience, low-cost delivery and return systems as well as easy access and feedback mechanisms. Using this approach judiciously in conjunction with accepted traditional methods would be a wiser option.

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Centrality of Evaluation for Adult Education and Learning

H. S. Bhola

UNDERSTANDING EVALUATION

Commonsense and Uncommon Sense Needed for Making Evaluative Assertions

On the one hand, Evaluation is commonsense, natural to all human beings. Human beings are perennial evaluators as they go through life assigning values to foods they eat, clothes they wear, homes they live in, spouses they marry, moral judgments they make, and futures they imagine for themselves and their off-springs. On the other end, Evaluation today seeks to make sense, carefully and methodically, of the social dynamics of the world we live in; make social interventions to shape the world to fit our own visions of a desirable future; and at the same time take a measure of successes or failures of our attempts in doing so. In the process, Evaluation has become a vibrant discipline and has developed a rich domain of knowledge of theories, methodologies, and practices of evaluation enough to fill an Encyclopedia (Mathison 2005).

In terms of theorizing, model-makers, implicitly or explicitly, assume epistemological stances that allows them to look at the world both systemically (that is, as emergence from socially constructed multiplicity of subsystems in dialectical relationships); and systematically (that is, amenable to being well-ordered in contexts of relative immediacy of space and time (Bhola 1996; Stufflebeam, Madaus and Kellaghan 2000). Regarding methodology, the main objective is to make evaluative assertions that go beyond individual perceptions howsoever perceptive; and through methods both qualitative and quantitative have become collective perceptions; and thus have acquired the status of evidence. This eclectic, pragmatic methodological perspective enables development of discourses based on the whole range of methods and approaches from reflective to statistical (Archer and Cottingham 1996; Bhola 2005a,b).

Evaluation versus Research

Evaluation and research are similar in that both make knowledge assertions, but dissimilar in regard to the function and scope of the assertions made. Thus, the important distinction between them may be that Research has disciplinary and academic orientation, seeking to advance knowledge by offering generalization with wide scope and applications in the researchers' own discipline, while Evaluation is oriented to improvement of policy and planning within the bounds of some program of social intervention, seeking to clarify planning alternatives and to improve program performance. It should be said that good Evaluations can produce knowledge of interest to practitioners nationally and even internationally (Bhola 1990, page 12).

Formative Evaluations, Summative Evaluation

Evaluation theorists, and model-makers, have proposed useful categories of Evaluation: for example, formative evaluation and summative evaluation as two separate processes and purposes of evaluation. Formative evaluation is that which is conducted at various points during the course of program implementation to use in the reformulation of the program within which the evaluation is being conducted. Summative evaluation is meant to sum things up, and is often meant to determine total impact of a program.

This can be used for purposes of accountability in the immediate perspective, and reconsiderations of means and ends of the program in the long run ((Mathison 2005, pages 160, 402)

Internal and External Evaluation

Within the international development context, a distinction is often made between Internal and External evaluations. Internal evaluation is one that is undertaken by insiders, that is, professionals and role incumbents within the Program or Project with the purpose of gathering feedback to improve the program as well as to report results to higher authorities and outside publics about the successes and short comings of a program to meet obligations for accountability. External Evaluations are conducted by evaluators authorized or contracted by an external agency often assuming a larger policy perspective. Evaluation results are submitted to higher authorities within a country (thought not always), to foreign donors who may have funded a Program or Project and sometimes to other international agencies.

Evaluation is at the same time a professional and political act. Donors may not trust results from internal evaluations which they assume may be self-serving. Aid recipients may not pay much respect to evaluations conducted by outsider and may dismiss them as meaningless numbers collected by people unable to speak the languages of peoples they deal with and insensitive to their cultures.

UNDERSTANDING WHAT WILL BE EVALUATED

Evaluation and change are in a dialectical relationship, two sides of the same coin. Evaluation cannot even be conceptualized without understanding the entity that is to be evaluated to register any changes that may have occurred in the life of the entity resulting from the process of planned change.

While discussing model-building for evaluation, we had suggested that successful model-makers of the evaluation processes had, explicitly or implicitly, understood the need to look at the world both systemically (as systems with properties of emergence) and systematically (amenable to being well ordered in contexts of relative immediacy of space and time) (Mathison 2005, Stufflebeam, Madaus and Kellaghan 2000). The same is true of model building in the area of planned change itself.

A Model for Planning Both Change and Evaluation

The well-regarded CIPP (Context-Input-Process-Product) Model that came on the scene in the 1960s, is indeed a model for both designing social interventions and evaluation of results of those interventions – especially relating to education, or health, or poverty, or hope for the future of children (Stufflebeam, Madaus and Kellaghan 2000). A minor adaptation of the CIPP Model is presented below:

CONTEXT (S)

INPUTS X PROCESSES → OUTPUTS/OUTCOMES

THE DOMAIN

By way of exemplifying, how the above model can be used to describe and delineate a system, an application of the model to a program, project, or campaign for “adult literacy for development” is presented below (Bhola 1990, pages 57-59):

Contexts can be multi-layered, from Local to Global and are woven and textured with history, culture, and political economy.

Inputs can be material, intellectual, and institutional including, facilitators, instructional materials, and community support.

Processes can relate to mobilization, motivations, instruction, coordination, and management.

Outputs/Outcomes Immediate Outputs may be literate individuals, experienced facilitators, tested materials, and new institutional arrangements; while Outcomes may appear as social activism, rich learning environment, gender sensitivities and better health.

What is Our Domain?

In explicating the categories and networks within the CIPP Model, we take the example from "adult education for development." The language of discourse within the general domain includes adult literacy, adult education, lifelong education, and now inspired by the ideology of individual independence and self-direction, adult learning and lifelong learning. Then, of course, there is informal education; non-formal education and formal education; and continuing education.

Professionals that are offering educational opportunities out of settings of formal school are generally doing the same thing using different descriptions of their work. With this in mind, grand definitional issues are best avoided. What we do need to define is our own particular domain within the context and conditions of locations where our services will be offered.

Logic of Action Embedded in the Project of Planned Change

In articulating the logic under-girding planned action, it is important to realize that social change resulting from social interventions is not a linear process, it occurs within a system of social configurations. This idea is captured in the CLER (Configurations-Linkages-Environments-Resources) Model of planned change derived once again from systems theory (Bhola 1988).

To increase the probability of a change event occurring (and later on to evaluate it), the model suggests that we look at the process of change as an ensemble of three entities in mutually dialectical relationships as in the following:

$$\{P\} \quad X \quad \{O\} \quad X \quad \{A\}$$

where {P} is the planner (or intervention) system, described in terms of social configurations (Cs) involved; linkages (Ls) within and between other entities; the environments (Es) in which the planner system is placed; and the resources (Rs) it has available to promote the development and dissemination of innovations. {O} is the Objective of planned change. Depending on the context of need, the particular social, economic, and political spheres in which change will be sought, and specificities of those needs, will be defined. {A} stands for the potential adopter system which is supposed to be benefiting from the changes on the horizon - - described in the same four categories of configurations, linkages, environment and resources needed to incorporate innovations within their lives and livelihoods.

The CLER model looks at four different social configurations: Individuals, Groups, Institutions and Communities or Cultures. Linkages can be formal or volitional, within or between configurations. Environments can be supportive, neutral or inhibitive. Resources can be conceptual, institutional, material, of personnel, of influence (goodwill) and time. To increase the probability of a change event occurring, the CLER model suggests that the four factors should be optimized in synergy.

From Objectives to Indicators

Indicator Writing is no easy task. While results of teaching literacy lend more easily to tests for measuring levels of achievement and subsequent statistical analyses, the same is not true of attitudinal, skills-related, economic, social and cultural consequences of planned change. In both cases, professionally sound concept analysis has to be undertaken, to develop indicators that become available to observation (Bhola 1990, pages 123-127).

In this age of Globalization, when local programs may have regional, national, and international partners and supporters, indicators must lend themselves to comparison as all these various levels and locations.

FROM EVALUATION SURVEYS AND STUDIES TO SYSTEMS FOR MONITORING AND EVALUATION

For too long, evaluation surveys and studies were conceived and conducted as stand-alone independent exercises, submitted to their sponsors and then forgotten. There was no sharing of results among others, no building of a future evaluation on the previous one, and so no institutional memory was created. Today, it is well understood — though not necessarily universally practiced — that designing of plans for implementation of a program and project should be undertaken concurrently with an eye toward developing a total Monitoring and Evaluation (M&E) system for the Program. Ideally, evaluation data available in the M&E system should be used for re-analysis to answer additional evaluation questions as they arise. At the end of each new survey or study, the new data should be stored in the existing M&E System.

Built-In Evaluations for Creating Cultures of Information

With the existence of M&E systems as discussed above, it is then possible to actualize "Built-in" evaluations within each and every program, or project and to create within each of responsible institutions "cultures of information" to thus make it possible indeed to make "Adult Learning More, Better and Different."

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Non-Formal Education: The Path to Gender Equality in the New Millennium

Olajide Olumide Ephraim

Introduction

The origin of the Millennium Development Goals (MDGs) lie in the United Nations Millennium Declaration, which was adopted by all 189 UN member states on 8th September 2000. The declaration embodies many commitments for improving the lot of humanity in the new century among which are to combat all forms of violence against women and to implement the convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) and recognises the importance of promoting gender equality and women's empowerment as an effective pathway for combating poverty hunger, and diseases subsequently, the UN Secretariat drew up a list of eight Millennium Development Goals (MDGs) each of them accompanied by specific targets and indicators. These goals included the following:

- 1) Eradicate extreme poverty and hunger,
- 2) Achieve universal primary education,
- 3) Promote gender equality and empower women
- 4) Reduce child mortality
- 5) Improve maternal health
- 6) Combat HIV/AIDS, Malaria and other Diseases
- 7) Ensure Environmental Sustainability
- 8) Develop a Partnership for Development

Goal three of the declaration aims at ensuring gender equality and women empowerment in all the member states by the year 2015. This goal and others can only be achieved through gender equality in education. Although educational activity has become important activity in nation building all over the world (Nigeria inclusive). This may not be unconnected to the fact that education often described as the "best legacy" embraces a whole series of mechanisms describing the process through which knowledge; attitude, skills behaviour, roles etc are transmitted and inculcated into people in a society. Education, more than any instrument in the world, is empowering and for the females gender nothing can be more empowering for the generality of females than instrument of education. (Raymond, 2005).

Education is essential ingredient for gender equality, especially in Nigeria where socio-cultural attitudes, employment policies and lack of options for balancing work and family responsibilities or controlling the timing and spacing of births which contribute further to gender inequality in the education sector (United Nation, 2006).

Of course, formal education exists, moving through primary, secondary, and tertiary institutions all the way through the formal education structure. Coupled with an increase in diversity policies and programmes to advance enrolment in formal education which support the fact that this is a developmental issue not just a gender opportunity issue. Yet, most girls and women are still less educated and more likely to be illiterate than men (UNESCO, 2000).

To Obanya (2003) education for women and girls should aimed reversing the trend of extreme educational deprivation among women (50% of the population) by ensuring their full empowerment in the true sense of raising their status in the following areas: psychological; intellectually; technically; economically; and politically. These can only be achieved through non-formal education in the country.

This paper aim at examining the possible causes of gender inequality and contextual facts that explain the gender and non-formal education in Nigeria with the hope of providing a clearer focus for future interventions through non-formal education. The paper is therefore structured into six sections, the first section is the introduction, the second section examines the conceptual clarification, section four explores ways of promoting women education in Nigeria, section five deals with non-formal education and gender equality in Nigeria, and the conclusion form section six.

Conceptual Clarification

Concept of Gender

Gender is a concept used to analysis the roles, activities and responsibilities of men and women in any society. It is being properly understood as pre-determined roles and responsibilities between men and women. Ekpiken-Ekanem and Ekanem (2004) described gender as a situation of understanding the aggregates of men and women and gender sensitivity in assessing a particular situation will largely bring about society of equal opportunities. Gender equality is therefore the proportion of share resources between men and women.

It should be noted that development programmes that ignore women either fail or have negative social impact, as they are based on an inadequate and only partial understanding of society. Yet, this gender-specific impact is too often ignored by planners, overlooked by build workers, and by passed in project implementation. (Okukpon, 2004).

Gender should not be misconstrued as anti-male. It is in a bid to encourage a gender-sensitive approach the issue of female empowerment that the world, after the World War II, started to focus on women and education as an empowering force in response to the stereotype that tended to relegate them to the background in the affairs of business and politics. In the same vein, USAID (2002) sees gender issue as the roles that are ascribed for both men and women but one party is oppressed in the process. One wonders why it was not debated at Beijing Conference that the representation of the sexes should be 50 – 50 in order to give women 50% space in the political arena? Even the 30% quota has not been met in the country.

The above fact is succinctly highlighted by United Nations – UN (1980:3) that “while women represent 50% of the world adult population and one third of the official labour force, they perform nearly two-thirds of all working hours, receive only one-tenth of the world income and owns less than one percent of world property”

Non-Formal Education

Non-Formal Education was borne out of the shortcoming, that characterise the formal education. To Ngulu (2006) non-formal education is out to address the present situation in Nigeria where the formal education system as it is organised continue to adopt a top-down approach that eventually lead to mentally dependent children who later would be expected to become future leaders and teachers. It come under any organised educational activity for out-of-school youth and adult outside the formal school system designed to meet the needs and aspirations of the person who are deprived of the benefits of the formal school system.

According to Asojo (2000) non-formal education brings about change in information, knowledge, understanding or skill acquisition and attitude. To Bamisaiye (2001) it is any organised systematic educational activity carried on outside the framework of the formal system to provide selected types of learning to particular sub-groups in the population, adult as well as youth. While Aderinoye (2004) viewed non-formal education to all educational practices that fall within the following programmes. They include: remedial, adult literacy, open/distance, continuing, extra-mural preventive, workers, agricultural extension programmes just to mention but a few.

The aims of non-formal education include:

- Providing functional literacy education for adults who have never had the advantage of any formal education;
- Providing functional and remedial education for those young people who prematurely dropped out of the formal school system;
- Providing further education for different categories of completers of the formal education system in order to improved their basic knowledge and skills;

- Providing in-service, on-the-job, vocational and professional training for different categories of workers and professional in order to improve their skills; and
- Giving the adult citizen of the country necessary aesthetic cultural and civic education, for public enlightenment (FRN, 2004).

In line with the above Salami and UKO-Arioomoth (2005) revealed that non-formal education has a critical role to play if women are to be empowered to meet the preferred international status the world over. This is because it consists mainly of the numerous activities and projects having knowledge and skills components that are targeted to the out-of-school adult populace and open up opportunities for learning for all.

Gender Gap in Education

The gender disparity in access to primary secondary, and tertiary education dates back to the pre-colonial era and is rooted not only in Africa traditional culture, Christian and in Islamic religion (National MDGs Report, 2004). This is because the traditional attitude of parents to the education of their children is to invest in the education of boys thereby denying the girls the opportunity to participate. This situation has translated into inequal access to education, health and employment. (Kester, Okemakinde and Ejenrewa, 2005).

It is sad to note that the people most hit are women and children in the poor region of the world. Thus about two-third of the nearly one billion adult who cannot read and write are women. In most of the developing countries, less than 30% of the women are literate while out of the 130 million children who have no access to primary schools two-third are girls (UNESCO, 1995).

Although, Nigeria has made tremendous progress in widening the reach of education especially in the area of policy formulation – An inter-agency steering committee for women education was set up in January 1992, with the primary objectives of guiding policies on the education of women and maintaining standards for their implementation. Also, the National Policy of Education, revised in 2004 proposed not only a universal and free education, but also a compulsory one as well for all children below 18. yet, gender disparities in enrolment exists between the northern and southern parts of the country as well as between rural and urban environments (Obasi, 1997; Olajide, Okemakinde and Okemakinde, 2008) which to Okeke (2001) led to higher dropout and repetition rates and lower level of attainment for girls.

According to UBEC (2003), 44% of females were enrolled in secondary schools while there was a wide gap between enrolment at these levels and the tertiary level where a mere 32% of entrants were female. While withdrawal rate for girls in primary

schools average 52%. This shows that boys/men have a greater chance of completing their formal education than girls/women in Nigeria.

Ways of Promoting Women Education

Improving women's contributions to national development involves proper education to improve access of women to available educational programmes. Since various cultural restrictions inhibit women access to education. Resulting from social taboos and traditional beliefs on the role and status of women in the society (Ike, 2005) coupled with the values, which women hold, traditional are tied to their traditional roles. Where girls and women are prevented from attending school with flimsy excuse that the education of women will disturb the smooth relationship that exist among family members.

Abaji (2008) highlighted the following as a way out of gender inequality in Nigeria:

- Research findings on gender, empowerment, and education issues should continue to be published and documented.
- Celebrating women role models must be encouraged so that the models can be emulated. The likes of Dr. Ngozi Okonjo Iweala former Minister of Finance; and the immediate past Minister of Foreign Affairs, Ndi Okereke of the Nigerian Stock Exchange, Nenadi Usman former Minister of Finance, and Obi Ezekwesili who is also former Nigeria Minister of Solid Minerals; and the immediate past Minister of Education should be celebrated. These are a few women, among many, who are role models in their chose professions.
- Education, Training and Retraining are the surest way to keep women afresh of new development in the society, hence, they should be encouraged..
- Women must continue to seek and ask for their rights especially where either the constitution or other documents like the National Policy on women have made allowances.

In line with the above, Osokoya (2000) stated that the following guideline could serve as ways of promoting women education in Nigeria.

- There should be a total elimination of all cultural religious, legal and economic constraints that hinder the full participation of women in self and national development.
- There should be public enlightenment through the media on the values of equal educational opportunities and the implications of female underachievement and under-representation of the social and economic formal sectors.
- The law on child abuse such as hawking by the roadside by children, indecent assault on girl-child and early pregnancy stigma, should be fully enforced.
- Girls should be enlightened of opportunities available to them in the traditionally male-dominated fields, showing them that these areas are fields of study for

promising careers and self-fulfilment, which do not unduly conflict with their family and social lives nor change their feminist.

- Alternative education programmes including adult and non-formal education that permit more flexible scheduling should be encouraged.

In addition, efforts must be made to offer educational programme which have attractive incentives while the women should be helped to change their attitude and habits, acquire some capacity for self-analysis, inter-personal skills and a sense of social purpose.

Non-Formal Education and Gender Equality in Nigeria

Gender has continue to play a major role in determining who goes to formal school; how well they do, and how far they progress, due to various socio-cultural and religious practices such as preference for male child, early marriage and so on have gone a long way to prevent the Nigerian girl child from exercising their legal rights to equal education to the fullest. (USAID, 2002)

Non-formal education is out to bridge the gap created by the limitations of formal education especially in the area of gender inequality in the world in general and in the developing countries in particular. It is also established for people who prematurely dropped out of formal school system, and further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills, bring about changes in information, knowledge, understanding or skill acquisition and attitude. Non-formal education therefore help to enhance women's capability as it imparts necessary knowledge, skills and training; impart skills required by new and more sophisticated occupations. It also improve women's skills (especially illiterate women) through training programmes, such as adult literacy and skill acquisition programmes, like cloth weaving, cookery, cosmology, just to mention but a few.

Non-formal education bring about direct provision of bridging course that allow qualified women to update their knowledge; by providing further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills.

Since women feature prominently in agriculture that happens to be one of the largest sectors of our economy, non-formal education can therefore help to boost and modernise the sector, to ensure optimum production through the assistance of extension workers by imparting scientifically based information to women formers which will be helpful to them, reduce their hardship and enhance bumper harvest.

It also introduce courses/programmes that allow mature women and school leavers who left too early to update and even change courses through functional literacy and remedial education.

Non-formal education provides community based programmes that provide education, which relates directly to women's traditional roles as homemakers. Thus, exposing them to integrated skill development programme on health, water and sanitation, nutrition, home economics and so on.

It empowers women to exercise their rights and assume their responsibilities as citizen of this country and enables them to make choices that are more efficient in matters that affect their life.

Non-formal education introduced women to income generating skills – raising their financial and economic status. This has helped them to contribute in no small measure to the development of their family, community and society.

Conclusion

From the foregoing, discussion has been established that education more than any factor known to humanity, is an empowering tool. It also revealed that the uneducated and under educated women in Nigeria, due to socio-cultural and religious practices are robbed of their opportunity to improve their lives and contribute maximally to national development. Non-formal education should therefore be embraced as an instrument par excellence for gender equality in Nigeria. It contributes to self-reliance, eradication of illiteracy, poverty, school attrition, unemployment and bridge the barrier to learning for those deprived.

Women too, should seize all the avenue open to them through non-formal education to go to school to increase their economic social and political focus in the society.

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Status of Female Literacy in Jammu and Kashmir

Kavita Suri

INTRODUCTION

The role of education in facilitating social and economic progress is well recognized. Education is the most crucial input for empowering people with skills and knowledge and giving them access to productive employment in future. Improvements in education are not only expected to enhance efficiency but also augment the overall quality of life. At the international level, India is committed to the "Millennium Development Goals" and "Education For All". More recently, India has become one of 135 countries to make education a fundamental right of every child under The Right of Children to Free and Compulsory Education Act which came into force on April 1, 2010. There is an obligation for making available free and compulsory education to all children in the age group of 06-14 years under Article 21A of the Indian Constitution.

LITERACY PROFILE OF J & K

The State of Jammu and Kashmir has a peculiar topography which is a hindrance in achieving the desired goal of complete literacy or universalization of literacy. The network of schools is spread sparsely/thinly and the majority of populace lives in far flung and inaccessible areas, countenance many problems like easy access to institutions, lack of infrastructure, weather vagaries etc. Against the All India Level of 65.38% as per 2001 census, the rate of literacy for the State is 55.5% with 66.6% among males and 43% only among females.

WOMEN EDUCATION IN J & K: A BRIEF OVERVIEW

Education of the women is a very effective tool for women's empowerment not only from the point of view of literacy, but has inter-linkage with other social parameters viz. population growth, health care, education of children etc. It enables rural women to acquire new knowledge and technology, required for improving and developing their tasks in all fields. Female education is essential for higher standards of health and improved "maternal competence" which leads to lower infant mortality. It also raises women's economic productivity.

Women constitute about 47% of the total population in J&K. Women development, no doubt, has been part of the development planning in the state since the inception of five year plans but the shift in approach from welfare to the development of women took place in the 6th Plan onwards. But despite so many positive outcomes in the successive plans and the progress made over the past 60 years, female literacy has remained very low in J&K State as compared to men. Gender disparity in literacy in J&K is historical phenomenon. In 1961, while literacy rate for males was 16.97 percent, it was only 4.27 percent in case of females.

The gap in literacy was 12.70 percentage points in favour of males. This large disparity still continues in male/female literacy situation.

Table 1: Literacy Rate – J&K and its adjoining states

S.NO	STATE	MALE	FEMALE	TOTAL	GENDER GAP IN LITERACY
1.	J&K	66	43	56	23
2.	Punjab	75	63	70	12
3.	Himachal Pradesh	85	67	77	18
4.	Haryana	79	56	68	23

Source: Census of India 2001

As per census 2001, the literacy rate in the state was 55.5% and for females it stood at 43% with a corresponding dispersion at Rural and Urban level as 36.7% and 61.9% respectively. While as for males the indicator stood at 66.6% with a corresponding dispersion as 61.6% and 80% at Rural and Urban level.

The female literacy in the State is only 43%. The gender gap in literacy is 23%. Gender differential exist both in Rural and Urban areas but it is high in Rural areas. This can be attributed to a number of factors viz. lack of access to schools, parents feeling insecure about sending girl children to schools, their engagement in agricultural and other domestic activities etc.

DISTRICT-WISE FEMALE LITERACY SCENARIO IN J&K

The literacy rate of the State is 55 per cent, which is low to the national literacy rate 65.35 per cent. While the female literacy has considerably improved over the last decade, a great disparity persists in the literacy rates of males and females.

The List of Educationally Backward Blocks(EBB) in the districts of J&K as per Census 2001 (on the next page)

District code	Sub- District code	CDB code	Name of Block	Female Literacy [Rural] (%)	Gender Gap in Literacy
KUPWARA				28.04	27.21
1	1	1	Kralpora	25.38	27.25
1	1	2	Trehgam	35.52	23.25
1	1	3	Kupwara	30.05	29.17
1	1	4	Sogam	21.54	24.22
1	2	5	Rajwara	25.47	23.99
1	2	6	Ramhal	29.57	28.09
1	3	7	Teetwal	28.11	39.68
1	3	8	Tangdhar	36.76	36.81
1	2	9	Langate	35.55	27.65
BARAMULLA				31.35	27.54
2	4	3	Zaingeer	35.26	26.65
2	4	5	Rafiabad	37.98	24.56
2	4	6	Ruhama	33.53	25.06
2	7	7	Uri	21.2	37.94
2	7	8	Buniyar	28.06	31.38
2	6	9	Baramulla	36.19	28.64
2	6	10	Wagoora	33.21	25.55
2	8	11	Tangmarg	30.16	25.55
2	5	12	Pattan	26.55	22.57
BANDIPORA				31.51	31.45
3	1	1	Gurez	33.54	39.02
3	2	2	Bandipora	29.48	23.89
SRINAGAR				27.14	22.65
4	3	4	Srinagar	27.14	22.65
GANDERBAL				29.75	27.14
5	1	2	Lar	30.31	27.96
5	2	3	Ganderbal	29.2	26.33
BUDGAM				28.42	22.71
6	2	4	Budgam	27.69	22.73
6	3	5	Baghat-i-Kanipora	38.24	22.87
6	3	6	Chadoora	32.32	28.2
6	1	7	Khan Sahib	23.33	21.81
6	3	8	Nagam	26.63	25.17
PULWAMA				36.26	22.57
7	1	1	Pampore	37.11	21.88

District code	Sub- District code	CDB code	Name of Block	Female Literacy [Rural] (%)	Gender Gap in Literacy
7	2	2	Tral	39.11	26.3
7	3	3	Kaka pora	41.74	22.94
7	3	4	Pulwama	38.59	23.06
SHOPIAN				37.29	24.57
8			Shopian	37.29	24.57
ANANTNAG				34.17	25.28
9	1	1	Dachnipora	26.51	23.62
9	1	2	Koveripora	31.91	25.26
9	3	3	Shangas	33.41	25.93
9	3	4	Achabal	42.43	27.34
9	4	7	Qazigund	36.62	24.24
KULGAM				36.21	24.97
10	4	91	Kulgam	35.57	26.05
10	4	5	Quimoh	36.86	23.89
LEH				36.77	27.17
11	1	2	Nobra	39.54	30.48
11	1	3	Durbuk	33.57	31.91
11	1	4	Kharoo	40.67	24.33
11	1	6	Nyoma	33.32	21.98
KARGIL				40.59	33.51
12	1	1	Drass	46.13	27.14
12	1	2	Kargil	43.81	37.9
12	1	3	Shakar Chiktan	44.96	26.9
12	1	5	Sankoo	34.67	34.21
12	1	6	Taisuru	39.42	28.01
12	2	7	Zanskar	29.68	32.09
DODA				26.63	37.34
13	3	9	Assar	25.8	38.56
13	3	10	Bhagwa	21.83	38.21
13	3	11	Doda	29.49	35.04
13	3	13	Thathri	28.57	34.99
13	6	14	Bhal leas	27.49	39.93
KISHTWAR				27.07	30.25
14	4	1	Warwan	22.21	30.37
14	4	2	Marwa	17.46	31.2
14	4	3	Paddar	28.44	34.13

District code	Sub- District code	CDB code	Name of Block	Female Literacy [Rural] (%)	Gender Gap in Literacy
14	4	5	Inderwal	14.06	26.8
RAMBAN				22.18	34.42
15	1	6	Banihal	26.68	31.87
15	1	7	Ramsu	14.91	41.61
15	2	8	Ramban	22.25	35.51
15	1	2	Gool	25.6	28.72
UDHAMPUR				29.15	29.67
16	3	6	Panchara	19.87	33.72
16	3	7	Chenani	33.89	27.94
16	5	8	Ghordi	34.8	29.64
16	5	11	Ramnagar	36.24	27.32
16	5	12	Dudo Basant Garh	20.98	29.73
REASI				21.03	28.24
17	1	1	Mahore	17.06	29.59
17	1	3	Amas	25.01	26.89
POONCH				33.01	29.66
18	1	1	Poonch	38.3	27.58
18	1	2	Mandi	21.95	32.92
18	1	3	Surankote	30.25	28.06
18	2	4	Mendhar	37.67	31.98
18	2	5	Balakote	41.44	27.6
RAJOURI				42.24	25.63
19	2	1	Manjakote	37.98	29.7
19	1	2	Darhal	40.09	27.53
19	2	3	Budhal	21.38	30.11
19	2	4	Rajouri	45.42	26.37
19	4	6	Kalakote	39.95	21.81
KATHUA				28.53	31.80
20	1	1	Lohai	21.89	32.17
20	2	2	Bani	21.05	37.82
20	2	3	Basholi	42.65	25.43

The above table of EBBs of J&K (Census 2001) highlights the female literacy scenario as well as gender gap of 20 districts out of 22 districts excluding Jammu and Samba districts. Though the female literacy in the state is 43% but after the creation of 8 new districts from the parent districts it has been observed that the rural female literacy rate is 31.08% and gender gap is 28.19% (Excluding Jammu and Samba districts). Among EBB districts, the highest Gender gap is that of Doda which 37.34% is and lowest that of Pulwama district which is 22.57%. Among EBBs, the highest Gender gap is that of Ramsu block of Ramban district which is 41.61% and lowest that of Kalakote and Khan Sahib blocks of Rajouri and Budgam districts respectively.

This gender gap is more than the national average in 18 out of 22 districts of the state. Similarly the gap between rural and urban literacy is 22.1%. If we exclude the main urban centres of Srinagar and Jammu, then this gap is further widened. The district-wise literacy scenario brings into sharp focus the inherent distortions in the delivery system of education.

ISSUES OF CONCERN

Out of the 200 blocks, 109 blocks are identified as educationally backward blocks in Jammu and Kashmir. Rural literacy rate of J&K is 42.93%, which is below the national average. In respect of female literacy rate, it is less than national average and Gender gap is higher than national average in 109 blocks. Besides, ST female literacy rate is below 10% in 62 predominant ST blocks (as per 1991 census). The SC female literacy rate is below 10% in 34 predominant SC blocks (1991 census). This shows clear gender disparity. Besides, girls' participation in enrolment and retention at upper primary from the disadvantaged groups especially that of ST is a big challenge.

STRATEGIES ADOPTED TO IMPROVE FEMALE LITERACY

Education of girls has been a high priority with the Government of India as well as J&K State Govt. Girls' Education is also one of the important components of Sarva Shiksha Abhiyan. Serious efforts have to be carried out for catering the need of the girl child so that their participation (enrolment), retention & learning enhancement increases. Girls' education is also a focus area in 11th Five Year Plan. The main goal of the 11th five year plan is to achieve universal primary education at primary level and empower women by eliminating gender disparity at all levels of education. The Government of India and Jammu and Kashmir government in this endeavour have focussed on Women's Education in the developmental plan over the years. Some of the ongoing initiatives in the State which are included in the 11th five year plan are:

1. Sarva Shiksha Abhiyan (SSA) a flagship programme is being implemented in the State for improvement in Gross Enrolment ratio apart from UEE and Universal

retention. The targeted provision for girls under Sarva Shiksha Abhiyan includes:

- ◆ Free textbooks to all girls up to class VIII.
- ◆ Separate toilets for girls.
- ◆ Back to school camps for out-of-school girl.
- ◆ Bridge courses for older girls.
- ◆ Recruitment of 50% women teachers.
- ◆ Early childhood care and Education canthers in/near schools/convergence with ICDS programme etc.
- ◆ Teachers' sensitization programmes to promote equitable learning opportunities.
- ◆ Gender-sensitive teaching-learning materials including textbooks.
- ◆ Intensive community mobilization efforts.
- ◆ 'Innovation fund' per district for need based interventions for ensuring girls' attendance and retention.
- ◆ National Programme for education of girls at elementary education (NPEGEL) aimed at to enhance education of girls by providing need based incentives like stationery, books, uniforms etc to the girl student.

2. Kishori Shakti Yojna (KSY) aims at addressing the needs of self development, nutrition and health status, literacy, numerical skills and vocational skills of adolescent girls in the age group of 11-18 years.

3. To reduce gender disparities in education access and to promote women empowerment 9 women ITIs and 12 Women Wings in the existing ITIs have been established under Prime Ministers' Reconstruction Programme (PMRP).

4. Pre-matric scholarship by State Government is provided to girls to enhance their level of literacy and to reduce the burden on the parents to sustained education.

CONCLUSIONS

The Literacy Rate at State level has increased from 26.67 percent (36.29 percent males and 15.88 percent females) as per Census 1981 to 55.50 percent (66.6 percent males and 43 percent females) as per Census 2001 showing an increase of 28.85 percentage points over the two decades i.e. from 1981 to 2001. The gap in Literacy Rate has further increased to 23 percent in the year 2001.

With the expansion in educational facilities the number of literates in the State have increased but it has not able to keep the pace with the increasing population which have resulted into increase (though marginal) of number of Illiterates. The number of illiterates has simultaneously increased though at a declined rate of growth.

Sincere efforts need to be initiated to generate a community demand for girls' education and enabling conditions for people's and women's participation, to create the push factors necessary to guarantee girls education. Motivation and mobilisation of parents and the community at large, enhancing the role of women and mothers in school related activities and participation in school committees, and strengthening the linkages between the school, teachers and communities are some of the ways in which the enabling conditions can be created.

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Imparting Vocational Training to Youth Through Non-formal Education - A Case of NGOs in Delhi

Vivek Nagpal

Abstract

Taking into account the economic crisis and the population growth in the last few years in developing countries there seems to emerge an urgent challenge to insert the disadvantaged youth population – who lack or have received below literacy levels of education – into the world of work. The 'out of school' youth population, marginalized both by most employers in the formal sector and by formal educational and training structures remain semi-literate, unskilled and under or unemployed. They thus become the potential candidates for numerous types of non-formal training programmes devised to provide them with some rudimentary literacy skills, vocational skills and a means of survival and are in need of such alternative training modalities. The voluntary organizations involved in the conduct of the vocational training programmes are organizing these training programmes for a diverse range of clientele. In the present study an attempt has been made to study the clientele (their socio economic characteristics, aspirations and achievements) under the vocational training programmes conducted by selected five NGOs in Delhi. Towards the end common concerns and suggestions for effective implementation have been discussed.

Non Formal Education plays an important role in improving vocational skills in various fields. The education system is meeting the demands of semi skilled and skilled manpower to a limited extent. At the same time a large number of work force acquires skills through informal system or by working at place of work. It is important to note that the unorganized sector is far large in size than the organized sector and workers in the unorganized sector do not learn their skills through any formal education. The craftsmen in rural areas-masons, carpenters, tailors, weavers, mechanics and farmers do not go to any training institution to learn their skills. On the other hand they start as apprentices in a non –formal manner. Evidently there is large scope for improvement in this state of affairs.

Thus broadly we can envisage six different categories of beneficiaries for these non formal vocational training programmes being imparted by the voluntary organizations:

- (1) School population up to secondary level
- (2) School population at 10+2 stage
- (3) Out of school drop outs.
- (4) Those pursuing certificate and diploma courses at various technical and other institutes.
- (5) Fully employed, partially employed or unemployed people with different educational standards.
- (6) Those seeking higher further continuing education /up gradation at tertiary level especially in the vocational stream.

Evidently massive numbers are involved and there is large scope for improvement in this state of affairs. Elaborate studies are necessary for an analysis of the situation and framing of schemes for these different categories of clientele

Present Scenario

The last decade has witnessed a growing awareness on the part of development specialists and funding agencies that these formal vocational training programmes – due to their minimum educational requirements and restricted capacity – had not been designed to cater to the needs of a highly increasing number of ill –and /or uneducated youth in developing countries. In the past, several vocational training programmes had been set up (publicly or privately financed) to absorb the student clientele which did not wish to or was not able to finish general secondary education (Bowman, 1990).

Taking into account the economic crisis and the population growth in the last few years in developing countries there seems to emerge an urgent challenge to insert the disadvantaged youth population – who lack or have received below literacy levels of education – into the world of work. However the employers of the formal sector offer resistance to training illiterate or semi literate young people on the pretext that they lack discipline and other highly valued attitudes. The employers prefer recruiting skilled labour force from formal training systems whose clientele is required to have completed primary education. The 'out of school' youth population, marginalized both by most employers in the formal sector and by formal educational and training

structures remain semi-literate, unskilled and under or unemployed. They thus become the potential candidates for numerous types of non-formal training programmes devised to provide them with some rudimentary literacy skills, vocational skills and a means of survival and are in need of such alternative training modalities.

Non-formal vocational training programmes in developing countries tend to be very limited in their reach. It can be observed that they may be of great impact at the local community level where they operate. Yet even the more successful programmes – those perceived as more effective in introducing disadvantaged youth to gainful employment – are vulnerable to the limitations imposed by a fragile supportive environment and lack of a strong local and national networking in order to better co-ordinate efforts.

Clientele served under the vocational training programmes by the selected organizations

The voluntary organizations involved in the conduct of the vocational training programmes are organizing these training programmes for a diverse range of clientele. The numbers involved are massive and there exists a lot of heterogeneity among the clientele. At times in their effort to reach out to a large number (in order to make the affair a more viable one and to meet the hard targets as well) the quality gets diluted. Yet the initiatives being taken up by these voluntary organizations in meeting the needs of especially those involved in the unorganized sector are noteworthy. Following section provides a voluntary organization-wise account of the characteristics, aspirations and achievements of the target group of clientele served by these voluntary organizations under study.

Jan Jagariti Educational Society (JJES)

Context: The organization has been implementing the vocational training programmes under its three projects of Gender Resource Center (GRC) Kishori Shakti Yojana (KSY) and Integrated Community Development Programme (ICDP) of CARITAS – INDIA, as discussed earlier. The trainees under these programmes have been similar - the adolescent girls and women.

Coverage: Under the GRC project as many as 250 adolescent girls and women obtained vocational training in four trades and were certified as having successfully completed the course.

Socio Economic Characteristics: The profile of these trainees consisted of General category 40 per cent, Scheduled castes 50 per cent and 10 per cent of

them belonging to the Back-ward classes respectively. Predominant age group of these trainees was between 15-35 years in which as many as 85 per cent of the trainees were falling. Eighty per cent of the trainees had their education up to 10th class while 7 per cent of them had education up to 12th level and another 7 per cent were graduates. Only 5 per cent of the trainees were married while negligible i.e. 3 per cent of the trainees had children also. The income level of almost all the families of trainees was only up to Rs 5000/- p.m. Only a small 5 per cent of the trainees reported to be working while undergoing the training.

Placements: The organization has linkages with the neighborhood shops /export houses and other similar organizations and institutions where these trainees are able to get placement/work opportunity after the expiry of their training. Though many of them are not inclined to work due to traditional conservative family circumstances, they are satisfied from the training received and want to make use of it for their personal development. They now feel confident and some of them even plan to undergo further up-gradation of their qualifications.

Some case studies presented below highlight the achievements of the trainees:

Sunita aged 25 belongs to a poor family consisting of six other members with a single earning member. They migrated from Azamgarh, Uttar Pradesh nearly 28 years ago in search of a place to work and settle down. Sunita appeared for her senior secondary class in 1998. Eight years ago she came to inquire about the skill training courses of the Jan Jagariti Educational Society (JJES). She also participated in different activities of the project "Integrated Community Development" on women empowerment such as sharing of information and experiences, informative group discussions, excursions, such as, camps, talks and visits to other institutions and also went through educational material provided by the organization on different occasions. She used to be very shy and withdrawn girl but as an effect of these interventions she developed a very strong desire to become a complete autonomous woman.

She undertook courses in cutting and tailoring and beauty culture from JJES. She has also pursued a course in Painting, which is her hobby. On completion of these courses she applied for an assignment to teach the students in the beauty culture-training programme of the organisation. She got selected through sheer strength of conviction and merit. Today Sunita is working as an animator with JJES for the last 7 years. She is simultaneously, studying to complete her Master in Arts through the Correspondence Course of Delhi University.

Sunita is a hard working and dedicated girl. She is involved in all official activities of the organization. She has strong willingness to work with determination and

dedication to achieve. She organizes meetings of the women groups independently and contributes inputs on different development related issues. She is also a very good learner and has acquired relevant information from varied sources. Sunita is saving the expenditure by stitching clothes for all of her family members. She is also meeting the needs of the lady members of her family in regard to beauty culture. She receives an honorarium of Rs. 2500/- per month from JJES for her services.

Sunita is one of many girls trained by Jan Jagarity Educational Society (JJES). The activities undertaken by the organization help the girls to strengthen their confidence, acquire useful skills and enhance know-how level to become responsible citizens of the country. Philosophically JJES gives preferences to the candidates trained at its own training centers. It is hoped that these centers shall develop many such girls in the years to come.

Geeta another young promising girl from Sultanpuri comes from a medium sized family. The income of the family is low and they are hard pressed to make both ends meet for a comfortable life. Geeta joined JJES and did the course on painting for 6 months and she is now confident and able to support her family in financial terms also.

The case studies bring out the fact that organization is providing these trainees with an opportunity to work in the organization, a kind of peer group learning is thus promoted under these training programmes. Proper capacity building of such fresh trainers is called for in order to obtain better performance from them. The communities and the organization both are getting benefited and act as complimentary to each other. The progress of such trainees enhances the faith and confidence of the community in the activities of the organization.

Jan Shikshan Sansthan, PRAYAS

Since its inception in August 2000 with modest beginning of 12 batches of vocational courses today it is operating from its offices at Prayas Juvenile Aid center (JAC) Jahangirpuri in North Delhi and also from the Institute of Juvenile Justice in Tughlakabad, South Delhi.

Coverage: It is the nodal center for imparting non-formal vocational training to the target groups spread over at 17 different locations all over Delhi. The philosophy of empowerment of women and development of children has been the top most priority of JSS. Prayas also runs three children's homes for children between the age group of 6-16 years. The combined capacity of these homes at any given time is about 500 children. These homes also happen to be the centers for non-formal education and vocational training under the aegis of Jan Shikshan Sansthan (JSS).

Socio-Economic Characteristics: So far as socio economic characteristics of the trainees of these vocational training programmes is concerned, almost half of the trainees belonged to scheduled caste and other backward classes while 44.6 per cent were from the general category. The maximum number of trainees was in the age group 15-35 years. Women trainees comprised of 73.6 per cent. The income level of families of the trainees in 38.3 per cent was reported to be below Rs 5000/p.m. Primary schooling had been received by as many as 74.6 per cent of the trainees.

Sources of Motivation: The aspiration behind getting motivated to undertake vocational training courses has been personal interest in the vocations concerned (56%) influence of the friends and parents (45%) utilization of spare time (35%)

Popular Trades among the trainees: The popular and most preferred trades among the community are computers, cutting and tailoring, beauty culture, electrical and stenography.

Placements : The pass out beneficiaries trained by JSS Prayas are being involved with the in-house production centers of cutting and tailoring, candle making, bakery, screen printing, making of incense sticks, etc. The trainees in bakery have been trained in Taj Hotel after which they continued their training at the production center and many of them are involved in the production of various bakery products viz. biscuits, rusks and bread, etc. At the same time beneficiaries from computers, electrical and typing are equally in demand and many of them are placed at various establishments of corporate sectors through the placement cell. JSS has also collaborated with institutes and industries of repute like National Institute of Information Technology, Taj Group of Hotels, Rotary Clubs, Datamation Consultants for technical support and placement of passed out beneficiaries.

Outstanding accomplishments: Jan Shikshan Sansthan (JSS) Prayas has setup an example of how with polyvalent approach the alternative education system can best be utilized for the underprivileged.. Various Government and Non Government organizations have come forward to join hands with Jan Shikshan Sansthan for identification of groups, neo-literates and other needy sections including the youth and women. In this context, tremendous demand has been received by JSS from various clusters of slum dwellers and henceforth more and more new centers have been opened wherever the demand arose. It has also tried to provide technical and professional inputs so that the beneficiaries after completing their courses from the organization could establish themselves in gainful employment.

Various production centers have been established at Jahangirpuri so that the beneficiaries could be trained and job opportunities could be provided to them in order to enhance their skills. Moreover with a mission to provide placement / employment opportunities to the beneficiaries of JSS Prayas and other residents of slums /resettlement colonies, a separate well equipped Placement Cell has also

been established with the support of HPS Foundation and Bodh Raj Sawhney Memorial Trust.

SAMARTH –The Professionals

Context: The organization has been implementing vocational training programmes broadly for adolescent girls and women under its Gender Resource Center and Kishori Shakti Yojana (KSY). At the Juvenile Justice Care Home for the Boys at Alipur the rehabilitation project for the juvenile inmate boys includes the vocational training programmes conducted for them.

Coverage: The trainees in the age group 13 to 45 undergo vocational training at the GRC while Kishori Shakti Yojana (KSY) and JJ care home cater to the needs of adolescent girls and boys respectively.

Socio Economic Characteristics: The Gender Resource Center (GRC) and Kishori Shakti Yojana (KSY) schemes are being implemented in the areas dominant by poor, migrant, scheduled caste population engaged in petty labor, daily wages and low earning activities hence the trainees under both these schemes belong to families of such population. The trainees of both Shahbad and Alipur bear semi urban characteristics. The ladies from these areas who are compelled by their household circumstances or the adolescents who had dropped out of school or who are engaged in labour/sibling care are the ones who are pressed by the poor economic conditions of the families and would benefit most from such vocational courses. Only around 45 per cent of the trainees were little elderly women (i.e. more than 35 years) under GRC. As many as 475 trainees have obtained training in beauty culture followed by 464 in cutting and tailoring and 186 in computers. Fifty one girls have undergone the one year course for balsavika and crèche worker while same number of them have obtained skill training in motor driving. Only a small number of 25 ladies/girls have got training in plumbing while 32 and 15 have received training in embroidery and photography respectively. As such a total of 1353 women /girls have obtained training in nine vocational trades in various batches.

In addition to the girls and women getting benefited from the GRC and KSY schemes, 250 boys inmate of the JJ Care Home at Alipur too have been provided with vocational training in as many as six trades viz. auto mobile mechanic, welding, cane work, barber, computers and electrical fitting. The juvenile boys at the care home have more or less been the victims of the circumstances. They invariably possess certain tendencies which are hard to bear and the trainers training them have a challenge before them. The inculcation of vocational skills aimed at through the project would surely have long ranging impact on their future career.

*Sources of Aspiration :*As already evident from the discussion above, the aspiring sources for availing vocational training for these target groups has been their personal circumstances and individual preferences /requirements. The influence of friends

and parents has also been the compelling motivating force for the maximum number of aspiring trainees for getting registered for the respective vocational training programmes. It is gratifying to note that their level of satisfaction and achievement has reportedly been much higher.

Placements: As per the records out of the 1353 women /girl trainees having obtained skill training in any of the trades, 429 (nearly 33%) have reported to have been placed /employed so far. The maximum percentage (68 %) of placements / employments have reportedly been for the beneficiaries of beauty culture trade. 166 from 464 and 21 out of 51 successful trainees have so far been reported to have got employed/placed. However all of those included under the study and many others from the rest too might be getting the long-term advantage /benefit from the courses undertaken in one-way or the other.

Some case studies of successful trainees as reported by the trainers/facilitators:

Dimple, aged 22, belonging to poor family living in village Prahladpur has a family of 7 members brought up by father (with as low as Rs 250 pm / irregular income) visited Stri Shakti camp at Bawana, interacted with GRC facilitator and In-charge regarding skill development programmes. Getting mobilized, she got herself registered under the trade of her liking i.e. Beauty culture. After undergoing the six months course, through the support from GRC, she got placed as a Beautician with Shivam parlour at Rohini sector 16 at the first instance and has now even got a better placement with another sub GRC (ARADHAYA) and earning a good living .

Sadhana a migrant inhabitant of a re-settlement colony sector 27, Rohini, belonging to a poor family, with meager earnings from a small shop within the house, is the eldest sibling. She had to leave her studies after 8th due to compelling family circumstances associated to poverty and migration. One of the volunteers from Samarth motivated her to visit GRC at Shahbad Daultpur. Inspired by the sincere and just suggestion she turned up at GRC and got herself registered for skill training in cutting and tailoring at GRC. After the completion of the course with the help of the training instructor, she was able to get job with a boutique.

The two case studies presented above are the illustrations of the efforts taken up by the organization for mobilization /motivation of the trainees during the pre-training phase, and the follow up support provided for better placement /employment in the post training phase.

Som Datt Foundation

With the help of schools, NGO's and such institutions, the organization identified the young boys and girls who were either slum dwellers or from orphanages or otherwise from very poor background or dropouts from schools.

Coverage: Since the programme was introduced, the foundation has trained more than 500 students in three months /six months structured courses modules. After completion of the course, successful students were given certificates by the foundation.

Age, Sex and other Socio Economic characteristics: The results of the programmes were highly encouraging and satisfying; the foundation has reported that in this capacity building endeavor more than 85% of the students were girls. The profile of these trainees consisted of 40 %, 55 %, 5 % of them belonging to General, Sechuleded castes & backward classes respectively. Predominant age group of these trainees was between 15and35- years More than 50 % of the trainees had their education upto12th class while 25 % had education up to graduation level. 15% of the trainees were married while 5% of the trainees had children also. The income levels of the 70% families of trainees ranged between Rs 3000 to 5000 while a partial 24% of the families had income more than Rs 5000. 5%of the trainees reported to be working.

Achievements: The programme had a tremendous impact on the psychology and introvert aspect of the poor and marginalized. It started them taking them out from the zones of poverty. It is a matter of great satisfaction for the foundation to note that all students who completed their course, as of now, are fully employed. The foundation transpires that poverty alleviation is possible if the capacity of the poor and marginalized is enhanced in a professional way, interest created and passion developed.

Urvi Vikram Charitable Trust

UVCT is the voluntary organization established in 1991 for the socio economic empowerment of young adults in the age group 13 – 24 years. The Trust's concept of young adult is more or less inclusive of WHO's grouping of adolescents (aged 10 to 19 years) UVCT contends that Indian youth aged up to 24 years are also more or less like adolescents and require similar help and assistance. Hence they cater to those aged even up to 24 years who reach UVCT for attending the programmes.

Coverage: More than 1500 students have undergone vocational training in various trades in the last around one and half decades.

Age, Sex and socio economic groups: As already reported the organization has been catering to the needs and requirements of those belonging to up to 24 years of age group, henceforth, the married trainees and those with children were reported to be negligible.

As the number of vocational training courses conducted under female specific trades happen to be more in numbers and in the other trades also the girls are

showing more interest and participation hence their overall coverage has been more (nearly 68%).

The geographic locations (Raghubir nagar, Tagore garden (Extension), Ramesh nagar, etc.) where the organization has been conducting these vocational training programmes are more or less dominated by migrant, lower, middle class groups of population belonging to S.C's and O.B.C's who are involved in labour and petty self business. The trainees belonging to families of these groups of population have been more. Forty eight percent of the trainees belonged to the lower middle class (with income of Rs 3000-5000 p.m.) the schedule caste trainees and those belonging to other backward classes (OBC's) of population have been nearly fifty eight percent.

Educational Levels : Most of the trainees have either been school dropouts or those studying in government schools and /or doing courses also from other institutions like NIOS /Delhi University, etc. and those doing part time tuitions or involved in some other small occupations. Almost all of them were literate and had schooling up to at least middle level.

As already reported the organization has been catering to the needs and requirements of those belonging to up to 24 years of age group, henceforth, the married trainees and those with children were reported to be negligible.

Motivation: The aspiring sources for getting motivated to avail training in these vocational trades have been friends (52%) and the family members including the parents (58%). The publicity and influence of the other programmes being organized by UVCT have attracted some (40%) of them. Forty two per cent stated personal interest/aptitude for the trades concerned and utilization of leisure time was mentioned by (52%) of the trainees.

Achievements: The achievements of the trainees from these vocational training programmes have been significant so far as placement/employment of them is concerned. The trainees have expressed much satisfaction from the courses undertaken. They are now feeling themselves to be much more self confident and in a position to take up further continuing education courses/placement to add on to their qualifications and experience. In a way, their entry into the vocational stream has been circumstantial and the skills and knowledge acquired by them through these vocational training programmes have paved the way for further growth and progress in the careers appropriate for them and also cherished by them.

The organization has taken special initiatives in the form of setting up of project Sahara under which the trainees from the Vocational stream are given special rehabilitation support and the placement and employment related needs of them too are taken care of. Moreover the newsletter regularly published by the organization and the other significant publications/ policy documents brought out have documented

some of the success stories of the trainees. The excerpts of the impressive write-ups from these successful trainees are the testimonials of expressions of their gratitude and obligations towards UVCT.

Some Common Concerns

It was found that the organizations under study have been organizing these vocational training programmes in spite of many problems, obstacles/bottlenecks and organizational difficulties in the system. One of the major problems has been that the vocational training programmes are not the full-fledged programmes in themselves. They are rather inbuilt components within other projects like Gender Resource Centre (GRC), Kishori Shakti Yojana (KSY), and the like. Separate allocations therefore are hard to get for various essential components within the vocational training programmes. The other issues are:

- The vocational trades in which trainings are imparted are often stereotyped. The enrolment, attendance, as well as placements of the trainees get all the more challenging.
- It has been observed that the curricula for skill training is often neither standardized nor readily available. The trainees do not have access to the original text. Only the privately published help books like readymade material are made use of. The good quality, authentic and standardized supplementary reading /reference material on various topics of the curricula (especially covering the practical contents) is rare. The readymade files of previous batches are reproduced/merely copied by succeeding batches.
- There is lack of good quality latest modern training aids and material /equipment available with the organizations. The effective delivery of skill training gets hampered in the absence of desired infrastructure of aids and equipment. However the locally prepared charts /posters related to the topics of the curricula having been put up for display could be observed but their appropriate usage as the aid /tool for imparting the learning content under the skill training was found to be missing. Refresher Training programmes /capacity building for up gradation of skills for trainers is not found to be a common and frequent feature.
- Overlapping of the operational /implementation areas of neighbouring NGO's/ GRC's has been observed resulting in battle for attracting the trainees for the vocational training and beneficiaries for other community development efforts. It also results in a lot of duplication of efforts. The operational area of the NGO's happens to be crime prone and not within easy access even during training hours.

- The grants for the programmes are not released in time. Prolonged delays in payments have been noticed. There is dissatisfaction on account of allocations for different heads. Deductions from the bills submitted for reimbursement of the expenditure incurred remain unexplained and arbitrary (at times discrimination between the NGO's on this account too has been observed.)
- The recognition of the training obtained is not much. There are not much soft options available for further linkages for continuing education /up gradation of skill training through open learning or any other such alternative educational intervention.
- Attendance of the trainees is erratic.
- Educational levels of the trainees coming to the training programmes happen to be below the mark. The placement /job /employment of the trainees remain crucial and the coordinated /intervention services from various quarters and institutions / organizations, etc. generally sought is seldom available.
- It has been found that market linkages of the products prepared under vocational training programmes is poor. Quick Economic benefits derived as an outcome of vocational training programmes are quite less.

Suggestions and Strategies for effective implementation

Vocational training programmes being implemented by the voluntary organizations are required to be improved upon in order to be more effective and successful in meeting the expectations and achieving the goals underlined. In this regard the suggestions received from the trainers, organizers and the trainees have been considered and recommendations formulated as given below:

Physical set up

Location and the Building

- (i). The geographical boundaries for implementation of vocational training programmes with respect to the various Non Government Organizations need to be clearly demarcated. Overlapping should be avoided and efforts must be made to spread the coverage in a more rational and equitable manner.
- (ii). Healthy and meaningful interaction among various non government organizations should be encouraged.
- (iii). Efforts must be made to keep the locations and neighbourhoods neat and clean in order to provide a good impression and an overall healthy and rich environment conducive to proper learning and implementation of the training programmes.

- (iv). The buildings should be safe, secure and spacious to accommodate the trainees comfortably with enough space for practical group-work and upkeep of the required infrastructural tools /equipments, etc. should also be ensured.
- (v). Measures for provision of safety and security must be ensured in order to discourage anti social elements.

Infrastructure

The fixed assets and the capital available with the organization have a direct bearing on the implementation of the vocational training programmes by the respective organizations.

- (i) Basic infrastructural requirements, their maintenance involving (up gradation) and the necessary expertise in their usage in the best possible manner need to be taken proper care of.
- (ii) The practice of distributing awards/prizes and other incentives among committed and dedicated workers for showing good performance/results should be encouraged.
- (iii) The skill of managing and coordinating work with minimum resources and maximum utilization and saving for future is of utmost importance and needs to be promoted.

Organizational /Administrative set up

- (i) For the conduct of vocational training programmes sponsored by different ministries/departments, specific and separate allocation with respect to distribution of manpower as well as other administrative resources for various components like coordination, field outreach, counselling, mobilization, instruction, follow-up, etc. need to be properly earmarked within the overall framework of the implementation of the projects.
- (ii) Linkages between non government organizations and government institutions for possible placement /employment of the trainees must be established. A proper platform should be developed for providing adequate placement/employment opportunities to the trainees. At site interviews conducted by the companies, visits of various agencies, organization of melas/fairs etc., maintenance of proper record and follow-up/counselling, etc. of the passed out trainees may be mentioned as illustrative strategies for providing the trainees with a kind of platform for placements/employment opportunities.

(iii) Proper marketing facilities for the products prepared by the trainees during the vocational training programmes must be encouraged. Economic benefits gained by the trainees as a result of participation in the vocational training programmes are bound to generate greater participation in such programmes.

Financial set up

(i) Grants for the conduct of various vocational training programmes must be released well in time preferably in advance so as to bring greater enthusiasm in organizers as well as participants for such programmes.

(ii) Separate allocation for various components like co-ordination, field outreach, counselling, mobilization, instruction, follow-up, etc. needs to be properly earmarked within the overall budget for an effective implementation of vocational training programmes.

(iii) Permission for re-appropriation of funds within a set pattern of allocation and some liberty/authority (following the stringent conditions) while making purchases may be allowed. This will ensure a satisfactory fulfilment of need based requirements for specific components/ materials, etc.

Academic set up

(i) The skill training in emerging areas should be imparted. Innovative areas for skill training like plastic recycling, self-defence, motor driving, nursing, home attendants, sports, volunteering, etc. can be concentrated upon keeping the market demands in mind. Especially keeping in view the Common Wealth Games that are round the corner demands for such services in the above mentioned areas are surely to emerge.

(ii) The copies of the standardized curriculum developed (for various vocations in which skill training is implemented by the organizations) should be accessible and be made available to the organizations concerned.

(iii) Even the trainees too must have access to the copies of the curriculum followed and other such material developed. In today's world of information, technology the material can be put on the website for easy, cost effective and fast dissemination.

- (iv) Some supplementary reading material related to the vocational trades concerned (including audio, visual and print material in Hindi and other regional languages, if required) should be developed and distributed as per need. The latest informative literature coming up in the dailies and other periodicals on the vocations concerned can be documented and displayed meticulously for wider reading.
- (v) The trainers involved in the system should be given proper orientation in Andragogy and pedagogical skills. Need based Refresher trainings for them too should be organized.
- (vi) Efforts must be ensured for encouraging better participation /attendance of the trainees through incentives, friendly methods of training, joyful learning, group-work with greater degree of flexibilities.
- (vii) The content matter of the training needs to be conducive /suitable to the educational levels of the groups of trainees.
- (viii) Efforts should be made to bring about competency skills of trainees at desirable levels through encouraging greater hands on practice, providing ready helpful tips for the common problems and dealing with Frequently Asked Questions (FAQ's) The vocational training being imparted must be given due recognition /weight-age/ preference (against the usual step motherly treatment) by the authorities concerned at the time of employment and placement.

Dynamism and Innovativeness

- (i) Mobile training units (like the ones discussed in the case of Som Datt Foundation) can be experimented with in some vocational trades by other Non Government Organizations as well.
- (ii) The best practices must be documented and need to be properly disseminated during meetings/workshops, etc.
- (iii) More research efforts should be encouraged. If need be more funds may be allocated for the purpose. The research to be initiated should be need based, problem solving and action oriented.

- (iv) Strengths and weaknesses present in the present pattern of implementation of the vocational training programmes need to be explored through studies involving some kind of SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis.
- (v) Various other related issues involved under effective implementation of vocational training programmes may be investigated in depth and based on the findings/analysis; these vocational training programmes can then be revamped accordingly.

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National Public Education Programmes – A Need of the Hour to Enhance Electoral Democracy in Ghana

H. B. K. Kwashie

Abstract

Although the democratization process in Ghana is one of the success stories in Africa, the electoral process is still characterized by incessant electoral violence, disenfranchisement due to ineffective voter registration exercises, high rates of vote's rejection and mounting electoral fraud. The thesis of this paper is that Ghana can enhance its electoral democracy through widespread and well harmonized national public education activities. Such interventions should aim at developing sound and sustained civic culture among the citizenry.

Introduction

The 1992 Constitution, which was promulgated on January 7, 1993 as per PNDC Law 282, declared Ghana a democratic state that is dedicated to ensuring freedom and justice for its citizens. The Constitution, therefore, provides an elaborate legal and institutional framework for the conduct of democratic elections. To ensure political pluralism, Articles 55(1&2) and 56 of the 1992 Constitution establishes a multi-party state, guaranteed the rights to form political parties and permits every citizen of voting age to join any political party.

Again, Chapter Seven of the 1992 Constitution provides for the establishment of an independent Electoral Commission as the only institution to manage public elections and referenda in Ghana. The functions and modus operandi set for the Commission provide the appropriate adequate legal and institutional basis for managing elections in Ghana. Undoubtedly, these constitutional provisions agree with international obligations and standards required for the attainment of electoral democracy in Ghana.

The paper holds that mass public education and information dissemination activities are now required presently to enhance electoral democracy in Ghana. The task here is to provide a conceptual framework for the design of public education needed to develop a democratic culture in the citizenry, how those activities could be coordinated and to make a call for substantial investments into the public education process.

Electoral Democracy in Ghana

Since the inception of the 1992 Constitution, Ghana has conducted five Presidential and Parliamentary elections. As concluded by Lindberg (2006), Ghana seems to have come a long way in developing a democracy with a mass based support since it has been able to achieve relatively successful political transitions since 1992.

However, events from the 2004 and 2008 election cycles suggest that much more is required to attain electoral democracy in the country. This conclusion derives from the disquieting observations made by the Centre for Democratic Development (2005, 2004), the Coalition for Domestic Election Observers (CODEO, 2008 and 2004), the European Union Election Observation Mission (2008) and the Carter Centre (2008) during these elections.

The first observation was the ineffectiveness of the voter registration exercises conducted for the purposes of elections in Ghana due to low patronage. The reports cited limited information on vital issues such as the location of the voter registration centres, who should register and why they should register as the major causes of the several reported cases of double registration, long queues at registration centres, inability of most people to either register or complete the registration exercise, electoral violence at some polling centers, registration of minors and a bloated voters' registers.

The second was the increasing monetization of the political process in Ghana. The reports noted conscious efforts of vote buying through monies, roofing sheets, bags of cement, fridges, television sets, cloth, food items such as rice and beverages and bicycles in many cases. This practice was found to be particularly visible in rural areas where poverty and illiteracy are most prevalent. The reports concluded that the cost of campaigns for votes is becoming increasingly expensive and gradually eliminating many people from contesting for elected positions in Ghana.

The third was the growing incidence of unhealthy intra-party rivalry and inter-party competition due to fanaticism, activism and intolerance leading to tension, violent clashes and subsequent loss of lives and property during the election periods. The CODEO (2008), for example, recorded a total of twenty-four cases of disorders at polling stations; twelve cases of intimidation and harassment; and fourteen cases of violence. Although, these were specific cases registered by the observation team, there were substantial media reports that these and similar incidents were dotted all over the country. These cases epitomize the heightening political intolerance and the intensification of unhealthy inter-party competition in the country.

The fourth was the growing disregard for electoral laws and regulations. This involved violations of voting procedures, polling officials disenfranchising eligible voters,

allowing ineligible voters to vote and suspending voting as well as the widespread cases of snatching and stuffing of ballot boxes.

The fifth observation was the progressively high rate of vote's rejection. Whereas at the 2000 elections, there were 104,214 invalid votes, that is approximately 0.97 per cent of the total voter turnout, the 2004 elections registered 188,123 invalid votes making about 1.82 per cent of the total votes counted (African Elections Database, 2005). Again, out of the 8,671,272 votes cast during the December 2008 elections, total rejected or invalid votes stood at 205,438 representing some 2.4 per cent of total votes cast.

The sixth was the continuing gender inequality in the representation of the people in the governance process. For instance, in the First Parliament of the Fourth Republic (1993 – 1996), only eight per cent of the 200 members were females. In 2004, 104 women contested the parliamentary elections out of which 25 (10.9 per cent) were elected to the 230-member legislature (Lindberg, 2008). In the December 2008 elections there were just 103 women, representing less than 10 percent of the 1,060 contesting parliamentary candidates and yet only 18 of them got elected into the 230-member parliament. None of the eight presidential candidates was a woman although three of the presidential running mates were female.

A report from the European Union Election Observation Mission (2008) observed that although there were constitutional provisions promoting gender equality in Ghana, female under-representation was a result of differences in access to education, unequal economic conditions between sexes and the extreme monetization of the electoral process. The Carter Centre (2008), on the other hand, alluded to restrictive monetary requirements, lack of financial resources, socio-cultural undercurrents leading to negative public perceptions and stigmatization of women politicians, high rates of female illiteracy, lack of political will to create common grounds for both sexes and the influence of male dominated political parties as the challenges to female engagement in frontline politics.

The conclusion is that elections that are characterized by any degree of violence, disenfranchisement due to ineffective voter registration exercises and paucity of information, high rates of vote's rejection, gender inequality and electoral fraud, undermine electoral democracy, jeopardizes the credibility of the entire electoral process, questions the legitimacy of its outcomes and undermines democratic governance.

The Imperatives

In terms of the typologies provided by Diamond (1996) and Elklit (1999), Ghana can be classified as an emerging democracy since it is only after the inception of the 1992 Constitution that competitive elections have consistently become the principal

institutionalized means by which majority of eligible citizens could participate peacefully in forming and changing their government. This phenomenon coupled with the high levels of political illiteracy in the country makes democratic governance a novelty to many a citizenry.

Indeed, research evidence provided by the National Commission for Civic Education (see for example, Kwasi, 2004) to justify the institutionalization of the celebration of an Annual National Constitution Week in October 2000 reveals that majority of the people had limited comprehension of the principles of democracy as well as the constructs that define democratic governance and citizenship rights and responsibilities. And, as rightly intimated by the World Bank (2001) and cited by Debrah (2003), most people, particularly those living in rural communities, are incapable of appreciating their rights and responsibilities primarily because they often lacked formal and political education. These revelations expose the magnitude of the task of developing democratic governance in Ghana.

Significant attempts have been made, over the years, by institutions such as NCCE, the Electoral Commission, the media and many civil society organizations to promote civic responsibility among Ghanaians. During election periods, in particular, series of advertisements appear in the media, especially from the Electoral Commission promoting voter awareness, some of which were produced in vernacular languages to reach the grassroots level.

However, as noted by the European Union Election Observation Mission (2008), although these efforts were noteworthy, they were not sufficient enough to ensure a fully informed electorate and were not satisfactory replacements for grassroots initiatives. Comprehensive nationwide public education programmes in support of Ghana's democratization process thus becomes indisputable.

The Design of Public Education Activities

Basically, any public education efforts aimed at enhancing electoral democracy in Ghana should aim at developing sound democratic culture among the citizenry. A national policy on civic education is thus required to provide a framework for firstly, making civic education a compulsory and taught course at all levels of the education system and, second providing for a state sponsored nationwide continuing and or non-formal civic education programme.

The first step is to develop and pursue a curriculum that seeks to impart into the citizenry the core principles, values and practices of democracy and establishing its dialectical relationship with elections. A second step is to develop a sense of nationalism and patriotism in the citizenry through **citizenship education**. **The focus should be on deepening the appreciation of their rights, roles and**

responsibilities towards other people, the state and to the construction of the democratic state (Partrick, 2003 and 1999; Strom, 1996).

Citizenship education must also facilitate the understanding that election monitoring is the responsibility of every citizen and not just by specialised groups. To the extent that while they ensure that they cast secret votes in an atmosphere devoid of intimidation, they will endeavour to collectively protect the ballot box and secure the integrity of the results of the elections and ensure that the results are accurate with a sense of civility.

The third step is to make more intensive and deliberate efforts to target women for public education. The citizenry must reach a common understanding that the right to vote and be voted for is universal. Civic education messages should therefore help create a culture in which women are encouraged to participate and are welcomed into the electoral process. This requires the development of gender-sensitive messages that disseminate positive images of women as equal participants in the governance process. Similarly, re-orientation programmes for political parties should aim at enabling them adopt positive and affirmative actions towards promoting and supporting women candidates. The media can be empowered through education to play a key advocacy role in breaking down negative stereotypes of women, inspiring them to engage in frontline politics and promoting the support of husbands, family members and traditional rulers for married women in politics.

National peace education programmes that aim at promoting national cohesion, integration and development is crucial for strengthening electoral democracy and consolidating democratic governance in Ghana. The ardent task of the National Peace Council, the National Commission for Civic Education and other statutory and civil society organizations is to develop and implement a national policy framework for peace education in Ghana. It will also require the political will of government to provide adequate resources to these institutions to carry the agenda of peace education through.

Conclusions

In creating civic-minded citizens imbued with democratic culture would require the transformation of both the content and method of public education in support of electoral democracy in Ghana. The achievement of this will face with many challenges.

Perhaps the principal challenge is harmonizing the efforts of all state and non-state players. Three institutions have clear-cut constitutional mandates to promote education for democratic governance in Ghana. These are the Electoral Commission (Article 45 {b}), the NCCE (Article 233), and political parties (Article 55 {3}). The efforts of all these institutions need to be harmonized so as to bring maximum benefits to all citizens living anywhere in the country. Apart from avoiding duplication

of efforts, coordination will guarantee an even distribution of resources to voter education demands, ensure that voter education reaches every part of the country, check excesses in voter education delivery and promote mobilization of adequate resources towards a concerted effort.

This may require expanding the functions of the NCCE to include the co-ordination of the activities of all organizations involved in public education for democratic governance. It may also imply that the NCCE is provided with adequate resources to serve as a rallying point for research, exchange of views and experiences and dissemination of relevant and scientific knowledge that will enhance both the electoral process and democratic governance in Ghana.

The second challenge is providing adequate resources for state and non-state organizations involved in the process of public education. It is proposed that a fund, managed by an independent body, is established to provide adequate financial support for both a national civic education programme and a national peace education programme. Government should commit at least one percent of the national income as seed money for the establishment of these funds and which could be supported by contributions from development partners, donor agencies and corporate bodies as part of their civic responsibility to society.

A third challenge is institutional. Elklit (1999) argues that free and fair elections are the culmination of a process to the extent that what goes on before polling becomes the main key to both success and failure. Achieving democratic contestation and participation of the electorate would therefore require that voter education and information starts early in order to ensure high rates of voter literacy on the electoral process. This is only possible if the Electoral Commission is able to release a highly structured and dependable election calendar early enough, if possible, before the election year, to the various constituents.

Lastly, the critical role of the news media in ensuring democratic elections must be emphasized. Fortunately, the laws of Ghana have sought to broaden the level and scope of public discourse through the proliferation of different media institutions so that citizens can better decipher the truth from the chaff of misinformation and rhetoric. However, majority of the people are unable to effectively engage in this discerning enterprise due to ignorance, fanaticism, emotional attachment to ones party and parochialism.

One significant contribution that the media can make towards Ghana's political development is to inform and educate the public on the values, principles and practice of democratic governance as well as ensuring electoral democracy. Media houses should, as part of their social responsibility, devote substantial airtime and space solely for political education.

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Continuing Education Programme in Puducherry - Opinion of the stakeholders

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Introduction

Puducherry is one of the smallest states of the India. It consists of four noncontiguous regions: Puducherry, Karaikal, and Yanam on the Bay of Bengal and Mahé on the Arabian Sea. Puducherry and Karaikal are by far the larger ones, and are both enclaves of Tamil Nadu. Yanam and Mahé are enclaves of Andhra Pradesh and Kerala, respectively. The territory has a total area of 492 km² (190 sq mi): *Puducherry* 293 km² (113 sq mi), *Karaikal* 160 km² (62 sq mi), *Mahé* 9 km² (3.5 sq mi) and *Yanam* 30 km² (12 sq mi). It has 900,000 inhabitants (2001). The official languages of Puducherry are Tamil, Telugu, Malayalam and French. The status of each language varies with respect to each district. When communicating between districts of different languages, generally English is used for convenience.

Population profile

According to 2001 census, it has a population of 9, 74,345. Of them 49.99 percent of them are men and 4, 87,384 of them are women. Further, 38.29 percent of them are in the productive age group of 15 to 39 years followed by 19.29 percent of them are in the age group of 40 to 49 years. The proportion of elderly age group of 50 and above years constitutes 15.45 percent. Contrary to the above, only 26.96 percent of populations are in the age group of 0 to 14 years. Among them 44.60 percent of them are in the age group of 0 to 6 years and rest of them are in the 7 to 14 years. The distribution of the population clearly shows that there are more number of aged populations and less number of youngsters in the state. The gender wise distribution of the population shows that there are more number of females in the age group of 16 -39 and above 50 years. Among the other groups the females are low in number. In terms of literacy, majority of the men are literates and literacy rate among women is low. As a whole, the literacy rate of Puducherry as per 2001 census is 81.49 percent. In the case of men, it is 88.89 percent and where as in the case of women, it is 74.13 percent.

Literacy promotion programmes

Though, the literacy rate in Puducherry is high in comparison with other states, the Government has taken up the literacy promotion programmes seriously from 1978 under the aegis of National Adult Education Programme by adopting centre based approach and continued till 1989. During this period, the state has implemented Farmers Functional Literacy Project, Rural Functional Literacy Project and State Adult Education Programme.

After launching of the National Literacy Mission, the Government of Puducherry has launched Total literacy campaign under the a title "Operation Arivoli" which was launched on 21-07-1989 to cover the illiterates in the age group of 15-40 years. The initial survey has identified 99,958 illiterates. During the environmental building, the programme identified 10,000 committed literacy volunteers who were willing to spare their time and service for the cause of literacy. In order to impart training to field functionaries three tire training system was evolved and trained 100 Key Resource persons, 1,000 master trainers and 10,000 volunteers. Further, in order to impart literacy, the literacy primers with three parts have been designed with inbuilt evaluation facility. The programme was successfully organized and external evaluation was conducted by the Bharatiyar University, Coimbatore on behalf of the Govt of India. The evaluation has revealed that the State has attained 89 percent of literacy among the participants of the programme as per the literacy norm. Recognizing its efforts in promotion of literacy the state has been awarded with prestigious "King Sezong" award by UNESCO during the year 1991.

After successful implementation of the total literacy campaign the Post-Literacy Phase of the programme initiated during the year 1991 and it has extended till up to 1995. During this period the programme apart from Neo-Literates of TLC has also covered Non-Literate school dropouts, frazil literates of formal education. The state government has utilized the grant that has released prior to the PLC period towards starting the Post-Literacy Programmes under Jan Shikshan Nilayams for the benefit of the Neo-Literates of RFLP and State Adult Literacy Programme.

In continuation of the Post Literacy Programme, the Continuing Education Programme was launched in the State to institutionalize the Post Literacy and follow up programmes. Before launching the programme, the programme has identified 1,00,000 neo-literates spread over in four districts of the State i.e., Puducherry (77,540), Karaikal (18,624), Mahe (1,506) and Yanam (2,320). The neo-literates

identified for the programme includes school dropouts, passouts of primary schools, passouts of the NFE Programme and all other community members interested to avail the facilities in the Continuing Education Centres. In order to operationalize the programme, 172 CE centres and 28 Nodal CE Centres were sanctioned. The Continuing Education Programme of Puducherry was approved and sanctioned in 1997 by the Government of India. The programme was launched formally on 12th June 1998. While sanctioning the proposal the Government of India has accorded concurrence for establishing 172 Continuing Education Centres and 28 Nodal Continuing Education Centres

Need for Evaluation

Keeping in view of the important role played by the Continuing Education Programme in nurturing and promoting the literacy, creating opportunities for the furtherance of education, usage of literacy in their day-to-day life, promotion of skills for employability, elicit people's participation in developmental programmes, role in promotion of democratization of functioning of institutions, there is a need to provide feedback to the programme implementers and administrators as the programme is in operation for the last one decade in the areas of its strengths and weaknesses for replication and rectification respectively. Further, the stakeholders of the programme are also responsible for attaining the objectives for which the programme has designed. Hence, in order to understand the performance of the programme as viewed by the stakeholders, the present study is conceived. The objectives of the study are as follows:

Objectives of the evaluation

1. To identify the profile of the stakeholders.
2. To study the opinions of the stakeholders towards functioning of the Continuing Education Programme
3. To present the observations of the investigators about the functioning of the Continuing Education Programme.

Methodology adopted

The state of Puducherry is having 4 districts viz., Puducherry, Karaikal, Mahe and Yanam. The Continuing Education Programme though, launched in all the districts,

but in due course of time, it has limited to Karaikal and Puducherry. The Puducherry has 7 communes, Karaikal 4 communes. The Continuing Education Programme was launched in all the blocks, with 172 Continuing Education Centres and 28 Nodal Continuing Education Centres. Out of this, 151 Continuing Education Centres are functioning in Puducherry and 35 in Karaikal. For the purpose of the present study, 50 Continuing Education Centres including 5 Nodal Continuing Education Centres were selected. Out of this, 30 centres in Puducherry and 20 in Karaikal were selected as sample of the study randomly. From each centre, Prerak, five participants, two participants each from target specific programmes, one community representative, one committee members, one self help group member were also selected randomly from each centre. Thus the sample of the study includes 500 stakeholders from 50 centres as detailed below.

The sample frame is as follows:

Number of Continuing Education Centres	50
Preraks	50
VEC / CEC Committee members	50
Participants of Continuing Education Programme	250
Self help group members	50
Learners of mopping up programme	50
Community representatives	50
Total	500

Tools used for the study

In order to elicit the data from different sources of the programme, the investigators have devised different tools by giving priority to the physical infrastructure and quality of delivery of the programme components. The quality of delivery of programme component viz., sustainability and community involvement, prerak's quality, ability, training and performance, convergence with other developmental programmes done by the ZSS and mopping up programmes, quality of the books and services rendered by the library, performance of the target specific programmes were also assessed by collecting the information directly from the beneficiaries and also from the records maintained at different levels. In order to elicit the above information from primary sources, different tools were designed keeping in view of the guidelines supplied by the NLM. The tools thus designed were as follows:

1. A schedule for the prerak
2. A schedule for the CEC participant
3. A schedule for the VEC / CEC committee members
4. A schedule for the Community representatives
5. A schedule for the participants of mopping up programme
6. Schedule for the self help group members
7. Investigators observation schedule

Data Collection and Analysis

The investigators have conducted the study in four stages. In stage I, the investigator has made a preliminary survey of the district to discuss with officials of the ZSS and evolved a strategy for the study. Further, information relating to the secondary data was also collected and organized a workshop with academicians, field functionaries, administrators etc., for designing the tools. Based on the information collected during the field visits and the workshop conducted, has yielded the required tools. In the second stage, the investigator has selected the field investigators for data collection. Further, he also organized a one-day orientation programme to expose them to the tools and the ways and means of getting primary data both qualitative and quantitative from the selected sample. In the third stage, information was pooled together, analyzed and tabulated. Wherever, the shortfall of information, the investigator again visited the district and collected information from the sources.

Findings

The detailed description of background of the stakeholders and their opinions towards various aspects of the Continuing Education Programme is given below.

i. Background and Opinion of the CEC participants

1. The opinion of the participants towards the physical facilities available shows that the centres are located in convenient places (86.44%) with adequate space for seating (93.20%). The environment of the centres were found to be congenial for learning (86.44%) and satisfied with the seating arrangements (84.75%). The prerak incharge of centre were found to be organizing the centre regularly (81.35%), moderately (11.86%) and rests of them were not regular. Further, Prerak motivates the learners to attend the centres regularly (91.53%) and found to be good in terms

of their performance (62.70%). However, 28.82 percent were of the opinion that their performance is excellent.

2. The CE centres are being organized for 5 to 6 days in a week and majority of the centres (79.70%) have lighting, drinking water and toilet facilities. Eighty eight percent of the centres conducted/literacy classes for 5 days (55.90%) and 6 days (20.30%). The ranges of people attended the centres were found to be 15 to 30. The literacy centres were organized normally between 6 PM to 8 PM in the evening and two thirds of the centres have received teaching learning material in time. Still, there are 10 to 50 illiterates in the vicinity of the centres.

3. In case of post-literacy activities only 62.70 percent of the centres are catering to the needs of neo-literates. Among the centres selected for the study 52.5 percent of the centres have separate reading room and all the centres were provided with newspapers. The CE centres functioned in the evening between 6 PM to 8 PM and the neo-literates, school dropouts, educated adults visits the CEC regularly. Among the visited, half of them are women. Half of the CE centres does not have adequate reading material. The usefulness of the books is found to be moderate (67.8%). Hence, very few people visit the libraries. The extent of borrowing of books was found to be very poor and books are found to be old and tore.

4. The centres have moderately (67.8%) organized the discussion groups and wherever organized they were organized once in a month. The items covered during such meetings were found to be relating to the income generating programmes, self-employment, awareness on AIDS and health. The discussion of the charcha mandals were implemented in two third of the centres. The peoples participation in discussion group found to be moderate (33.92%) high (37.30%) and very high (13.60%). It is low incase of 15.18 percent of the centres.

5. Two thirds of the CE centres have organized extension lectures on the aspects such as forest, electricity, police, health, fisheries, women empowerment etc. The functioning of the programmes were found to be twice in a month and majority of the participants have recollected the names of the resource persons and the information provided by the resource persons was found to be useful i.e., high (42.10%), very high (23.70%) and moderate (28.90%).

6. More than half of the centres have exposed the participants to the extension activities through field visits and conducted special programmes on developmental aspects (54.40%).

7. Two thirds of the centres does not have adequate sports and games material and the game and sports organized by them are found to be caroms, ring ball, kabadi, musical chairs, lemon and spoon etc. The participation of the beneficiaries of the programme is found to be high (69.80%). Majority of them are women and feels that the games and sports have promoted the integration among the community i.e., high (39%), moderate (22%), very high (6.80%).

8. All the centres have organized vocational training programmes of one from or other. The programmes organized are found to be candle making, agarbathi production, phenyl making, basket making, woolen cloth making. Majority of them felt that these are moderately useful (40%) to very useful (52%). Half of these programmes are organized by the centre itself. In case of collaborations, the collaborative agencies were found to be SHGs, youth clubs, companies like MRS, LUKAS etc.

9. Two thirds of the centres have organized cultural programmes and one third could not organize them. The activities like drawing, skit, dance, singing, ponnalatum, drama etc., have organized under cultural activities. In case of recreational programmes 37.30 percent of the centres have organized the recreational activities such as dancing, singing, chess playing etc. The extent of the participation of the beneficiaries is found to be moderate.

10. About 23.70 percent of the centres possessed Radio and 13.60 percent of them have T.V facility and these are found to be used for literacy promotion activities.

11. Fifty six percent of the centres have disseminated information on developmental programmes such as government schemes, training programmes, information on loans from banks, savings etc., The beneficiaries opinion towards supply of needed information by the centres were found to be very high (37.30%) followed by moderate (27.10%). On the other hand, only 39 percent of the centres have materials on developmental programmes. The centres possessed materials on population growth, awareness aspects, economic aspects, aids awareness etc. The extent of the usefulness of the materials is found to be moderate (23.70%), useful (22%), not very useful (54.30%).

12. In terms of participation in the centre activities, 38.90 percent of them does not have any problem. On the other hand, rest of them felt that lack of reading materials and separate reading room and toilets, inadequate sports material and

lighting facilities and economic problems were found to be obstacles for their participation.

13. The public participation in enhancing the performance of the centres are found to be in the form of donation of books to library, furniture, sports materials and supply of furniture.

14. In case of target oriented programmes 49.20 percent of them have revealed that the centres have not organized any programmes. On the other hand, rest of them have expressed that the centres have organized the programme activities relating to the income generation programme, quality of life improvement programmes and individual interest promotion programmes as an integral part of the activities of the centres. No attempt has been made for organizing the equiciency programmes.

15. The suggestions of the participants for improving the quality of the performance of the centres requires, supply of need based books for the literacy, improved teaching, community co-operation, more newspapers, sports materials, separate library and provision of snacks for the participants. Further, they have suggested that they require target oriented programmes. However, 64.40 percent of them have rated the performance of their centre as good (64.40%) excellent (5.01%), moderate (8.50%) poor (13.60%) and very poor (8.50%).

ii. Opinion of the preraks towards functioning of the continuing education programme

The Continuing Education Centre is expected to organize literacy promotion activities, stabilization and strengthening of the literacy, maintaining library and reading room, conducting discussion groups for identifying and solving the local problems, dissemination on information of developmental programmes and conducting the cultural, recreational, activities, sports and games etc. In order to perform the above, a prerak was chosen from the local community having adequate qualification, acceptable for the community services with proven leadership and having aptitude for the community service. In other words, prerak is the king pin of the programme and actual doer of the programme at the grass root level. The opinion of the preraks towards the various activities conducted in the centre will reveal actual position of the programme. Keeping the above backdrop, qualitative and quantitative information was collected from the selected preraks. The information collected was analyzed and presented in the following.

1. The preraks and Nodal preraks were selected from Pondicherry and Karaikal. Majority (60%) of them are women and 40 percent of them are men. In terms of age, an equal number (25) of them represented in the age group of 21 to 35 years and 36 to 45 years (48%) and five of them are above 46 years. Community point of view, 86 percent of them belongs to MBCs followed by Scheduled Castes. The representation of the ST and OC was found to be very low (one each). More than half of them belongs to middle income group followed by low income groups. The representation of higher income group is limited to 21 percent. The educational background of the preraks shows that 46.51 percent of them possessed SSC qualification and rest of them are married with less than two children (32%) and 42 percent of them have 3 and above number of children. Majority of them are house wives, followed by self employed and employed. The opinion of the preraks with regard to the location of the centre shows that it is convenient (86.44%) have adequate space for sitting (93%), possess conducive environment (86.44%) and satisfied with regard to the seating arrangements (84.75%).

2. Majority of them have accepted that they are organizing the centres regularly (81.35%) and moderately (18.65%). Further, they are organizing centres for 5 to 6 days, have adequate drinking water, lighting, toilet facilities and motivating the beneficiaries for attending the centres regularly. Further, they have rated themselves as good (62.70%) and excellent (28.80%).

3. About 80 percent of the preraks revealed that the average attendance of the centres was found to be 10 to 15 members. Further, they have accepted that in their vicinity of their centre there are illiterates ranging from 10 to 50 members in the age group of 15 to 35. Further, three fourths of the preraks have received teaching, learning materials in time. In case of post-literacy activities two thirds of them have organized activities and half of them does not have separate reading room. All the centres have been supplied with newspaper.

4. The library is opened both in morning and evening times and the frequent visitors of the library are found to be men followed by women and school aged children.

5. It is understood from the preraks that the administration was adopted a uniform procedure in selection of the preraks. However, one third of the preraks disclosed that just they have volunteered to work as preraks and the administration has accepted their candidature and appointed them as preraks.

6. Among the working preraks, 62.78 percent of them have experience in literacy programmes and 37.21 percent of them have not worked in the field earlier. Among those who have experience in literacy, have more than 4 years of experience and an equal number of them have less than 3 years of experience.

7. Almost all of them have undergone training. The training programmes attended by them ranged from 2 to 6 programmes and the duration also ranged from 2 days to 10 days, and 86 percent of them disclosed that the training has equipped them to discharge their functions effectively.

8. In case of supervision, it is understood that the nodal prerak is visiting the centre twice in a month and surprisingly, it was understood from them that no state administrator has visited the selected centres not even a single time during the last 2 years of programme implementation.

9. Majority of the preraks accepted that the centres were located conveniently in the nearby schools or panchayat buildings. However, in few cases, the school authorities are not allowing the preraks to run their activities in the schools but, forced them to sit in the varandahs, where there were no adequate facilities for organizing the programmes and to keep the books.

10. All the centres have CE Committee. The committees were constituted long back and they are not meeting frequently. The community participation is limited to help the prerak in organizing the programmes, donation of books etc.,

11. The library records show that the books were not used frequently. The relevance of the books according to the preraks is moderate (44.19%), high (18.60%) and low (32.36%).

12. The Continuing Education Centres have organized Discussion Groups once in a month by 80 percent of the centres. The topics discussed are SHGs, awareness, health, disposal of wastage etc., The peoples participation is moderate to low. The decisions taken at Discussion Group meetings were moderately implemented and special discussion groups were organized for the women in case of 75 percent of the centres. The women's participation in such activities is about 55.81 percent only. The centres were monitored regularly by the nodal prerak twice in a month.

13. The centres have organized extension lectures for the benefit of the community and the aspects like Gandhi Jayanthi, Literacy Day, Bharathiar, problems of women, family problems, Bharat Nirman Scheme, AIDS, health, animal feed etc., The frequency

of lectures arranged is once in a month in majority cases. The preraks have recollected the names of the resource persons and found that the lectures are useful (55%), moderately useful (25.58%) and not received effectively (19.42%).

14. The centres have arranged field trips for the benefit of the beneficiaries only in case of 34 percent centres.

15. Surprisingly, 86.05 percent of the centres have organized the sports and games activities but, and an equal number of them have claimed that they don't have adequate sports material. The activities organized are running, ring ball, Kho-Kho, kabaddi, carom board, volley ball, chess etc., The community participation is found to be moderate (39.59%), high (39.53%) and low (11.63%) and rest of them claimed very high. The participation of the women was found to be low (25%). The opinion of the preraks with regard to the role of sports and games in promotion of integration among the various sections of the population is high (27.91%), moderate (23.25%), low (20.93%) and very high and very low (13.95% respectively).

16. The community participation was found to be very low (93.02%) in case of CEC activities in terms of public donations.

17. Three fourths of the centres have not organized any vocational training programmes. In case of those who have organized vocational training programmes are related to handmade paper, mat weaving, tailoring, coir making, computer training etc., The number of people benefited from these activities are less than 10 in case of each activity.

18. In case of cultural and recreational activities, 69.77 percent have organized these activities in terms of dance, singing, drama, mono acting etc., Community participation is found to be moderate to high.

19. Very few centres have radio and TV and these are being used for promotion of the literacy.

20. In case of dissemination of information on developmental programmes, 76.74 percent of them have organized various activities and the extent of dissemination is found to be high (65%) and moderate (20.93%) and rests of them have claimed very low. Further, majority (65%) of them have accepted that they does not have adequate materials. The available information relates to basic needs, health programmes, village sanitation programme etc., The extent of usefulness of these programmes

are found to be moderate to low. Majority of the preraks claimed that the centres have not been properly monitored by the administration but, claims that honorarium has been paid regularly. The centre are maintaining attendance register, visitors register, activity photos, acquaintance, stock register etc.,

iii. Opinion of the community

The Continuing Education Centres are being established not only for the benefit of the neo-literates of the TLC and PLCs, but also aimed at facilitating the community to use the centres for their furtherance. It has also envisaged effective participation of the community in all the activities of the CEC and also the contribution for enhancing the quality of the activities. Keeping in view of the above, an attempt has been made in this section to present the opinion of the community towards various activities of the CEC along with their profiles.

1. The profile of the community chosen for assessing the performance of the CEC shows that majority of them are men, (64%) middle aged (36 – 45 years) followed by youth (31%) and elders (above 46 years 18%). In terms of community, majority of them are BCs and LBCs. Two thirds of them belongs to joint families and from occupational point of view, majority of them are self employed followed by employed and agriculturists. Further, 85 percent of them are married with less than two children, in terms of education, 69 percent have represented with less than SSLC (69%), HSC (20%) and above. Further, majority of them belong to middle income group followed by high income.

2. All the community members chosen for the study indicated that they are aware about the functioning of the centre in their village for more than three years and recollected the name of the prerak and aware about the activities of the centres. However, only 80 percent of them disclosed about the conduct of the discussion group by the CEC and all of them have visited the CEC frequently.

3. All the sample has claimed that the centres have been supplied with newspapers, but, the centres does not have adequate reading material; even the available material is not relevant to the community needs. Further, claimed that the centres have organized awareness programmes (67%), vocational training programmes (58%) and half of them have found that these are useful to them. two thirds of the sample indicated that the centres have organized sports activities, extension lectures and found that activities are useful.

4. The community is of the opinion that the libraries of the centres should be supplied with adequate reading materials, should be monitored frequently by the district officials, vocational trainings should be given priority and school should be convinced to allow the CE participants to utilize the physical facilities effectively.

iv. Opinion of the Committee Members

The education committees have been constituted for all the CE Centres not only to monitor the performance of the centres, but, to provide direction to the centres to make them relevant to the community needs. In order to elicit their opinion about the functioning of the CECs and extent of their participation and contribution, information was generated from the selected members along with their socio-economic profile. The consolidated information is presented below.

1. The profile of the committee members shows that majority of them are men (64%), younger in age (61%), BC (55%), belongs to joint family (60%), self employed (60%), married (95%) with two children (53%) possessed below SSLC, and middle income group.

2. It is understood from them that they are serving as education committee member for more than three years, visiting the centres often (44%), frequently (42%) and occasionally (14%). 89 percent of them are aware about the functions of the centres and rated the performance of the centres as good (60%), very good (20%), moderate (20%).

3. With regard to the major problems of the centres, they felt that the centres does not have adequate reading materials, lack of monitoring from the administration, lack of vocational training programmes and lack of co-ordination between the centre and the institution offering the facilities.

4. The committees are meeting occasionally; very few members are attending the meeting and felt that not all their suggestions were carried out in implementation of the programme. Further, they felt that community participation is limited as the centres are not catering to the needs of the community. They have suggested that all the centres should be equipped with relevant, adequate and useful reading materials, make mandatory for the administrators to visit the centres and centres should be treated as the window for the dissemination of the developmental information and for implementation of the developmental programmes.

5. The centres should be equipped with adequate sports materials. Prerak should be trained regularly, relevant vocational training programmes should be organized by using the services of the competent resource persons. The banks should tie up with the centre for lending financial support to the beneficiaries for establishing their self employment units.

v. Opinion of the participants of mopping up programme

After completion of the TLC and PLC, the state has taken up mopping up of the programmes to cover the left over illiterates, dropouts, new entrants to promote the literacy among them. In order to assess the opinion of the participants of the mopping up programme, the information was collected from them about the activities of the CE Centre as well as the efficiency of the mopping up programme. The information collected was consolidated and presented in the following.

1. The profile of the participants of the mopping up programme shows that majority of them belongs to women (55%), 21-45 years (74%), BC and MBC (73%), joint families (76%), self employed (86%), married (87%), with two children (65%) belongs to illiterates (35%), school dropouts (38%), semi literates (27%) and belongs to middle income group (64%).

2. The source of information about the literacy programme was found to be the volunteer, prerak and community leaders. It is understood that less than 10 members have attended the centres and their motive for attending the centre are found to be to learn to sign their names (30%), to read newspapers (40%), to write letters (32%), to represent to the higher authorities (42%). Two thirds of them have revealed that they have received the learning material and they attended three to four days in a week and satisfied with regard to the information provided in the centre (80%).

3. All of them indicated that the information is useful in their day-to-day life. Further, 55 percent of them felt inferior to attend the centres, but, now they feel it as privilege. The content of the primers are found to be relevant to their life (58%) satisfied with regard to the methods used in teaching literacy (73%) and their participation has created an opportunity to interact with others on equal terms (76%). The literacy workers have treated them as equal and felt that the centres have enhanced their self confidence (75%).

vi. Opinion of the Self Help Groups

One of the aims of the literacy programme is to empower the illiterates and to organize them towards collectivism to claim their rightful share. As an half shoot of

the literacy programme, the programme has promoted self help groups in all the centres to promote the collective leadership and for sharing the societal responsibilities. Keeping the role of these self help groups in literacy promotion activities, an effort has been made into identify their opinion towards the functioning of the continuing education programme along with their socio-economic background. The consolidated information is presented below.

1. The profile of the SHG members shows that all of them are women. In terms of age, middle age belongs to BC and MBC group, joint families, self employed, married, having two children, below SSC qualification with middle income. Majority of the self help group members (95%) are aware about the CE Centre, its location, name of the prerak, functions of the centre etc.,
2. Further, majority of them have claimed that they are the frequent visitors to the centres, have adequate physical facilities at the centre. The centres does not have adequate books and not able to satisfy the reading interests of the community.
3. About 84 percent of them have participated in the discussion group and they have participated 2-4 times. They are aware about the literacy activities organized in the centre and revealed that less than 10 members have attended the programme.
4. They have accepted that centres have organized vocational training programmes but, the programmes are not relevant to their needs and not able to generate adequate skills required to practice them.
5. Half of them have disclosed that they have participated in training programmes, but that does not enhance their income. Further, they are aware about the awareness programmes organized in the centres and half of them recollected the names and themes of the programmes.

vii. Observations of the investigators

In addition to the information generated from various groups of stakeholders, the investigating team has personally visited all the selected centres in order to gather the first hand information and to cross check the information provided by the stakeholders. The observations of the investigators are as follows:

1. All the selected continuing education centres are located in the schools / panchayat office / community centres.

2. The centres are accessible to the beneficiaries, well ventilated, electrified. The sitting arrangements are adequate.
3. All the centres have library, but does not have a separate reading room. The books are outdated, vorun, old and not relevant to the community. However, all the centres are receiving the local newspaper.
4. Further, the centres were supplied with limited sports materials during the initial period of the programme and now all the items are defective and not useful.
5. All the selected centres have preraks, qualified, experiences having leadership abilities, capable of motivating the learners and providing the leadership to the community.
6. The community participation was found to be limited both in terms of organizing the centres and also in participation in its activities.
7. The centres do not have information on developmental programmes and not convergence is very low with the ongoing programmes.
8. The mopping up programme was taken up during the initial period of the programme and presently it is not organizing the same.
9. The interaction with the participants revealed that the literacy activities are not effective.
10. The centres have not organized target specific programme viz., equivalency programme, quality of life improvement programme, individual interest promotion programme. However, here and there short durational vocational training programmes have been organized, which was found to be not effective in promoting the competencies.
11. The centres do not have games and sports material and they could not organize the games and sports.
12. The participation of the community in all the activities of the centres including the discussion group was found to be inadequate and not reached the expected level.

Conclusions

1. The location and accessibility of the Continuing Education Centres was found to be satisfactory. All the centres were located in pucca buildings belonging to schools and NGOs. Further, the sitting arrangements available for the participants were found to be adequate, suitable and convenient. All the centres were electrified and furnished, but only half of them have toilet and drinking water facility.

2. The libraries established in the centres do not have adequate books and whatever available are old and worn and outdated. However, newspaper is supplied regularly. Nearly half of the centres have separate reading room facility. The libraries are opened between 6 PM to 8 PM and found that very few people have borrowed books for quite some time. This is due to lack of adequate and attractive books.

3. The sports and recreational materials provided during the initiation of the programme were found to be not usable. Hence, sports and recreational programmes could not be organized. However, on the initiation of some of the preraks, some sports and recreational activities which do not require any material have been organized. The people's participation is also found to be very meagre.

4. The centres have been organized between 6 PM to 8 PM, during this period, the centres have organized discussion groups, recreational competitions, rangoli, drawing competitions etc., to motivate the participants.

5. All the Audio-visual aids that are available in the schools have been utilized by the preraks for the teaching learning process.

6. The preraks were selected based on the pre-fixed norm through a committee constituted for the purpose. Majority of the preraks have been trained and found to be discharging their duties effectively as per the stakeholders. All of them are qualified and acceptable to the community.

7. The centres have been monitored by the nodal prerak twice in a month on regular basis. It appears that the committee that has been constituted for the purpose has not shown any inclination for its activities. Further, it is noticed that no state administrator has visited the selected centres since for a long period. The commune co-ordinators initially appointed for the programme have been withdrawn and the vacuum created is clearly visible leading to the weak monitoring and supervision.

8. With regard to the centre activities, the preraks have taken keen interest in organizing all the functions that they are expected to do and the stakeholders also felt the performance of the preraks was found to be upto mark.

9. Only some of the centres have organized vocational training programmes with the convergence of local agencies. The multi purpose training institute which is located in the Deputy Director's Office was not able to extend its activities to the centre level due to the limited skilled staff.

10. Since its inception, the Government has sanctioned five installments of the grants covering Rs. 1,23,59,364/-. As a result of this inadequate and late receipt of the grants, the programme could not sustain itself.

11. The community involvement in organizing the centre or implementation of the programme was found to be limited to the donation of books, participation in the activities as audience. As a result, sustainability of the programme is found to be very difficult.

12. The centres which are expected to disseminate the developmental information in the community could not do so due to lack of convergence with those departments and inadequate administrative initiatives and lack of suitable developmental information.

13. The target specific programmes such Equivalency Programme, Income Generating Programme, Quality of Life Improvement Programme and Individual Interest Promotion Programmes could not be organized on the lines expected. The coverage is very meagre and the activities have been undertaken as part of the integral activities of the centres sparingly.

Impact of Sarva Shiksha Abhiyan on Elementary Education in Sagar District

Pratibha Pandey
A.K. Singh

Introduction

The universal declaration of Human Rights in 1948 acknowledged the "Right to Education" and declared that elementary education should be free and compulsory. Since then, treaties and declarations have been promulgated to turn these aspirations into reality. The International Bill on Human Rights contains provisions on compulsory and free Primary education and no discrimination in education. The conventions on the Elimination of all forms of Discriminations against women (CEDAW - 1979) and the Rights of the Child (CRC - 1990) contain comprehensive set of legally enforceable commitments concerning both the right to education and gender equality. Declarations carry political weight, while treaties carry legal authority. Political message and legal commitments become mutually reinforcing.

If children are excluded from access to education, they are denied their human rights and prevented from developing their talent and interests in the most basic ways. Education is a torch which can help to guide and illuminate their lives. It is acknowledged the responsibility of all governments to ensure that every one is given the chance to benefit from it in so many ways. It is also in the fundamental interests of the society to see that this happens because progress with economic and social developments depends upon it. Nevertheless, Millions of children around the world still fail to gain access to schooling, and even larger number among those who do not enroll, leave prematurely, dropping out before the skills of literacy and numeracy have been properly gained. A majority of such children are girls. As a result, the scourge of illiteracy still affects more than 860 million adults, almost two third of whom are woman, and out of 104 million children, 57% out of school children are girls.

The World Education Forum held in Dakar, Senegal in April 2000 adopted six major goals for education, two of which were included in Millennium Development Goals later in the same year. The Dakar goals covered the attainment of Universal Primary Education (UPE), gender equality, improving literacy and educational quality, increasing life skills, early childhood education programmes, and it were to be achieved within 15-years. However, the gender goal was judged to be particularly urgent requiring

the achievement of parity in enrolments of girls and boys at primary and secondary levels by 2005, and full equality in education by 2015.

Dakar and Millennium Development Goals (MDGs) also included time bound targets to facilitate more explicit monitoring of progress, making it possible to anticipate how well countries are faring and to indicate priorities, for national and international action. Under the Dakar Framework of Action 2000 the following six goals were setup:

1. Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantage children.
2. Ensuring that all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality by 2015.
3. Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes.
4. Achieving a 50% improvement in levels of adult literacy by 2015, especially for women and equitable access to basic and continuing education for all adults.
5. Eliminating gender disparities in primary and secondary education by 2015, with a focus on ensuring girls full and equal access to and achievement in basic education of good quality.
6. Improving all aspects of the quality of education and ensuring excellence of all so that recognised and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.

Under this collective commitment adopted by World Education Forum "Education For All" programme, Sarva Shiksha Abhiyan was launched in India in 2001-2002.

Sarva Shiksha Abhiyan

Sarva Shikhsa Abhiyan (SSA) is a comprehensive and integrated flagship programme of Government of India to attain Universal Elementary Education (UEE), covering the entire country in a mission mode. SSA was launched in 2001-2002 in partnership with the State Governments and Local Self Government. The programme aims to provide useful and relevant, elementary education to all children in the 6 to 14 age group by 2010. It is an initiative to universalize and improve quality of education through decentralized and context specific planning and a process based, time bound implementation strategy. The programme lays emphasis on bridging all gender and social category gaps at elementary education level with time bound objectives. On one hand, SSA is a programme with its own targets, norms and processes and on the other it is an umbrella programme covering other programmes like District Primary Education Programme (DPEP), Lok Jumbish and Operation Blackboard, etc.

India has made long strides in the last 50 years in the field of education. The National policy on Education 1986 and Programme of Action 1992 also accorded top priority for achieving the goals of Universal Elementary Education. A number of programmes / schemes were launched during the last four decades for Universalisation of elementary education.

Some of these efforts have been in the field of primary education and a few also covering upper primary sector. Due to these interventions, initiated by Government of India and the respective state Governments, there has been considerable progress in providing access, improving retention and the quality improvement in primary education sector. However, much needs to be done for the special focus groups, and the upper primary sector. Quality improvement still remains a major concern, especially for upper primary sector. Sarva Shiksha Abhiyan is an attempt to fill this vacuum covering all the districts in the country unlike the earlier programmes on elementary education. The programme covers the whole gamut of elementary education sector and is flexible enough to incorporate new interventions like specific interventions for girls, e.g., NPEGEL, Kasturba Gandhi Programme.

Characteristics of SSA

Sarva Shiksha Abhiyan is an attempt to provide quality education to all children through active participation of community with a mission approach. The major characteristics of SSA are :

- o A programme with a clear time frame for universal elementary education.
- o A response to the demand for quality basic education all over country.
- o An opportunity for promoting social justice through basic education.
- o An effort at effectively involving the Panchayati Raj Institutions, School Management Committees, Village and Urban Slum Level Education Committees, Parents' Teachers' Associations, Mother Teacher Associations, Tribal Autonomous Councils and other grass root level structures in the management of elementary schools.
- o An expression of political will for universal elementary education across the country.
- o A partnership between the Central, State and local government.
- o An opportunity for States to develop their own vision of elementary education.

Aims and objectives of SSA

Sarva Shiksha Abhiyan aims to provide useful and relevant elementary education to all children in 6 to 14 age group by 2010. There is also another goal to bridge social, regional and gender gaps, with active participation of the community in the management of schools. Following are the main objectives of SSA:

- o All children in school, Education Guarantee Centre, Alternate School, 'Back-to-School' camp by 2003.
- o All children complete five years of primary schooling by 2007.
- o All children complete eight years of elementary schooling by 2010.
- o Focus on elementary education of satisfactory quality with emphasis on education for life.
- o Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010.
- o Universal retention by 2010.

Sarva Shiksha Abhiyan in Sagar District

The district of Sagar lies in the north central region of Madhya Pradesh. It was spelled as Saugar during the British period. It is situated between 23°10' and 24°27' north latitude and between 78°4' and 79°21' east longitude; this district has a truly central location in the country. The tropic of cancer passes through the southern part of the district.

- The origin of the name comes from the Hindi word SAGAR meaning lake or sea, apparently because of the large and once beautiful lake around which the town of Sagar has been built. It is known all over India due to Dr. Harisingh Gaur University and Army Cantonment and recently it has come into lime light due to "Bhagyodyay Tirth", a charitable hospital named after a Jain Sant Shri Vidyasagarji Maharaj. It is also known for Police Training College, Forensic Science Lab and Govt. Medical College.

Sagar lies in an extensive plain broken by low, forested hills and watered by Sonar river. Wheat, chickpeas, soghum, and oilseeds are chief crops of the region. There is also extensive cattle raising in this district. Sandstone, Limestone, iron ore and asbestos deposits are also abundant.

The archaeological site at Eran has revealed several Gupta inscriptions. About 75% of the population of Sagar district is Scheduled Castes and Backward Castes. The district also has a sizable population of tribals who are called Rajgonds.

Literacy Status

The literacy rate of Sagar district as per 2001 Census was 68.08 %, which was above the state *literacy rate of 64.11%*. Over the years the district recorded a good growth in literacy level – both male and female.

A summary of the literacy status of the district is given in the table on the next page :

Table -1

	Literacy Rate (1991)			Literacy Rate (2001)			Decadal Growth 1991-01		
	Natonal	M.P.	Sagar	Natonal	M.P.	Sagar	Natonal	M.P.	Sagar
Male	64.13	58.54	67.02	75.85	76.8	79.96	11.72	18.26	12.94
Female	39.29	29.35	37.38	54.16	50.28	54.5	14.87	20.93	17.12
Total	52.21	44.67	53.44	65.38	64.11	68.08	13.17	19.44	13.46

Source: Census 1991 and 2001

Universalisation of Elementary Education in Sagar District under Sarva Shiksha Abhiyan

Universal Access to Elementary Education

To achieve the first objective of SSA, i.e. all children to schools," it is essential that educational facilities must be universalised. According to SSA norms facility of Primary School must be available within the radius of one km and Upper Primary School within the radius of three kms. The following table shows the progress chart of access provided under SSA in Sagar district. Due to this every habitation in district is having the facility of elementary level access within SSA norms.

Table - 2

School	2001-02	2009-10	Progress in last ten years
Primary School	1531	2189	658
U.P.S. (M.S.)	324	874	550
Total -	1855	3063	1208

(Source : DISE & IPMS)

Universal Enrolment

Status of population of 5 to 11 years children, Enrolment from class 1 to 8 and Gross Enrolment Ratio (GER) is given in the following table. This data of Population and Enrolment is captured every year in the month of May-June under Lok Sampark Abhiyan (LSA) through door to door survey conducted in every habitation.

The collected data is kept in a register named as Village Education Register/ Ward Education Register. After implementation of Jan Shiksha Adhiniyam 2002 in Madhya Pradesh these registers are known as Jan Shiksha Registers.

Table - 3
Enrolment Status in Primary Schools

	LSA-(2001-2002)			LSA-(2008-09)			Growth (2001-2009)			Growth % (2001-2009)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Population 5-11 years	119809	107217	227026	187432	169553	356985	67623	62336	129959	56.44	58.14	57.24
Enrolment Primary (Class 1 to 5)	117704	102398	220102	200669	182026	382895	83165	79528	162793	70.66	77.76	73.96
Gross Enrolment Ratio (GER) Primary	98.2	95.5	96.9	107.17	107.3	107.2	8.97	11.8	10.3	9.13	12.36	10.63

(Source- IPMS, DISE & AWP & B)

Due to access of Primary School facilities under SSA, enrolment at primary level had increased to 73.96%. Enrolment of girls was 77.8% which is 7% more than the enrolment of boys. This may be due to free uniforms given to all girl children enrolled in primary schools. Enhancement in Gross Enrolment Ratio (GER) has also been seen. GER is calculated by enrolment against population of 5-11 age group children. But in enrolment at primary level many times over age and under age group children studying in class 1 to 5 are also included alongwith the repeaters. So there is a difference between enrolment and population of 5 to 11 age group children in the above data.

Table - 4
Enrolment Status in Upper Primary Schools

	LSA-(2001-2002)			LSA-(2008-09)			Growth (2001-2009)			Growth % (2001-2009)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Population 11-14 years	55326	39631	94957	81431	73898	155329	26105	34267	60372	47.18	86.47	63.58
Enrolment Upper Primary (Class 6 to 8)	43252	26516	69768	86868	79310	166178	43616	52794	96410	100.84	199.10	138.19
Gross Enrolment Ratio (GER) Upper Primary	78.18	66.91	73.47	106.68	107.32	106.98	28.50	40.42	33.51	36.46	60.41	45.61

(Source- IPMS, DISE & AWP & B)

Due to access of Upper Primary School (Middle) facility to all habitations within the radius of 3 kms. under SSA, enrolment of boys and girls increased a lot. However, the percentage of enrolment of girls was more than boys, may be due to the fact that facilities like free uniform and free bicycles are provided only to girl children. Hostel facilities to girls are also provided by Kasturba Gandhi Balika Vidyalayas and Girls Hostels.

Table - 5
Details of Enrolment at Elementary Education

	LSA-(2001-2002)			LSA-(2008-09)			Growth (2001-2009)			Growth % (2001-2009)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Population 5-14 years	17355	14898	32253	28863	24361	53224	9378	9603	19081	53.92	66.78	59.11
Enrolment (Class 1 to 8)	16388	12814	29202	28773	25136	53909	1256	1302	2558	7.67	10.7	8.4
Gross Enrolment Ratio (GER) at Elementary Level	91.90	87.79	90.03	107.02	107.35	107.16	15.12	19.56	17.15	16.4	22.26	19.0

(Source- IPMS, DISE & AWP & B)

Primary and Upper Primary Schools together constitute elementary level (i.e. classes 1 to 8). Progress of enrolment seen at primary and upper primary level is being seen at elementary level also.

Table - 6
Reduction Details of Out of School Children (Drop out + Never Enrolled) :
By Gender

	LSA-(2001-2002)			LSA-(2008-09)			Growth (2001-2009)			Growth % (2001-2009)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Never Enrolled	8243	1454	9697	191	136	327	8052	1318	9370	97.68	90.65	96.63
Drop Out of School	6729	8129	14858	143	51	194	6586	8078	14664	97.87	99.37	98.69
	14972	9583	24555	334	187	521	14638	9396	24034	97.77	98.05	97.88

(Source- IPMS, DISE & AWP & B)

In view of Primary Schools and middle schools located within one km and 3 kms radius in all habitations and also various incentive schemes like free Text Books, Free Uniforms, Free Cycles, MDM and other infrastructure facilities provided under SSA, margin of out of school children has narrowed down and enrolment and retention rate increased.

Table - 7
Details of Retention Rate and Dropout Rate in Elementary Education

Level	Retention Rate		Drop out Rate	
	2001-02	2008-09	2001-02	2008-09
Primary	72.46	95.58	27.54	4.42
Upper Primary (Middle)	89.2	96.06	11.2	3.9
Total -	80.83	95.82	19.37	4.16

The above table reveals that there was an increase in retention rate by 15% and decrease in dropout rate by 15.21% during 2001-02 to 2008-09 which might be due to impact of SSA in the district.

Incentive for Enrolment & Retention

It is very expensive to be poor. Poverty is a major barrier to schooling. Lack of adequate money is the primary constraint for children leaving the schools. Following are some of the incentives provided to children to ensure cent percent enrolment and retention in schools under SSA:

(i) Free text books to children

Free Text Books are given to all children enrolled in Government Primary Schools and Registered Madarasas at Primary level. This incentive is provided to all girls, all SC/ST boys, all OBC and general category boys of the Below Poverty Line families

enrolled in Government Upper Primary Schools as well as to all children enrolled in registered Madarsas under SSA in the district.

But to ensure enrolment and regular attendance in schools, free textbooks are provided to all children of primary and upper primary schools. Special efforts are made to ensure that the textbooks reach the children in the beginning of the academic session itself. A detailed day to day activity chart is prepared and the key persons are trained for this to ensure timely distribution. Books are bundled for each child at the district level and transported to the cluster level directly. The teachers as per the requirement of their schools take delivery of these books. The control rooms are also setup at district and state level to closely monitor the distribution of textbooks.

In the year 2009-10 alone 3,17,311 children of primary schools and 1,44,293 children of upper primary schools have received free textbooks in Sagar district.

(ii) Mid-day meals

In pursuance of the efforts towards the attainment of the objectives of universalisation of primary education and improvement in the nutritional health standard of growing children, Madhya Pradesh has revamped the mid-day meal scheme to replace 'Daliya' with nutritious cooked meal in the form of Dal+Roti+Sabji and Dal-Rice and Sabji. This has helped in giving a boost to universalisation of primary education by increasing the enrolment and retention rate and also attendance. Infact, this has direct impact on nutrition level of students in the primary classes. It has also helped in providing alternate livelihood opportunities to rural poor in the form of cooks and by linking them with allied activities of revised mid-day meal Scheme such as cooking, vegetable production, flour mill, production of spices etc. As per reports given by the Rural Development Department the impact of the scheme so far has been as follows:

- ◆ Implementation of MDM scheme has been done through Parent Teachers Association (PTAs) in most of the schools in starting phase in M.P. as well as in Sagar District but at present implementation is being done through Gram/Nagar Panchayats/Nagar Nigams/NGOs and Self Help Groups.

- ◆ There has been an increase of 10.87% in attendance of the students. Number of employed persons for cooking food is 9189 in Sagar district.

- ◆ Under MDM scheme 2189 Govt. Primary Schools and 874 Middle Schools cook the food with the help of DRDA and PDS. In all, 3,37,306 learners at primary schools and 1,38,946 learners at middle schools have been benefited under this during 2009-10.

(iii) Free uniform for girls

In the year 2009-10, around 1,92,789 girls enrolled in 1to8 classes in government schools have got free uniform.

(iv) Free bicycles

7161 girl students enrolled in class VI got free bicycles in Sagar district. They belonged to the villages where there is no middle school.

(v) Girls hostel

In Sagar district eleven girls hostels are available for out of school girls to facilitate them to have access to middle schools. Out of eleven hostels, eight hostels have accommodation for 50 girls each and three have accommodation for 100 girls each. In all, 700 girls, most of them belong to SC/ST from remote areas are benefited.

(vi) Kasturba Gandhi Balika Vidyalayas

Seven Kasturba Gandhi Balika Vidyalayas are operational in Sagar district having residential facility for 100 girls each. Dropout girls from the class 6 to 8 are enrolled in these schools. Priority is given to girl students belong to SC/ST and OBCs. Free residential facility alongwith uniform, books and other things are provided to these girls. 700 girl students got benefited from this.

Universal Achievement

Quality of Education - The difference between good and bad education matters in terms of what and how much people learn. The statement holds particular truth for poorer societies and for people from disadvantaged background. The indicators currently available to assess quality education are - number of students per teacher (PTR), teachers training, public expenditure and educational achievement.

Table - 8
Status of PTR and Percentage of Female teachers

Schools	2001-02		2008-09		Growth	
	Primary	Middle	Primary	Middle	Primary	Middle
PTR	49:1	47:1	42:1	34:1	07:1	13:1
Female Teacher	937	271	4282	3420	3345	3149

(Source - Integrated Project Monitoring System [IPMS] & District Information of School Education System [DISE] Report 2001-02 & 2008-09.

According to norms of SSA, PTR must be 40 or below. After implementation of SSA in Sagar district, PTR has reduced from 49 to 42 at primary level and from 47 to 34 at upper primary level. At the same time the number of teachers has increased to 3345 at primary level and 3149 at upper primary level.

Teachers Training : Under SSA twenty days refresher training is given to all the teachers working at primary and upper primary schools on the basis of the needs identified during monitoring and according to requirements of the teachers. These needs are assessed by DIET through various studies and researches. Thirty days induction training is provided to all the newly appointed teachers regarding content and pedagogy. Status of the teachers training in the last nine years is given in the following table:

Table - 9
Status of Teachers Training in Sagar district

Type of Training	Year		
	2001-02	2008-09	Growth
Refresher	1047	7915	6868
Induction	177	1986	1809
Total -	1224	9901	8677

(Source- IPMS, DISE & AWP & B)

Head Start : In sagar district 64 Head Start Centres are functional at upper primary level. In these centres three computers with printers and UPS are available. Computer Enabled Education is being provided to students learning in these schools. A number of CDs on science, maths, languages, social science have been provided to these centres to simplify the difficult areas noticed in the subjects for both the students and teachers.

Grant for Teaching Learning Materials : A sum of Rs. 40.37 lakhs has been distributed as grant to all the teachers working in government primary and upper primary schools @ Rs. 500/- per teacher to prepare teaching learning materials and teaching learning equipments/aids.

Table - 10
Status of Achievement of Learners at Elementary Level

Year	2001-02				2008-09				Growth			
	A	B	C	D	A	B	C	D	A	B	C	D
V	03	12	24	61	20	47	21	03	17	35	-03	-58
VIII	08	24	33	35	19	47	32	04	11	23	-01	-31

(Source- Boards' Result)

A- 60% and above, B - 45% and above but below 60%, C - 33% and above but

below 45%, D - Below 33%. The improvement in grades is the direct effect of incentives given.

Children with Special Need

Enrolment of Children with Special Need in normal schools under inclusive education programme is also functioning well under SSA. The following table reflects the same.

Table - 11
Details of CWSN in Sagar district

S.No.	Disabilities	2001-02	2009-10	Growth
1	Orthopedically Handicapped	2085	2309	224
2	Visually Impaired	594	1352	757
3	Dumb+deaf	795	982	187
4	Mentally Retarded	358	632	274
	Total	3832	5275	1443

Eleven Mobile Resource Consultants are working as Technical Resource Persons for Children with Special Need in all the blocks of Sagar district. Home based training to severe Children with Special Need is provided by Mobile Resource Consultants. A provision Rs. 1200/- for aids and appliances has been made under SSA for each child with special need.

Model Cluster Schools

One school in each cluster in educationally backward area is selected for developing as 'Model Cluster School for Girls'. These are the schools which have more number of enrolled girls belonging to SC/ST, OBC and minority communities. In these schools, girl-child friendly elements in the form of teaching learning equipments, books, games and sports material etc. are introduced. 240 model cluster schools are functioning in Sagar district. The following activities have been conducted for girls in Model Cluster Schools in the district:

- ◆ Exposure visits (Khoj Yatra) : Exposure visits for girls studying in upper primary of model cluster schools are planned by schools themselves. The place of visit should be a historical or educational one like fort, police station, post office, hospital, fair, museum, head start centre, etc. The objective of exposure visit is to create girls friendly environment, developing self confidence, micro observation skills and dealing with outside personnel independently.
- ◆ Experience sharing : Peer group girls once in a month, on third Sunday, share their experience with fellow girls. Normally, at village level girls share the information regarding vocational skills also with other girls.

◆ **Maa Beti Mela** : This mela is organised for girls who are irregular to schools. They come to such melas along with their mothers so that they are motivated to go to schools.

◆ **Life skill education** : Life skill education is given for adaptive and positive behaviour to enable individuals to deal effectively with the demand and challenges of every day life. State Resource Centre, Indore has been named as the nodal agency to impart life skill education. Unicef is supporting the state to implement this programme.

◆ **Vocational Education** : Three vocations are identified for vocational education in model cluster schools. These vocations are identified through workshops based on the locally available raw materials and as per the local needs.

Civil Work

Under SSA, 6643 constructions have been made to improve the infrastructural facilities of schools. They are provided in the following table:

Table - 12

List of constructions done in the schools of Sagar district

Civil Work	2001 to 2009-10
BRC Building	11
CRC Add. Room	100
P.S. Building	803
M.S. Building	641
P.S. Add. Room	1920
M.S. Add. Room	799
Toilet	1284
Drinking Water	600
Kitchen Shed	469
KGBV	07
Girls Hostel Building	09
Total	6643

(Source- IPMS, DISE & AWP & B)

◆ **Building as Learning Aids** : Under SSA the building also is a learning aid. Hence, additional rooms are constructed under SSA. Doors, windows, grills and floors are constructed in such a way that they can be used as teaching learning material like geometrical shapes, alphabets, etc. It is found to be most effective not only for learners but also for teachers.

Community Participation

The success of SSA depends on the quality of community based planning process. For this purpose 3063 Parent Teacher Associations are functioning in all the Government schools in Sagar district. The school development plans are prepared

with the help of the members of Parent Teacher Associations/Village Education Committees and Panchayati Raj Institutions. For each Parent Teacher Associations 14 persons are elected as Executive Members at primary level and 12 at upper primary level with proper representation from SC/ST and OBCs. 50% representation is given to female members as President or Vice President of Parent Teacher Associations. Around 30,646 members of Parent Teacher Associations at primary level and 10,488 at middle level have been given one day training with regard to proper functioning of school level activities. All civil work at schools is done with the help of Panchayati Raj Institutions. Proper training is provided by technical persons and locally available material as well as skilled persons are given priority in all the civil works.

Status of Educational Development Indicator (EDI)

Status of growth in educational development indicator of the Sagar district is given in the following table:

Table - 13
Status of Educational Development Indicator (EDI) in the district

S.No.	E.D.I.	2001-02		2009-10		Growth	
		Primary Level	Upper Primary Level	Primary Level	Upper Primary Level	Primary Level	Upper Primary Level
1	Gross Enrolment Ratio (GER)	96.95	73.47	109.5	108.6	12.55	35.13
2	Retention Rate (R.R.)	72.90	72.46	77.09	84.20	4.19	11.74
3	Completion Rate (C.R.)	28.95	45.14	60.91	70.59	31.96	25.45
4	Achievement Level	77.9	67.8	99.89	99.90	21.99	32.1

[Data Source - Cohort Study 2001-0-2 & AWP & B 2009-10]

Growth in all the educational indicators clearly reflects that functionaries of SSA in Sagar district have done a remarkable job in achieving the same under universalisation of elementary education.

Conclusion

The SSA has indeed strengthened universalisation of elementary education with all additional inputs. There has been an overall development not only in the physical facilities of schools but also in the learner achievement. This programme is a boom to students which curtail a lot the problem of dropouts. In the long run SSA will be remembered as one of the best programmes both for enrolment and retention of students in schools.

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Indian Journal of Adult Education, 1939

Indian Journal of Adult Education, first published as a monthly in 1939, is now brought out as a quarterly by the Indian Adult Education Association. The journal has special interest in the theory and practice of Non-formal Education with special reference to the relationship between Adult Education, Development and current experiments in the field. Contributions on a wide range of themes within this broad framework are welcome.

The average length of a manuscript should normally be between 1500 and 2500 words; in exceptional cases, longer articles can also be accepted. Mimeographed, zexored or carbon copies of manuscripts will not be accepted. Manuscript should be typed in double space, on one side, with a 2" margin on A4 size paper. Footnotes and references should come at the end and not on every page. Authors are requested to submit one soft copy along with the CD (MS Word). Articles can be sent by E-mail at iaeaindia@yahoo.com, iaeadelhi@gmail.com

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Editor's Note

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I am happy to inform the readers that the Indian Journal of Adult Education is 71 years old. The issue on your hand is Vol. 71, No.4 for the quarter October-December 2010 and is brought out as a special issue.. This journal over the years has established as a classified one in the field of Adult and Lifelong Education and is catering to the needs of the academic community.

The special issue of the journal is having eleven invited articles from the persons of eminence and well known in the field of education, particularly non-formal, adult and lifelong education. The subjects are vast fairly covering important areas like Capacity Building, ICT, Material Development, Monitoring and Evaluation, Open Distance Learning System and Teaching Practices.

Professor H. S. Bhola is an internationally known adult educator and a life member of Indian Adult Education Association for long. His article titled "Designing and Developing Adult Education: within the Quadrangle of Commitment, Capacity, Character and Communication" details how the concept of adult education has grown in the formative years followed by new concepts and institutionalization. The article brings out clearly the important aspects of designing and delivering adult education both as a discipline of study and a programme to impart literacy to the unlettered.

Dr. L. Mishra was the Director General of National Literacy Mission when the adult education programme was taken-up on mission mode with campaign approach. His contribution to the planning and programme implementation is well recognised even today. His article titled "Commonalities and Differences between NLM – TLC mode and NLM – Saakshar Bharat Mode" is the comparative study of the campaign mode taken up during Total Literacy Campaign and the adult education programme today under Saakshar Bharat.

Dr. R. Govinda is a leading educationist who has contributed a large number of research papers on non-formal education. His paper titled "Non-Formal Education and Poverty Alleviation Examine Asian Experiences: The Indian Experience" deals with the linkage between education and poverty and how both have to be tackled simultaneously.

Dr. Deniz Saldanha is well known in the field of adult education and particularly evaluation. His article is on "Decentralizing Partnerships for Literacy and Adult Education: The Indian Experience" in which he has given how the literacy as symbolic communicative process builds on and goes beyond relatively traditional modes of communication derived from culture and language and expressing themselves largely through oral and audio-visual modes.

Both Prof. C. J. Daswani and Dr. Anita Dighe have written their articles on ICT-one consontrating on Computer Based Literacy and the other computer plus media

materials like audio-video programmes. Both of them are known adult educators with long standing experience in the academic carrier. Both are good writers and activists. Their articles deal a lot about the use of ICT in adult education and how it can facilitate fast learning.

Prof. S. Y. Shah is a historian and adult educator. He is also the Vice President of Indian Adult Education Association. As a Professor of adult education, he not only teaches the students of other discipline in Jawaharlal Nehru University but also in many foreign universities sharing Indian experience in the field of adult and lifelong education. His article on "Teaching and Training in Lifelong Learning in India: Need for Professionalisation" details how to bring in professional inputs into adult education.

Dr. Varsha Das is a linguist and an expert in book writing. She served for long in National Book Trust and a brief stint in Directorate of Adult Education, Govt. of India. In her article "My Learning Experiences in Material Development" she shares her rich experience which will be of great help to people involved in material development.

Dr. Mridula Seth is a visiting faculty in the Department of Development Communication and Extension, Lady Irwin College. She is also an expert in life skills education. In her article "Monitoring and Evaluation in Adult Education: Exploring Scope of the Most Significant Change Technique" she has given a new path to monitoring and evaluation, a deviation from the traditional one.

Dr. M. Chandrasekharan Nair is a faculty member in the prestigious Open University. With his long experience in the area of Open Learning System he has written the article "Developing a Model Window for the Cross Cultural Transfer of a Learning Experience through the Open Distance Learning System" in which he has narrated how the learning experience of open distance learning of one country can be useful for every one in the World.

Dr. Mihai Predescu and Dr. Ioana Darjan are teaching faculty in the West University of Timisoara, Romania. They have jointly written the article "Embedding Key-Competences in Adult Trainers Teaching Practices – Appropriate Path to Further Specialisation and Professionalization". in which they have analysed the new requirement of adult teaching.

I am sure the readers will be finding the articles more interesting and useful for their academic activities. We would like to continue our service to the readers in the most professional way for which we need your active cooperation. We also welcome suggestions from the readers for improvement of the journal.

I will fail in my duty if I do not thank the authors who have contributed articles for this issue.

K. C. Choudhary
Editor in Chief

Designing and Delivering Adult Education: Within the Quadrangle of Commitment, Capacity, Character and Communication

H.S. Bhola

Section I

FRAMEWORKS OF HISTORY AND IDEOLOGY, AND MODELS OF EDUCATIONAL CHANGE

Introduction

Adult Education – the process wherein adults of an older generation, with knowledge, educate adults of a younger generation, without that knowledge – was the most natural thing to happen to meet the innate human urge for survival. During the course of innumerable Millennia of human existence, biological evolution came to be joined with sociological evolution, leading to limitless experiencing and testing of innumerable events happening in lives of the living, in turn, resulting in unimaginable creation and accumulation of knowledge. This accumulated knowledge came to be bundled and delivered as sayings, customs, rites and traditions — as aids to codification, delivery and memory.

In our times, the load and complexity of knowledge to be used and shared between and across generations, has compelled the reinvention of the character and content of Adult Education itself. From a family or community project, Adult Education has come to be a public enterprise run by state and civil society organizations, to serve the needs of large and widely spread populations

LAYERED CONTEXTS OF ADULT EDUCATION AS A PUBLIC PROJECT

Any Adult Education Project today is subject to multiple overlapping contexts – from the Global to the Local.

The Global Context

There has indeed been a shrinking of the Globe, and the world has become one Global village. Globalization, a manifestation of these new realities, has created a

single World System of shared frameworks of history, and of future visions; shared ideologies and values of Social Justice and Fairness, to be practiced within democratic knowledge-based societies. These ideologies and values have been made concrete in the Declarations of Global Institutions like the United Nations and the World Bank and are influencing the politics, economies, as well as development policies and institutions of all nations, in their delivery of education, health and welfare on the one hand, and agriculture, industry and technology on the other.

Political-Economy Frameworks and Models of National Development

As the process of de-colonization began in the middle of the Twentieth Century, there were two competing political-economic ideologies, and contrasting development models, resulting from those ideologies. One was the Marxist model of the USSR, and its variation Maoism, practiced in China. The other was the Western model. Almost all of the countries emerging from colonialism had belonged to the colonial empires of Western countries. It is often said that colonialism did not fully and finally disappear, but it re-appeared as neo-colonialism. Indeed, the Western countries through different global Discourses and multiplicity of International Institutions continued to strongly influence the political-economy ideologies of their old subjects; and kept them bound to themselves through Loans and Grants and Technical Assistance, delivered through the experts appointed by them.

Some forty plus years later, The Washington Consensus of 1989 came to dominate the development policies of developing nations for the next several decades. It undertook emphatic promotion of the ideology of neo-liberal market fundamentalism – free markets, trade liberalization, deregulation, privatization, and constraints on the state (Go to Google, for definition of the Washington Consensus). Developing nations were persuaded to follow the economic Model of Growth for wealth production for the nation, and let the wealth so produced then trickle down to the people, in the long run. In actual use by developing countries, this model over time created for them huge debts, with back-braking burdens of high debt service costs — and economies that would serve the interests of the political elite at home and governments and corporations abroad. There were no signs of any trickle downs.

Rooted in their own set of realities on the ground, different countries developed adaptations of the growth model that they named democratic socialism or democracy with mixed economy. China after Mao came to talk of “Capitalism with Chinese Characteristics”—socialist ideology joined with market entrepreneurship. The most recent financial crisis that hit the world in 2008 and still persists, may have buried the neo-liberal Market Economy model for good. The new conversations are about Free Markets disciplined by State Regulations to end financial fraud, and exploitation of the poor – and in the immediate present, make urgent plans that include fair income distribution for social justice.

But all this is rather new and it going to take quite some time to strike deep roots. The old conceptualizations and structures of development as Growth is not going to be easy to fully dismantle. Intermediate and Informal subsistence economies, in contrast with the Formal Market economy, are still not getting due attention — by way of creating new opportunities, and capacities to enable farmers in the fields, and urban workers on the factory floor to improve their own condition (Bhola 2007).

The above had important consequences for the general policies of education in developing countries. The adoption of the Growth model of development, which was rooted firmly in the formal economy based on industry and business, had consequences for education — for one, the prioritization of formal education over non-formal delivery of education out of school. Formal schooling came to be at the center in national educational planning.

Commitments to adult literacy and adult education for those bypassed or underserved by the school got dissipated, if they did indeed ever exist. Out-of-school education in all its forms — adult literacy and adult education, health education, agricultural extension, and vocational education—continue to be in dire neglect.

Section II

THE GROWTH OF THE CONCEPT OF ADULT EDUCATION

Today, we have come to have a much deeper understandings of the potential of both Adult Literacy and Adult Education (Bhola 1989, 1996, 2010a,b). We do not talk of Adult Education as being separate from Adult Literacy — two different tightly-bounded projects each with its separate objectives, processes and contents. We have come to realize that the two are inter-connected, and inter-penetrating — and separated only for completely pragmatic reasons. In oral cultures, some very basic knowledge could be transferred in the context of Adult Education in conversations, by modeling or by demonstrating.

In our new print cultures, however, with the ever increasing complexities of our lives and the accompanying explosion of knowledge — most of it now in print — necessary and sufficient knowledge is impossible to deliver without Adult Literacy skills on the part of both facilitator and learner.

Looking at Adult Literacy and Adult Education connection from another angle, it should be noted that Adult Literacy workers while teaching literacy skills cannot but also impart Adult Education — after all, we do not just read, but always read something and that something in development settings is always Adult Education — useful knowledge for adults. Thus, there is always Adult Education in Adult Literacy, and vice versa.

Adult Education in or through Adult Literacy: Literacy, the Great Enabler

It should be understood that in this age of modernity, Adult Literacy enables all Adult Education, and all Learning over the lifespan – thus, adult literacy, acts indeed as the portal to all development-related knowledge, and subsequent community action. It can become an important intervention in projects of Poverty Reduction, ultimately to lead to Sustainable Development (Bhola and Valdivielso 2008). In terms of concrete intervention, Adult Education through Adult Literacy is indeed central to advances in all development sectors from public health, agricultural extension, vocational education, income-generation, to social harmony and cultural renewal. It is the energizer of social movements to promote gender equality and to remove biases based on caste, class, ethnicity and race, all important factors of social justice (Bhola 2006). Adult education through Adult Literacy is part of the prescriptions for eradicating malaria and dealing with the scourge of HIV/AIDS. Finally, it as become absolutely essential for promoting community level actions to fight Global Warming and to provide security from imminent natural disasters (Bhola 2009a, 2009b).

Joining the Instructional and the structural

It should be remembered that Adult Education while necessary is not a sufficient condition for significant change in societies. For effective change, it is absolutely important to join the instructional with the structural to actualize meaningful change. One such intervention that joins the instructional with the structural is Brazil's Bolsa Familia wherein Conditional Cash Transfers (CCT's) are provided to poor parents on the condition that their children attend school, or get medical check-ups. The scheme has proved to be highly successful; and the Brazilian example is being followed in several other countries, among them, India with it NREGA (National Rural Employment Guarantee Act) initiative. The strategy of CCT's is also being experimented with in Bangladesh, Pakistan and Cambodia. While these CCT's seem to work well in rural areas, unfortunately, these do not do so well in urban areas (The Economist, July 31st, 2010, pp. 19-20).

One more important point needs to be made: Adult literacy is not an instrument that will always bring good things to adult learners or to their communities or nations. While in the hands of the moral and well-intentioned, Adult Education through Adult Literacy could do immense good by demolishing ignorance and cultivating human potentials, in the hands of the corrupt it could exploit, mislead and sow destructive anger, hatred and violence.

ADULT EDUCATION: COMPLEXITIES OF THE PROCESS; AND ITS INSTITUTIONALIZATION

Adult Education, which we have seen to be the primary and prime agent of

survival, both of human beings and their cultures, should stand self-justified. Yet the games played by the governing classes, to protect their own positions of power and privilege, and the social, economic and educational dividends that come to them with their positions of power, have created an unjust system. This arrangement neglects the education of the powerless, and voiceless – who would be the main beneficiaries of adult education programs to be able to improve their participation in both politics and economy.

Adult Education as Culture

Adult Education as Culture simply means that the project of Adult education and the existential culture of the community of adult learners cannot be separated from each other. Adult educators in the cultural tradition indeed continue to use uniquely cultural settings, such as: births, initiations, and weddings, cultural markers of change in seasons and cycles of life, and events of deaths and departures of those seeking their fortunes elsewhere. Adults have been teaching other adults by beating drums, shouting slogans, singing folk songs, organizing sports, putting posters on walls, doing puppet plays, staging stunts and being theatrical in other ways. Adult educators need not stop there, however.

With the passage of time new teaching and facilitator roles and new social settings have emerged, as well as new methodologies and new technologies, even in small rural communities and city slums. Adult education, in this new culture, is being delivered now using radio, films, TV and the Cell phone, made possible by the Internet – which have become a constant presence in communities and become part of living cultures. The wise old men, singer and bards have been supplemented if not substituted by voices from far away (Bhola 1997).

Adult Education as Sector – Network of Formal Institutions

It is impossible today to be oblivious of the fact that Adult Education has become a special Sector in the larger system of Education built by Governments – it is also of great interest to Civil Society organizations, at all the various levels from national down to provincial, down to districts and Blocks of villages. Planners and practitioners from the center down to the local communities work on making policies, and plans for implementation of projects of Adult Education often through Adult Literacy. Decisions about what content will be taught in what setting are made to make learning meaningful for learners. There are specialists to write books of interest to adult learners, and teachers and facilitators who have been given special orientation for teaching of adults. In-built and summative evaluations of results are made both by internal and external experts. Beyond the nation state, we now have global institutions that sometimes provide directions and norms developed on the basis of international experiences.

Institutions and Organizations are Cultures as Well

The two domains of adult education as Culture and Sector constitute a useful distinction, but it by no means an absolute difference, based on two separate and sealed social settings. Indeed, theorists and students of organizational behavior today talk of organizational cultures and climates which these institutions acquire through location, steeped in various cultures and subcultures.

Civil Society organizations and institutions, more than state institutions have come to have distinct organizational cultures of their own. This is so because civil society institutions are more likely to be free in the tasks of agenda setting, to practice openness, offer ownership to beneficiaries, and respect contexts and conditions of their work. They can teach active citizenship, and can indeed become the conscience of democracy (Aaltio and Mills 2002; Greenberg 2003).

The Flowering of Adult Education: Many Forms Many Functions

The concept of "Adult Education" in itself has gone through continuous conceptual analysis, and has been in a continuous cycle of de-constructions and re-construction during the last sixty some years. We have already talked about the reality that Adult Education today is being delivered through Adult Literacy. Adult Literacy has assumed many different forms and functions through its differentiations as functional literacy, workplace literacy and technical and vocational literacy; as Adult Education has expanded in its scope and sway (Bhola 1996, 2006, 2010).

An expanded New Conceptualization of Adult Education

Adult Education has assumed many more objectives and invented a whole array of approaches and methods in the delivery of programs in various settings. David Atchoarena and Lavinia Gasperini (2003) in the monograph coordinated and edited by them for FAO/UNESCO, assert that Adult Education is indeed a mix of continuing or recurrent education, combining non-formal education, informal education, literacy, and of course informal learning over the life span. Thus, Adult Education is defined as:

"The entire body of organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace initial education (in schools, colleges and universities as well as in apprenticeship), whereby persons regarded as adults by the society to which they belong, improve their technical or professional qualifications, further develop their abilities, and/or enrich their knowledge with the purpose: (1) of completing a level of formal education; (2) of acquiring knowledge and skills in a new field; and/or of refreshing or updating their knowledge in a particular field (Atchoarena and Gasperini, 2003)."

Adult Literacy at the Lower End; Lifelong Education for Lifelong Learning on the Upper End

Interfaced with the above definition of Adult Education, now is the idea of Lifelong Learning. Learning cannot, of course always occur without some systematic Programming and Teaching, face-to-face or at a distance. Yet independent adult learning is an inspirational idea. Its highly enthusiastic advocates have talked not just of Learning Adults but also of Learning Cities, Learning Regions, Learning Communities, and Learning Local Governments (Longworth 2006).

Adult Education as Lifelong Learning, has tremendous potential for use in settings of Capacity Building and Professional Renewal — of Teachers, Principals, Managers, Nurses and Doctors, even of Policy Analysts, Planners and Evaluators.

The Bold New Expectations from Adult Education through Adult Literacy: Poverty Eradication; Sustainable Development

Adult Education through Adult Literacy has now come to be linked with the truly transformational global objective of the Eradication of Poverty, and thereby with Sustainable Development. The United Nations has indeed provided global leadership in the development of the discourses on the role of Education generally and Literacy particularly, in Poverty Eradication and Sustainable Development (United Nations, 1997, 2002a, 2002b, 2008).

A New Multidimensional Poverty Index (MPI) A New Role for Adult Education

For almost a decade or more, the sole indicator of poverty was lack of sufficient income: \$1.00 a day (now raised to \$1.25 a day) was an indicator of absolute poverty; \$2.00 a day was considered less acute poverty, a location yet below the poverty line. "A new set of internationally comparable data put together by researchers at the Oxford Poverty and Human Development Initiative at the University of Oxford tries to take Mr [Amartya] Sen's ideas about 'the need for a multidimensional view of poverty and deprivation seriously'". Such a view of Poverty, as elaborated below, puts Adult Education and Poverty Alleviation in a much tighter embrace with each other..

The new Multidimensional Poverty Index (MPI) "directly captures the many different ways in which, to quote Amartya Sen, 'human lives are battered and diminished.'" The MPI covers material deprivations such as home with dirt or dung floor; lack of decent toilet; clean drinking water is 30 minutes' walk away; and no electricity. Other deprivations considered are enrollment of children in school; no one in the family finished primary school; nutritional status of family, and some others. A household is poor if it is deprived of over 30% of the ten indicators included in the

MPI. Some of these lacks may not be considered deprivations by those who may be considered deprived, but the MPI is a huge improvement of the Income-based Index. Also, the profile of deprivations does not just indicate status of poverty by a number but points to what interventions could be made by development practitioners on a priority basis (THE ECONOMIST, July 31st -August 6th, 2010, p.62). It should be noted that the UNDP's Human Development Report of October 2010 will use this new Index for the first time on a worldwide scale.

Adult Education on the Indian Scene

Adult Education in India in its recent history has been a case of Adult Education through Adult Literacy. Since the National Literacy Mission proclaimed in 1988, Adult Education has been offered through Adult (Bhola, 2002, 2006a). More recently, the old National Literacy Mission has been revamped in the body of Saakshar Bharat Mission which is again focused on adult literacy. The most significant feature of the new literacy mission is its emphasis on women's literacy on the rightful assumption that women's literacy would bring about greater developmental gains. Another feature of the Saakshar Bharat Mission is that it is interfaced with Bharat Nirmaan project also being run with missionary zeal. Nirmaan (meaning Construction) is now dedicated to the construction of infrastructures in rural and disadvantaged areas (Bhuraita, O.P. et. al., 2010; Government of India, 2009; Paintal, 2010).

Section III

IN THE WORLD OF PRACTICE: THE QUADRANGLE OF COMMITMENT, COMPETENCE, CHARACTER AND COMMUNICATION

In the delivery of appropriate Adult Education and Lifelong Learning, we need leaders, policy makers and professional educators who at all levels from the center down to the village, act with unwavering Commitment to the cause of the excluded and neglected; have Professional Competence that rises above mere commonsense; have the content of Character to stay unsoiled by corruption and do the right thing by the people; and can initiate and sustain Communication, in the sense of establishing commonality of understanding and motivation to serve while working and quite often living in distant rural communities and ugly city slums.

The Pitfalls of Federal-State Relationships

India is a Federal System with powers divided between the Center and its many States. The Central Government can project several initiatives in general socio-economic development and in education as well and undertake to pay higher ratios of the expenses to be incurred in their implementation, yet much too often State

capitals are places where too many of these initiatives go to die for lack of resources to match or applying resources to other more urgent projects or simply because of corrupt immoral behavior.

[C-1] CULTIVATING COMMITMENTS: THE FIRST DIMENSION OF THE QUADRANGLE

In the Indian tradition, the noblest of charities was the Charity of Knowledge (Vidhya Daan). Unfortunately, such values about sharing Knowledge are not very pronounced in the daily lives of people any more today. Commitment to Adult Education through Adult Literacy would need to be awakened anew.

1. Deepening and Strengthening Commitments of the Power Elite

The temper of the times, it is said, is set by the Kings. In today's world, inspiration has to come from the nations' Power Elite, Presidents and Prime Ministers who have to show commitment to the program by themselves modeling the ideal behavior they propose for others. The power elite and policymakers must also explain the underlying logic of their initiatives and the likely results thereof on the lives of the disadvantaged. They should be demonstrating their commitments in every possible ways as often as possible.

2. Commitments among Agents and Agencies of Delivery of Adult Education

Too many governmental (and non-Governmental) programs die on the vine because the agencies and their agents spread over the nation, in horizontal and vertical administrative relations, do not pull together and some willfully jeopardize and sabotage those programs by neglect, irresponsibility or corruption. Changing the cultures of institutions is no easy task, but much can be done if the higher authorities have good intentions themselves and allocate needed resources to get outside expert help for improving organizational behavior. A proper structure of inside evaluations will have to be established to create a climate of accountability and to be able to use incentives and disincentives appropriately for staff.

At the field work level, there is an additional problem. Government functionaries habituated to a time schedule of civil servants (8.00 AM to 5.00 PM, with a (long) lunch in the middle), do not want to live by the schedule of adult education work which may too often be conducted in the evenings. They do not want either to live in or around the place of work because the village or the slum where they are needed does not provide the facilities they might be enjoying now.

3. Commitments on the Part of Beneficiaries—Learners and Communities

While motivating agents and agencies by reminding them of their role in re-

making history; it will be essential also to make the beneficiaries aware of the grand historical moment when they could indeed change their own destinies.

[C-2] CAPACITY BUILDING: THE SECOND DIMENSION

The British left India with a system of Civil Service that had been for long the envy of other developing countries. However, the Indian Civil Service is ready to administer, but not seasoned for good governance to lead socio-economic development — covering those hundreds of new tasks — ranging from education, agriculture, health, road building, aviation, intelligence collecting to defense on the ground, in and under the oceans, and in the air, and in space. The generally prepared civil servant, howsoever bright faces huge problems in working with such specialized and technical challenges.

Capacity-building needs are both obvious and urgent at all the levels of program development and practice. Definition of objectives, designing effective programs and evaluating results simply cannot be taken for granted. Too many individual appointees are anointed as experts simply in the act of being appointment by authorities. Some do become informed enough over time, learning while on their jobs, but not all of them by any means.

These capacity building need for Adult Education will have to be fulfilled by Adult Educator themselves by expanding the vision of Adult Education itself to including Capacity Building — in the form of workshops, seminars, symposia, and refresher courses organized by teacher training colleges, universities and Non-Governmental Institutions which are already playing an exemplary role in this regard (Bhola 2007).

[C-3] CONTENT OF CHARACTER OF PROTAGONISTS: THE THIRD DIMENSION

In our day and age, almost all of the world's nations — developing, developed and those in transition — seem to be experiencing a moral crisis, some more severely than others. Transparency International which has developed a corruption index for ranking pervasiveness of corruption in different nations, in their 2009 Ranking gave India a Corruption Index of 3.4, and gave it a ranking of 84 out of 180 countries — lower the value of index, the longer the journey ahead to go to take control of corruption. In comparison, New Zealand ranked No. 1, and had an Index of 9.4; Singapore ranked 3 with an Index of 9.2; United Kingdom ranked 17, had an Index of 7.7; and USA ranked 19 with Index of 7.5 (Corruption Indices of World Nations, at <http://spreadsheets.Google.com>, accessed August 8, 2010).

While it is unrealistic to assume that Adult Educators within the context of their programs will be able to do too much to reduce the level of corruption that has come to be woven into the very texture of the life of the nation, and where political leaders

are often the worst offenders, yet Adult Educators should do the best they can, to root out corruption in the contexts of programs undertaken by them, and ensure that their own agents and agencies, in doing their work do not engage in corrupt behavior. Constant examination of the behaviors of their field workers, administrators and practitioners is necessary. Help should be sought from religious and spiritual leaders, pleading with them to promote ethical thought and action – perhaps as part of their daily prayerful discourses.

[C-4] COMMUNICATING FOR COMMONALITY OF SPIRIT AND PURPOSE: COMPLETING THE QUADRANGLE

The word Communication has in it both the echoes and meanings of commonality, and community. There was a time when communication among peoples took place in the course of conversations, within a shared space. However, with the invention and dissemination of different media – from print to TV, e-mail and cell phone – communication is more and more carried on the various media and communication has thereby become virtual. Both face to face communication and communication through media – traditional and modern – will inevitably have to be used in our lives and work today.

Adult Education Festivals: To Celebrate Achievements, and to Animate Future Plans

Once again, UNESCO has given us another great gift, by inventing a social arrangement to bring together adult educators and literacy workers to both celebrate past achievements in their work in Adult Education and Adult Literacy and to reflect on future possibilities and plans for using adult literacy and adult education to their fullest potential. The idea for Adult Literacy Days was suggested by UNESCO in 1965, and the first such celebration took place in 1966. The idea of International Adult Education Weeks and Adult Learners Weeks could not have been far behind. When UNESCO's General Conference in November 1999 approved the idea of International Adult Learners Week, a larger dimension came into being. The aim [was] to bridge the activities during the national adult learners' weeks, to learn from the experiences of other countries, to share the celebration with people in other contexts and to amplify the cooperation between agencies active in the promotion of adult learning at international level (Adult Learners Website: www.niace.org.uk/ALW/2010)

Soon after, the idea of Learners Weeks was transformed into Learners Festivals. Based on the experiences of 10 countries that had already organized such events, a Guide was developed by ERIC offering suggestions on (1) planning the events; (2) media choices; (3) enabling learners' voices; (4) publicity; (5) partnerships; (6) help-lines; (7) sponsorship; and (8) evaluation (See Adult Learners and Festivals Websites listed under References).

Alan Tuckett in a presentation to the International Seminar, "Education and Citizenship of Youth and Adults: Unlearning and Learning in the Construction of New Proposals," held in Montevideo, Uruguay in June 2006, addressed the key elements for learning festivals, as: "building alliances, having a diversity of people, a diversity of contexts, a diversity of things learned, new forms, policy development, strengthening civil society and making learning fun." He enumerated the social actors that should be involved in learning festivals as "media, government, non-governmental organizations, and trade unions" (Tuckett 2006)

This author did have the pleasure and privilege of attending two events organized by national entities with cooperation of UNESCO: (1) The "International Adult Learners Week-2005," dedicated to "Education for All in an Era of Increasing Mobility: Implications for Adult Learning," sponsored by the UNESCO Institute for Education, and the Norwegian Ministry of Education and Research, held during October 24-26, 2005 in Oslo, Norway; and (2) A Literacy Festival organized by The Friends in Village Development (FIVDB) of Bangladesh, and the BRAC Institute for Development Studies, with support of UNESCO-Bangladesh and the Swiss Agency for Development Cooperation (SDC) at Dakha and Sylhet, during 10-16 November 2006.

This author found both these to be deeply felt and uniquely enlightening experiences. Both of these events became important research platforms to continue to enrich presentations at seminars and publications in international journals (Bhola 2009a). Most important, was the reinforcement of conviction that special Literacy Days and Adult Learners Weeks could be organized by developing countries on their own at the national, provincial, district, and community levels – both to celebrate and reflect.

Celebrating Events, Festive and Reflective at all Levels: From National to Local

At the community level, they can beat drums, shout messages over loudspeakers, put posters on walls, sing folksongs, offer skits using puppets, organize exhibits, and have new learners, continuing to learn more and more, and offer personal testimonies about what adult literacy and adult education had meant to them as individuals, as family members, as farmers, and as workers.

All cultures enjoy festivities and festivals – some last for several weeks. Indian is no exception. Indian Adult Educators should learn to piggyback on those multiple festivities that go on around the year. They might want to invent some new Melas's (festivals) as well to celebrate "learning. In India, the Hindus have a Goddess, named Saraswati who is the Goddess of Knowledge, and surely deserves an honorable place along with Goddess Laxmi who is supposed to shower Wealth on worshippers and is a favorite Goddess of the people. Other religious traditions in India – Buddhists,

Jain, Muslim, Christians, Zoroastrians and Sikhs, surely can find in their scriptures commands to worship Knowledge and the merits of sharing it with others.

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Commonalities and differences between NLM – TLC mode and NLM – Saakshar Bharat mode

L. Mishra

Saakshar Bharat was launched by the Prime Minister of India at an impressive Ceremony in Vigyan Bhawan on 8.09.09, the International Literacy Day in the gracious company of Speaker, Lok Sabha, Minister, Human Resource Development and Minister of State, Human Resource Development (Deptt. of Education).

Saakshar Bharat acknowledges the contribution made by National Literacy Mission which was launched by late Shri Rajiv Gandhi, former Prime Minister of India on 5th May, 1988 at Vigyan Bhawan, New Delhi.

It counts and recounts the coverage, outcome and overall impact of the Mission in the following configurations:-

Coverage: TLC	-	597 districts
PLC	-	485 districts
CE	-	328 districts

Outcome: 127.45 million persons became literate of whom 60% were females, 23% were members of the Scheduled Caste (SC) and 12% were members of the Scheduled Tribe (ST).

Overall impact: The rate of literacy showed an overall increase by 12% from 52% to 64%.

It is but natural for an impassioned observer to ask:

If the contribution of NLM – TLC mode is acknowledged in so many clear words, what was the need for launching another mission? Is it merely a change in nomenclature or is it a substantive and qualitative change?

The answer may be found in the following explanation:-

I. There have been clear motivations for change in strategy arising out of nation wide consultations on account of the following reasons:-

- considerable demand for female literacy generated on account of large scale changes at the grass root level;
- new opportunities which have been created over the past few years (1992-93 onwards) due to 73rd and 74th Constitutional amendment;
- shift to the model of SHGs that operate through collectivities of self employment programmes;
- emergence of a new set of rights under the Right to Information Act, 2005, National Rural Employment Guarantee Act, 2006, Tribal Forest Dweller's Right to rehabilitation through allotment of land which they have been occupying/cultivating for generations etc.;
- introduction of new schemes such as:-
 - National Rural Health Mission;
 - National Food Security Mission;
 - National Urban Renewal Mission;
 - National Horticulture Mission.

Objectives of functional literacy as enumerated at page 9 of Saakshar Bharat document are:-

'Functional Literacy in the context of the Saakshar Bharat programme implies—

- a) achieving self reliance in reading, writing and arithmetic;
- b) becoming aware of the causes of ones deprivation and moving towards amelioration of their condition through organization and participation in the process of development;
- c) acquiring skills to improve the economic status and general well being;
- d) creating an aware and responsible citizenry (imbibing values of national integration, communal harmony, conservation of environment, women's equality and reproductive behaviour).

In terms of objectives of functional literacy as enumerated above, therefore, there is a lot of commonality between NLM – TLC mode and NLM – Saakshar Bharat mode.

There are, however, clear cut differences in content, coverage, basic strategy behind coverage, target groups, teaching learning activity, minimum levels of learning

and their evaluation, mass campaign approach vis-à-vis multiplicity of approaches and so on. These require elaboration through a tabular statement as under:-

NLM – TLC	NLM – Saakshar Bharat
<p>I. Basic literacy, post literacy and continuing education programmes will be introduced sequentially i.e. one after the other.</p> <p>II. The thrust would be on 15-35 age group in all areas. Once a particular geographical area is taken up for TLC and gets covered by TLC, all those who were in need of functional literacy were to be universally covered and none was to be left out.</p> <p>III. The TLC approach believed in 'nothing succeeds like success'. This is how Ernakulam district was taken up in 1988-89 for an experiment in TLC even though it had 77% rate of literacy obtaining at the relevant point of time. The whole perception and strategy was that (a) Ernakulam which had a small number of unlettered persons (200,000 in 6-60 age group) was bound to succeed and (b) once it succeeds it will have a tremendous nucleating effect on other districts in Kerala and elsewhere in the country. This is what precisely happened. Ernakulam TLC experiment was followed by similar experiments in the whole of Kerala, Goa and later Puducherry and over 200 dis-</p>	<p>I. Basic literacy, post literacy continuing education, vocational education, basic education programmes will be offered as an integrated continuum and not sequentially.</p> <p>II. The Mission would concentrate on and deploy public resources in rural areas. All out effort may be made to saturate rural areas first before expanding to non-rural areas.</p> <p>III. Inter and intra-regional/State disparities in literacy levels ranging between 33% and 88% are to be minimized through functional literacy programmes. The programme will remain confined to districts where adult female literacy rate is 50% or less according to 2001 decennial census. Such a selective and prioritized approach is being adopted as a clear and conscious decision for the simple reason that 18 crore non-literate adults live in these districts and concentrated attention needs to be paid to them as a highly prioritized target group.</p>

districts in Karnataka, Tamil Nadu, Andhra Pradesh, Orissa, West Bengal, Rajasthan, Gujarat, Madhya Pradesh by 1991-92. There was a clear and conscious decision in selection of these districts characterized by adequate planning and preparation, emergence of a ground swell followed by a natural and spontaneous demand for literacy from the unlettered adults, presence of empathetic and sensitive bureaucracy at all levels, presence of good, reliable and committed NGOs and local self governing bodies etc. While the region to the South of the Vindhyas emerged as the dominant region for coverage under TLC, North India barring a few districts like Durg, Muzaffarpur, Majhepura, Fatehpur and Meerut was by and large left out.

IV. There was no distinct treatment in terms of strategy for adolescents in 14-17 age group.

V. There was no distinct strategy for urban areas.

IV. Educational Programmes for non-literate and semi-literate adolescents in matters relating to fertility, sexual behaviour, planned parenthood are to be taken up. Such programmes should lead to acquisition of marketable qualification i.e. creating a set of adolescents who will be aware, agile, alert and as they enter adulthood they would become responsible, responsive and productive adults. The overall approach in educational intervention should, however, remain flexible.

V. There will be distinct programmes for urban areas which may be handled through JSS, SRC, NGO, Social

<p>VI. The volunteer Instructor based teaching learning activity was to be completed in 6 months after devoting 6 months time in planning and preparation, comprising of environment building, survey, designing and printing teaching learning materials, training of master trainers and volunteer teachers. Motivation of the learner was to be the key in the entire process.</p>	<p>VI. The Instructor based teaching learning activity has been kept flexible with a duration of 300 hours spread over 3 months and beyond depending on motivation of the learner, willingness and ability to learn and local conditions.</p>
<p>VII. The minimum levels of learning in arithmetic, mother tongue etc. were clearly laid down in the NLM document.</p>	<p>VII. The norms laid down in Saakshar Bharat document are slightly different. These are:-- read and comprehend unknown texts (newspaper headings, road signs etc.);- apply skills of writing in day to day activities such as writing applications, letters, filling up application forms, computing simple problems involving multiplication and division.</p>
<p>VIII. Mass campaign approach towards total literacy of a particular area – be it a village or a GP or a Panchayat Samiti or district (not urban or rural areas as in Saakshar Bharat) will be the dominant approach.</p>	<p>VIII. No homogeneous approach will be adopted uniformly throughout the country. A variety of context specific and group specific approaches will be adopted, innovation will be encouraged and flexibility in sanctioning projects within a broad range of approved costs will be observed.</p>

<p>IX. The volunteer teachers (VTs) were not to be paid any honorarium. They were not to expect any awards, rewards or incentives. Volunteer based teaching learning with a tinge of national pride and patriotism, excitement and joy was to be the hallmark of the scheme. The percapita cost of making an unlettered person functionally literate would range between Rs. 50/- to Rs. 80/-, an amount which will be spent on (a) cost of designing and printing teaching learning materials (b) cost of conducting a few workshops for designing environment building materials (songs, slogans, nukkad natak, role plays, simulation exercises) (c) cost of training (d) cost of monitoring and evaluation of the content, process and impact of the programme.</p>	<p>IX. The voluntary literacy educators are not to be paid any remuneration under the Central Scheme but they need to be motivated through a variety of means such as:-- public recognition;- other incentives and rewards.- Payment of honorarium may be considered by the State Government, GPs or NLMA through any other alternative (other than Government of India) funding source including donations or public private partnership but not from the budgetary support of Government of India. The percapita cost of making an unlettered person functionally literate will be substantially higher.</p>
<p>X. Centre based approach to functional literacy/adult education programme was given a complete go by.</p>	<p>X. If a qualified volunteer is not available within a particular village, VTs may be engaged from outside the village or community to live with the community and provide instructional teaching to the learners and assist them in completing basic literacy course. On an average one resident instructor will be required to teach atleast 30 learners in a period of one year. In the new approach the centre will function for atleast 7-8 hours everyday and individual/groups of learners will attend classes for a couple of hours or more depending on free time available to them. Qualification for such resident instructors will be — sensitivity to issues of gender and caste equality;-</p>

XI. The TLC approach did not speak of residential camps in conducting functional literacy programmes.

commitment to constitutional values of democracy and secularism.

Residential camps may be organized especially for adolescents and young adults who might have already completed primary education (Standard IV to V) but later relapsed to illiteracy for want of follow up, those who dropped out of the formal school system and are now too old to rejoin school and those excluded altogether from systematic education. Residential camps may be organized through NGOs, SRCs, JSSs, provided they have experience and expertise in this field. There could be an admixture of part residential camp and part volunteer based approach for group specific learners such as:-

- non literate members of SHGs;
- women's groups;
- members of GPs;
- persons who may have come together to think, plan and act together for a common cause.

The camp approach would enable learners to acquire literacy skills of predetermined levels simultaneously providing opportunity for discussion and debate on issues relevant to their living and working conditions.

XII. Vocational skill training programme was to be imparted largely through Shramik Vidyapeeths (57) and to some extent through Jan Sikshan Nilayams (JSNs) which were primarily responsible for continuing education programme.

Jan Sikshan Sansthan (JSSs) set up under the scheme of assistance to Voluntary Agencies for Adult Education and skill development will be institutionally networked with the AE Centres so that they could impart skill development training as well as literacy linked vocational training.

<p>XIII. Continuing education (CE) programme was to be made available through Jan Sikshan Nilayams (JSNs) which were to have a library, a reading room, which were to organize group discussions (charcha mandals) on issues relevant to day to day lives of learners and bring out neoliterate's newspapers.</p>	<p>XIII. 1.70 lakh Lok Siksha Kendras (LSK) will be established in GPs of the districts under the CE Programme.</p> <p>They will provide facility of a library and reading room which will be gradually provided with other contemporary ICT devices.</p> <p>Short term thematic courses like health awareness, food and nutrition, water conservation, potable drinking water, sanitation, population education issues, AIDs, STD issues, sex education issues, consumer awareness, consumer rights, legal literacy, RTI or any other topic of interest and relevance to the lives of the learners will also be offered under this programme.</p> <p>Existing CECs and nodal CECs in the districts will be subsumed in the Lok Shiksha Kendras.</p> <p>A Lok Shiksha Kendra will also act as a Centre for registration of learners for all teaching learning activities in their jurisdiction.</p> <p>It will be the nerve centre for literacy campaign including identification of learners and volunteers, matching and batching of learners with suitable volunteers and their training, providing literacy kits to learners and volunteers, keeping track of the progress made by each learner-volunteer group, nodal centre for mass mobilization activities, technology centre, centre for thematic courses on behalf of other departments (Agriculture, Animal Husbandry and Veterinary, Fisheries, Horticulture,</p>
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Sericulture, Handloom, Handicrafts, Health, Education, Urban and Rural Development, Women and Child Development Deptt. etc.). Lok Shiksha Kendra will be the operational arm of the Mission at the grass root level responsible for delivering the entire range of activities under the Mission including literacy, basic education, vocational education, continuing education etc. Two Coordinators (Preraks) will be engaged on payment of honorarium to discharge administrative and academic tasks. Preraks will also be assigned teaching responsibilities. Together with volunteer teachers they will constitute the resource group in a village. The Prerak will be a matriculate and will be selected from marginalized groups (SC/ST/minorities). The Lok Shiksha Kendras may be allowed to function from Panchayat buildings, school buildings, anganwadi centre building to the extent these are available or made available. Gradually funds may be made available for construction of such centres.

One Lok Shiksha Kendra will be set up in a GP having a population of 5000 and above. An additional LSK may be set up if the population of the GP is more than 5000.

XIV. State Resource Centres manned by good reliable and committed NGOs emerged in mid 70s as institutional mechanisms to provide academic and technical resource support to the AE Programme (under the banner of NAEP). They continued to play a key role in preparation of teaching learning materials

XIV. To ensure a uniformly high standard of teaching learning materials, all materials for basic education, equivalency and continuing education will be quality assured by an Expert Committee set up by the NLMA/SLMA.

The Committee will comprise of experts in the field of adult education, gender, languages, open learning systems and formal education.

for basic literacy, post literacy and continuing education programmes in the NLM – TLC mode. Their activities were to be supplemented and complemented by DIETs and DRUs at a later stage (DIETs and DRUs were institutional mechanisms at the district level under the New Education Policy of 1991-92).

iPCL or improved pace and content of learning was the dominant methodology adopted for preparation of teaching learning materials.

IPCL rested on the following principles:--

All learners are not endowed alike;-

Some are slow learners while some are fast learners;-

All learners learn from stage to stage;-

As they learn from stage to stage they derive a lot of excitement and joy from learning;-

Drills and exercises are provided at the end of every IPCL primer lesson;

three tests are provided at the end of every primer and nine tests at the end of three primers;-

As the learners are

The Committee will lay down the standards and guidelines for developing teaching learning materials in different languages, the form and quality of presentation of the content in the learning materials appropriate to the level of adults.

The teaching learning materials will cover the following:--

main elements of literacy and numeracy;-
skill development;-

equivalency and life long learning in the context of livelihood;-

social and cultural milieu of the learners;-

special issue based and thematic aspects.

NLMA will develop the curricular framework in respect of basic literacy and continuing education programme.

Based on the said framework SLMAs will develop the curriculum with adequate reflection of locally relevant issues.

The core curriculum will reflect national values like:

national integration
secularism
democracy
scientific temper
communal harmony
women's equality
small family norm.

The core curriculum will address the demands of the learners.

It would also take into account the diversity

empowered to handle the drills and exercises as also the tests they discover the strength of self evaluation;-

They derive a sense of pride and confidence that they can learn on their own while the VT remains in the background.

This is how the IPCL technique resting on a set of multi-graded and integrated primers evolved.

The efficacy of this highly innovative technique which was the brain child of Shri Anil Bordia, former Secretary, Education, an outstanding adult educator himself has been evaluated and established beyond doubt.

of their socio-cultural background, life experience, linguistic skills and motivational levels.

It will strike a balance between the larger social objectives of the Mission and relevance to local contexts and wider opportunities.

It will lay down guidelines for syllabi including processes and methods that will help to retain the interests of the learners and prevent dropout.

It will spell out the levels and norms of learning outcome.

It will spell out guidelines regarding the learning assessment system including self assessment by learners.

The thrust of the whole programme in Saakshar Bharat is to a sensible level of functional literacy. Saakshar Bharat emphasizes that teaching learning process will be participative and learner centered.

The techniques to be adopted in Saakshar Bharat are:-

peer learning;-
multiple level teaching;-
group discussion;-
playway method;-
exposure visit;-
activity based learning;-

use of teaching aids like posters, charts, flip charts, puppetry, flash cards.

The concept of multi graded and integrated IPCL primers has been replaced by a single primer with a number

<p>XV. In operational terms of strategy NLM – TLC adopted something which may be characterized as 'area specific, time bound, cost effective and result oriented'.</p> <p>In terms of process while it believed in the efficacy of the campaign mode of imparting functional literacy and numeracy, it went beyond and advocated multiple approaches such as 'mass programme of functional literacy' or each one teach one and gave freedom and flexibility to university departments of Adult and continuing education, NGOs to implement the programme by adopting specific strategies and processes as may be relevant to the local context while bearing in mind the essential principles behind a campaign approach i.e. environment building and ground swell, demand generation and providing delivery mechanism. It aimed at creation of a learning society and learning which should go beyond 3 Rs. to be a continuum i.e. beginning with birth and ending with death of a learner.</p>	<p>of other teaching learning materials to supplement and complement the basic primer.</p> <p>XV. The thrust of the whole programme in Saakshar Bharat is too sensible level of functional literacy.</p> <p>Saakshar Bharat emphasizes that teaching learning process will be participative and learner centered. The techniques to be adopted in Saakshar Bharat are:-</p> <ul style="list-style-type: none"> - peer learning; - multiple level teaching; - group discussion; - playway method; - exposure visit; - activity based learning; - use of teaching aids like posters, charts, flip charts, puppetry, flash cards. <p>The concept of multi graded and integrated IPCL primers has been replaced by a single primer with a number of other teaching learning materials to supplement and complement the basic primer.</p>
<p>XVI. While NLM – TLC was a totally structured programme in terms of operationalization, monitoring</p>	<p>XVI. Saakshar Bharat has left the scope for private funding open and in that sense it is far more flexible. It is NLMA and SLMA</p>

and evaluation, it was not government controlled though government funded. Zilla Saaksharta Samitis (ZSSs) were the focal points of implementation, coordination, supervision and monitoring/evaluation but they also were the first among equals and believed in the principle of 'each one owns, each one contributes and each one participates'. It worked with a number of like minded progressive individuals (like Prof. Yash Pal; late Dr. Malcolm S. Adisesiah, Prof. Shanta Sinha, Dr. M.P. Parameswaran, Prof. Krishna Kumar, Ms. Rajni Kumar, Dr. Vinod Raina, Prof. Anita Rampal, Prof. Anita Dighe, Prof. C.J. Daswani and Mrs. Daswani, Prof. S.Y. Shah, Prof. Govinda, Prof. Kamalini Vansali, Prof. Madhav Chavan, Prof. Venkatesh Athreya, Prof. Krishnamoorthy etc. and institutions emphasizing that each one should contribute his/her best without expectation of any award, reward or incentives. In this approach smacking of altruism and self abnegation, there was less room for private funding and far less for external funding.

XVII. While an overall time frame was laid down for making x number of unlettered persons functionally literate there were no clear milestones – month and yearwise.

which have got the freedom to select any agency (including private and corporate sector) to assist them. ZSS may not retain its identity. There will be State level, district level and GP level action plans which will be implemented by Secretary, Education at the State Level on behalf of SLMA, CEO, Zilla Panchayat at the district level, Lok Shikshya Samiti at the Block level and Panchayat Lok Sikshya Samiti at the Village GP level. The Scheme will be administered through guidelines laid down by NLMA from time to time. NLMA may set up a Fund under the name 'Rastriya Saaksharata Kosh' will determine the modalities of its operation.

XVII. Saakshar Bharat has laid down clear milestones – month and date wise covering the following activities:-

- mission launch;
- launching of the programme in States;
- mobilization (Phase-I);
- starting of classes;

	<p>- first round of national tests/ evaluation.</p> <p>All these activities are also to take place within an overall time frame i.e. 8.9.2009 to 31.3.2012.</p>
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On the basis of an objective and dispassionate assessment of the Commonalities and differences it is neither correct to put Saakshar Bharat as an old wine in a new bottle nor it will be fair to dub it as something radically different from its preceding programme. To be fair, in bringing out the essence of both it is necessary to concede the following points:-

- I. Every programme like enactment of a law is the product of a particular point of time and its symmetry is bound to be patterned and influenced by the political and economic philosophy obtaining at that point of time.
- II. NLM – TLC was conceptualized and launched on the strength of evaluation of National Adult Education Programme carried out by Institutes of Social Science and Research of repute and standing (in all fifty six such evaluation studies had been conducted). It also experimented with a strategy for eradication of illiteracy by harnessing the findings of scientific and technological research and but gave up that strategy and consciously went in for a mass campaign for total literacy approach when it discovered that strategy by itself was not adequate and did not bear desired fruits. The district was the prime focus in terms of planning, coordination, monitoring and supervision and the bureaucratic steel frame was sought to be harnessed optimally and tempered by the experience and earthy wisdom of good, reliable and committed NGOs in furtherance of objectives of the mission.
- III. Saakshar Bharat has been conceptualized and launched on 8.9.09 keeping in view a number of new developments which have taken place on the ground by launching of a number of new national missions. Saakshar Bharat is a balanced document with a holistic approach and focused thrust where all components of the programme with clearly stated objectives (4) and a number of innovative features have received equal attention with the minutest details. The State Governments are the primary stakeholders and lack of their involvement has been identified as one of the seven factors contributing to the limited success of NLM – TLC. Saakshar Bharat has, therefore, assigned a clear and focused role for SLMAs as opposed to ZSS.
- IV. The shift in emphasis from district to the State notwithstanding, there are certain commonalities between the two which are clearly perceptible. To

start with, there is a clear political will, commitment and determination behind both. Late Shri Rajeev Gandhi had clearly perceived the importance of functional literacy when he writes in the forward to the Sixth Plan document, 'Development is not only roads, bridges and culverts or hydroelectric Projects and thermal station. Development is about man, his joy and sorrow, his laughter and tears. We have to pay attention to these'. Launching the National Literacy Mission at Vigyan Bhawan on 5.5.1988 he had said very aptly 'Literacy is a basic need of human beings, as important and essential as open air and pure water'. Our present Prime Minister echoed similar sentiments at Vigyan Bhawan while launching Saakshar Bharat. According to him, functional literacy would act as a multiplier for a number of other vital components of development such as health, nutrition, environmental sanitation, ecological balance and so on.

- V. Both NLM – TLC and Saakshar Bharat have perceived the dangers of conceptualizing programmes at the top without correlating them with the existential reality of the situation in which people are based. As already stated, NLM – TLC was conceptualized on the strength of as many as 56 evaluation studies by Institutes Social Science and Research which went in detail into the strength and weaknesses of NAEP. Similarly, a series of consultative meetings have been held across the length and breadth of the country with representatives of State Governments, NGOs, literacy practitioners, managers, administrators, SRCs, universities, social activists and other stakeholders before Saakshar Bharat could be conceptualized and put in black and white.

It is, therefore, absolutely apt to state that Saakshar Bharat has been devised as the new variant of National Literacy Mission. It has embodied all the innovative features of NLM – TLC and has gone beyond keeping in view certain special needs of specific regions and target groups (women, SC, ST and minorities). To reiterate, removal of inter and intra regional disparities in literacy is a seminal objective of Saakshar Bharat about which there cannot be two opinions.

By the time this article goes to the press it will be exactly a year since the PM launched Saakshar Bharat on 8.9.2009 and it is a moot question to ask as to what have we achieved during this one year. Every question is a search for truth; discovery of truth poses certain challenges as also possibilities. Ours is a vast subcontinent where conditions vary from State to State, region to region and even within the same region. Geographical and topographical diversity is both enhanced as well as compounded by religious, ethnic and linguistic diversity. There are 1642 dialects spoken by 80 million members of ST community even though only 22 languages have been listed in the eighth schedule of the Constitution. The task of imparting literacy in the dialects which are spoken at home of the indigenous population, switching over to the State Standard language and achieving a measure of self

sufficiency in mother tongue is herculean. There are numerous constraints and challenges like ensuring stability and durability of employment, decent livelihood, remunerative wages, food and health security and bringing a modicum of stability, dignity and decency for millions of BPL families for whom acquisition of a functional literate status is not of such high priority as keeping body and soul together. The States/UTs have their own political and economic compulsions, competing claims and priorities. They would not like to be road rolled into priorities being dictated from somewhere else.

All these hurdles notwithstanding Saakshar Bharat holds out promises of change. Such change may not come uniformly from all States/UTs (currently only 19 States and 365 districts constitute the focus of the universe of Saakshar Bharat) but it will come, howsoever imperceptibly. But change can come only by carrying conviction through persuasion and not through coercion or regimentation. Important point to remember is that we must allow sufficient time for a rational and scientific planning and preparation before the mission takes off. We must allow full interplay of all the forces in a natural and spontaneous manner before these forces converge on our end product. Instead if we indulge in tinkering and witch-hunting before the end product is allowed to fruition (as was the attempt through late Arun Ghose Committee in mid 90s) the results will be counter productive. It is pertinent to quote what late Prime Minister Shri P.V. Narasimha Rao had said in the context of 'Economic Changes and Middle Path' 'those who wear the shoe and know where it pinches should have full say in deciding how to mind it. We cannot have readymade formula, we cannot have readymade prescriptions.....'

In the ultimate analysis the test of success of the erstwhile NLM – TLC or Saakshar Bharat is not in making 'x' number of unlettered persons functionally literate and numerate but the extent to which they can liberate human beings from the cycles of:-

- Obscurantist ideas and practices and replace them what Pandit Jawaharlal Nehru had said by a rational, secular and scientific spirit of enquiry;
- Deceit and fraud, manipulation and orchestration;
- Vanity, egohassles, pride and prejudice;
- Policies of irrational and unprincipled segregation, differentiation and discrimination;
- Policies of causing hurt (physical, verbal, economic, emotional and psychological) on the innocent and guileless;
- Policies of imposing ideas, preconceived notions and make beliefs by force on others without allowing any interplay or diversity or scope for dissent;
- Acts of mindless tyranny, injustice and oppression accompanied by wanton cruelty, hatred, violence – vengeful;
- A culture of silence, blind acquiescence and dependence accompanied by mass psychosis of fear and intimidation;

- Attempt to divide humanity along the lines of caste, class, creed, colour, belief, social origin, national extraction, gender, political ideology and so on.

That act of liberation would constitute true literacy, true education and true transformation of human beings or in essence making of a complete man/woman. I would like to conclude by quoting from Sir Abraham Lincoln's letter to his son's teacher written in the later half of 19th Century:-

He will have to learn, I know,

that all men are not just,
all men are not true.

But teach him also that
for every scoundrel there is a hero;
that for every selfish Politician,
there is a dedicated leader ...

Teach him for every enemy there is a friend,

Steer him away from envy,

if you can,
teach him the secret of
quiet laughter.

Let him learn early that

the bullies are the easiest to lick

Teach him, if you can,
the wonder of books...

But also give him quiet time
to ponder the eternal mystery of birds in the sky,
bees in the sun,
and the flowers on a green hillside.

In the school teach him

it is far honourable to fall
than to cheat...

Teach him to have faith
in his own ideas,
even if everyone tells him
they are wrong ...

Teach him to be gentle
with gentle people,
and tough with the tough.

Try to give my son

the strength not to follow the crowd

when everyone is getting on the band wagon...

Teach him to listen to all men ...

but teach him also to filter

all he hears on a screen of truth,

and take only the good

that comes through.

Teach him if you can,

How to laugh when he is sad...

Teach him there is no shame in tears,

Teach him to scoff at cynics

and to beware of too much sweetness...

Teach him to sell his brawn

and brain to the highest bidders

but never to put a price-tag

on his heart and soul.

Teach him to close his ears

to a howling mob

and to stand and fight

if he thinks he's right.

Treat him gently,

but do not cuddle him,

because only the best

of fire makes fine steel.

Let him have the courage

to be impatient ...

let him have the patience to be brave

Teach him always

to have sublime faith in himself,

because then he will have

sublime faith in mankind.

This is a big order,

but see what you can do...

He is such a fine little fellow,

my son!

How apt these lines even more than 100 years after they were written would be evident from what is happening around our educational institutions, how our sacred cathedrals of learning have been reduced to casinos of perversities, jealousy, hatred, mindless violence, interplay of vested interests, violation of inalienable children's human rights and prostitution of all that was perceived to be good, gracious and promising on earth for generations.

Non-formal Education and Poverty Alleviation Examining Asian Experiences

R.Govinda

Introduction

The Millennium Development Goals have placed basic education alongside the goal of poverty reduction for concerted action indicating that the actions in the education sector are to be strategically designed to impact the economic life of the people, in general and of the poor and disadvantaged, in particular. Establishing strategic relationship between education and development is quite critical. As the UNESCO Commission on Culture and Development points out, "In spite of four decades of development efforts, poverty remains high. Although the proportion of poor people has diminished significantly on all continents except Africa, absolute numbers have increased. ... Over a billion people have been largely bypassed by the globalisation process. Involuntary poverty and exclusion are unmitigated evils. All development efforts aim at eradicating them and enabling all people to develop their full potential. Yet, all too often in the process of development, it is the poor who shoulder the heaviest burden."¹

Linkage between education and poverty has to be viewed within this evolving situation with respect to global poverty and spread of basic education. There is no dearth of empirical evidences linking education with a number of development indicators. Historically, it is well known that countries which have invested in education have benefited in terms of better economic growth and reduced poverty levels. It is now widely accepted that investment in human capital is one of the important keys to break the poverty cycle. In fact, discourses on poverty articulated in the last ten years including the now familiar concept of "Human Development Index" have significantly expanded the contours of our understanding of the relationship between education and development. Not only are basic levels of health and education a right of the poor, they are also important in accelerating poverty reduction, as they allow the poor to take advantage of the opportunities created by economic growth. But in many countries, the poor have less physical and economic access to education and health services than the nonpoor, resulting in lower rates of utilization and hence worse health and literacy outcomes. There is thus a vicious circle of poverty leading to ill health, malnutrition, and illiteracy, which in turn perpetuate poverty.²

An overwhelming mass of data accumulated over the years establishing a positive relationship between education and reduction in poverty has paved the way for enlarging the scope of the discourse on development and poverty on the one hand and of the framework for providing basic education, on the other. In this expanded framework, basic education is not viewed merely as schooling, but as encompassing all age groups and all means of delivery and organization – formal as well as non-formal. The present paper is an attempt to capture the dynamics of relationship between Non-Formal Education (NFE) programmes which particularly focus on income generation activities and poverty alleviation strategies. This is done by analysing illustrative case studies of NFE programmes from Bangladesh, China, India, Indonesia, Philippines and Thailand.³

Poverty and Non-Formal Education: Examining the Conceptual Terrain

Poverty alleviation has been an important agenda in all developing countries and a central theme of the development discourse for the last more than five decades. Is non-formal education, particularly, programmes involving skill building for income generation a potential instrument for poverty alleviation?

Historically, poverty has been viewed mainly as indicated by low level of income among the individual poor, or by slow growth of GDP at the macro/national levels. Therefore, in the past, international assessments heavily depended on income levels as the basic measure of poverty. However, there is now universal agreement that dimensions of poverty far transcend this traditional definition.⁴ This broadening of the concept of poverty has come about in the context of the new vision of development as improvement in human well being. Human poverty in this context becomes lack of capability to access sources that improve human well being which include several relatively less tangible aspects as educational status and empowerment for participation in decision making "Poverty is thus better measured in terms of basic education; health care; nutrition; water and sanitation; as well as income, employment, and wages. Such measures must also serve as a proxy for other important intangibles such as feelings of powerlessness and lack of freedom to participate. In practice, the most broadly used standard for measuring poverty will continue to be the adequate consumption of food and other essentials. This yardstick (the poverty line) varies from country to country, depending on income and cultural values."⁵

Even though, poverty lines are routinely determined in every country, poor constitute a very large number of varied groups, difficult to be treated under one label called 'those below poverty line'. In fact, social structure characterizing the society to which the poor belong is one of the most powerful factors intrinsically correlated to their economic status as gross inequality of assets often persists because of entrenched social power hierarchies and vested interest groups. Poverty alleviation therefore poses the challenge of transforming the physical and social context in which the poor live. The primary responsibility for implementing policies and strategies

to achieve this transformation lies with the national governments. But such efforts have to be coupled with orchestrating right kind of public action and strong personal involvement of the poor themselves. It also requires consistent political will and interest to transfer and build essential physical, social and human capital for the poor. The society has also to create sustainable institutional mechanisms that facilitate this transformation. It is from this angle that building capabilities among the poor to self-direct their lives through NFE programmes demands serious attention.

Non-Formal Education and Income Generation Programmes

Non-formal education has been a significant component of education policies and programmes in developing countries for the past nearly three decades. A minimalist technical definition of non formal education would describe it as: "Non-Formal Education occurs when learners opt to acquire further knowledge or skill by studying voluntarily with a teacher who assists their self-determined interests, by using an organized curriculum, as is the case in many adult education courses and workshops."⁶ Though limited in scope this definition draws attention to the importance and potential of education, learning and training that takes place outside recognized educational institutions. It is with this perspective that, in the early 1970s, non-formal education was incorporated within the broader framework of lifelong education and the notion of 'the learning society.'⁷ Nearly 20 years later, the UNESCO Commission for Education in the 21st Century in their Report '*Learning: The Treasure Within*' revived the concept of lifelong education as the main framework for future educational development.

Even while the concept of lifelong education provides the theoretical basis for defining NFE, in practice, activities under the banner of NFE have remained loosely inter-linked. They include literacy and basic education for adults and young people, programmes for school drop outs, political and trade union education and various kinds of educational work linked with development initiatives including agricultural extension and training programmes and health education. They also often include occupational skill building programmes sponsored by governmental as well as non-governmental agencies. Thus, in terms of its potential, NFE spans a large range of age groups, target population and areas of content and skills. Yet, if one takes a closer look, they mainly address the learning needs of adults, and focus on acquisition of basic literacy skills, enhancement of capacity to be more independent and effective in daily personal and social life, and increase in productivity in economic activities through functional skill building.

Though Non-Formal Education, in the form of large scale programmes has come into vogue only a few decades ago, processes of participatory learning among adults which directly impinge on their lives and livelihood patterns have a long history. The traditional approaches to imparting learning and the nature of contents worth learning through such processes have always been different in different countries. This raises

the issues: Are goals of basic education offered to adults and school drop-outs through NFE distinct from those pursued by formal schools? Is the focus of NFE more on pursuing a social or community level agenda rather than enhancing the choice levels of individuals in following their personal goals and aspirations? There is no unanimity among scholars in responding to these questions. Some consider that the answer lies in understanding the larger development paradigm being followed. For instance, Rogers argues that education in the countries of the so-called west has two main characteristics: it is usually seen as a 'good' in itself, needing no further justification; and that is primarily aimed at the individual - personal growth, career development, self actualization and so on. In contrast, he argues, education in general, and adult education in particular, are seen in much of the third world to serve another purpose. 'Whether narrowly conceived as adult literacy (functional or not), the extension of elementary schooling to the masses, or whether more widely as incorporating extension and post-literacy educational programmes, adult education is based on nationally identified needs rather than on individual wants. The role of the adult educator is not so much to increase choice as to encourage responsible social behaviour. Adult education in the third world is for mass education, not for the few.'⁸ In fact, some argue that the answer lies in understanding essentially social nature of learning itself. "We cannot learn without belonging (to something) and we cannot belong without learning the practices, norms, values, and understandings of the community that we belong to."⁹

Differences in understanding the value of education for pursuing individual and societal/community goals is also located in an understanding of the social conditions characterising the developing countries themselves. Three factors could be highlighted. First is the extent of inequality and division within Southern societies. We must also add the inequalities in status and access to resources between men and women. These divisions influence who receives education and for how long, and what is learnt.¹⁰ Second is that many countries are grappling with political and economic change on a major scale, trying to introduce forms of political culture and practice, which move beyond the forms of colonialism experienced earlier. It is in this context that a number of NFE programmes that have developed in the South are concerned with issues like citizenship, mobilization and so on. Third, many developing countries do not still have systems of primary or secondary education with total coverage. Limited access to schooling does mean that there is large scale illiteracy in the populations.¹¹ This means that in the developing countries concepts of adult and non-formal education are less concerned with differences between what is vocational and non-vocational; they tend to be defined more closely by objective (economic and social development, the satisfaction of basic needs); they are often preoccupied by literacy; and they have encouraged experimentation, particularly in the use of mass media.¹²

The debates on the conceptual boundaries of NFE are further complicated by linked discussions about empowerment. Whose empowerment and empowerment

for what? It is within this perspective that non-formal education initiatives have come to be associated with work that is self-consciously 'relevant' to the needs of disadvantaged groups. A number of those involved as educators are concerned with reducing poverty, increasing equity and about greater equality in the distribution of power and resources, but are constrained by political circumstance.¹³ Studying the politics of non-formal education, particularly in Latin American countries, Torres underscores this perspective as popular education programmes have had a clear emphasis on social mobilization and political development.¹⁴

However, not all non-formal educational initiatives have been so focused on social and political justice. Indeed, it could be said that many have been rather more concerned with creating conditions for free market economy. Often this has been wrapped up with a desire to stimulate economic growth and development but it can end up either advantaging investors or having little impact on growth.¹⁵ In fact, most of the NFE programmes with income generation activities in the developing world have the underlying orientation of feeding products to the existing market in such a way that they work to benefit the poor while simultaneously feeding the market forces. The case studies of income generation programmes from six Asian countries (namely, Bangladesh, China, India, Indonesia, Thailand and Philippines) reviewed for the present papers are quite illustrative of this perspective.¹⁶

Irrespective of the conceptual and ideological underpinnings, the basic concern of NFE appears to be on the education of the disadvantaged. How exactly is this goal being pursued through NFE in different countries and what is the actual relationship between the educational inputs and processes offered through NFE to reduce the burden of poverty among the marginalised groups are issues that have to be explored and understood only within particular contexts and specific objectives.

The Context and Overview

Several countries in the Asia-Pacific region have demonstrated tremendous capability for economic and social progress during the last two decades. In the early 1970s, more than half the population of the region was poor, average life expectancy was 48 years, and only about 40 percent of the adult population was literate. Today, the percentage of poor people has decreased to nearly one third of the population, life expectancy has increased to 65 years, and 70 percent of the adults are literate. Despite an increase in total population from 1.8 billion to nearly 3 billion, the number of poor people has fallen.¹⁷ One of the major facilitators of this development has been the attention paid in several countries of the region to education and human development issues. To what extent does the NFE programme in the selected countries focus on contributing to this goal of reaching appropriate basic education to the poor?

In countries such as Thailand and Indonesia NFE expanded and took shape at a

time when market liberalization was vigorously being pursued and education was seen as an important catalytic input to this process. This gave a unique character to NFE right from the beginning with market concerns and entrepreneurship taking the centre stage of NFE programme. Income generation programmes were viewed as integral to this approach. There was also no special effort on the part of the State to establish institutional mechanisms in villages or towns on a uniform basis. The programmes got to be essentially anchored at the community level through Community Based Organizations (CBOs). Illiteracy was seen as an impediment to progress in this direction and literacy training was invariably incorporated as an integral feature of all NFE programmes, in particular the income generation programmes. The Philippines has more or less followed a similar path though with some significant differences in the institutional arrangements. Though the Government took considerable interest and provided significant financial support to NFE activities, implementation of NFE is essentially through NGOS.

On the other hand, in India and Bangladesh, the official programmes of NFE are two fold: (a) education of out-of-school children through primary school equivalency programmes, and (b) education of adult illiterates and neo-literates through literacy and continuing education programmes. Other genres of NFE have received government patronage only marginally. Yet, programmes of NFE with the goal of income generation have been pursued on a fairly large scale by NGOs in both the countries.

China presents yet another perspective of NFE operations and two factors seem to underscore the NFE efforts in China. One is that NFE, in general, and income generation programmes, in particular, are seen as constituting an important means of extending science and technology education to rural areas. Second, the programmes have all through been targeted at the poor and are conceived within the larger framework of poverty alleviation through skill building and human resources development.

a) Income Generation Programmes across different countries present a wide spectrum of activities substantially differing in their structure, course contents, timeframe and operational features. However, a common feature of all the programmes is the long association that the organizations maintain with their participants and the institutional support they offer in the post-training period. For instance, the Women in Enterprise Development Programme in the Philippines offer four kinds of follow up support to the trainees: (a) Financial assistance in the form of credit; (b) Marketing Assistance through product display facilities and technical assistance in packaging; (c) Cooperative formation assistance by helping former trainees to come together under the umbrella of multi-purpose cooperatives; and (d) Technical assistance and consultancy on a continued basis for further development. Similar continued support beyond the period of training is typical of the NFE programmes in most countries. This feature is perceived by the organizers as well as participants as an important source of mutual strength.

b) The skills covered by the NFE programmes also vary widely ranging from cattle rearing and fish farming to computer assembly. *The overall process of human development and the emphasis on entrepreneurship training seem to be the central characteristics adding value to all the NFE programmes.* Emphasis on development of a culture of entrepreneurship seems to be a common feature of most of the programmes. Also the development of such non-tangible characteristics as self-confidence among the participants is a remarkable feature that comes out clearly in the self-portrait drawn by some of the participants.

c) Traditionally, NFE programmes focusing on income generation are viewed as compensatory programmes for the disadvantaged adults in order to at least partially relieve them of the economic misery they perpetually face in their lives. But the review of NFE programmes from different countries of Asia completely change this image. *The age group covered ranges from young adolescents to older adults.* Some of the programmes such as the Adolescent Girls Programme of the CMES in Bangladesh and the NFE programmes in India including the Vigyan Ashram Programme are specifically addressed to build earning potential among young adolescent boys and girls. In contrast, the Chinese programme of NFE considers male youth and adults in rural labour force as the major priority group to be addressed through NFE programmes. While programmes addressed to young persons focus on long term effects and have longer duration courses, those addressed to adults are directly linked to the occupations they are already engaged in and are invariably short in duration.

d) Another traditional image of NFE programmes associates them with low literacy levels and low technical competence building. In fact, these are considered to be the factors that distinguish formal education programmes offered through school and colleges from the NFE programmes through relatively flexible institutional arrangements. But many of the programmes in these countries *lay significant emphasis on imparting building practical knowledge of science and technology among the participants in a context specific manner.*

For instance, providing science and technological understanding to rural farmers to upgrade their agricultural production capabilities is one of the main thrusts of NFE in China. The continuing education programmes offered by the Rural Technology Centre in Bangladesh or the Vigyan Ashram in India underscore the importance of appropriate technology and as they build their courses around modern science and technology. They also espouse the aim of promoting innovative use of technology in rural contexts, but in a practical way contributing to the entrepreneurial drive of the individuals concerned.

e) Though not specifically stated in all the programmes, emphasis on reaching basic literacy and enhancement of earning capabilities among women is a priority in most NFE programmes. In fact, some of them such as WED in the Philippines

exclusively focus on imparting NFE to women. Has this special emphasis on women's development helped breaking the stereotyped image of women and discriminatory practices based on gender considerations? It is difficult to give a categorical answer to this question. It has to be noted that many of these discriminatory practices are culture bound and mere enhancement in earning capacity of a few women may not significantly change the larger reality that defines the contours of male-female relationship. However, review of specific case studies from different countries definitely demonstrate the potential of properly designed NFE involving income generation programmes for women to change the situation.

f) Almost all reviews of successful NFE programmes in the region illustrate the fact that mere acquisition of skills will not do. Access to financial institutions and availability of credit is critical. NFE programmes that combine skill building with facilitating access to credit seem to stand out as successful efforts. Many of the programmes emphasize the need for organizing the poor into self-help groups with micro financing as critical component. This is not of course a new finding. Many studies on the Grameen Bank programme of micro-credit to women in Bangladesh and similar efforts in other parts of the world have conclusively demonstrated the value of such efforts in improving the economic status and over all quality of life of the people. But what is important to note is the way the case studies demonstrate the value of combining three important factors, namely, imparting entrepreneurship/business development skills, facilitating access to credit facilities either through regular financial institutions or through organization of self-help groups, and encouragement for self-employment almost as a standard recipe for success in implementing IGP.

The emphasis on promoting self-employment in the form of small and micro-enterprises is a significant phenomenon. As the Indian case study points out, there is a large number of young men and women in the country-side who are literate (including the neo-literates), willing to learn new skills and who can become self-employed. Number of such persons has steadily grown over the last 2-3 decades and they cannot be gainfully employed in the traditional family occupations. Fragmentation of land holdings, influx of factory-produced goods in the rural areas, and increasing use of labour-saving devices like modern tools, equipment and machinery in the rural vocations and professions have resulted in massive unemployment and frustration among the rural youth. The strategy to deal with the situation essentially lies in enhancing self-employment opportunities.

g) Another feature of successful NFE programmes in Asia is that income generation activities are not conducted as isolated skill building programmes. They are integrated into a broader framework of continuing education. Inputs for the programmes are decided depending on the educational and economic profiles of the learners. For instance, in rural areas of China, India and Bangladesh, literacy continues to be major component of NFE programmes, but not as an exclusive element. In

fact, experience has demonstrated that combining literacy programmes with programmes related to the economic/ personal life of the learners significantly enhances the motivation of the learners significantly.

h) Some of the important questions to be examined in the context of linking IGP with poverty alleviation are: Who attends NFE involving IGP? Who require such programmes? Do poor really get to benefit from these programmes? From the information provided in the case studies, it is difficult to clearly determine the economic status of the individuals attending these programmes. However, from the qualitative profiles of beneficiaries' one can infer that the programmes have been mainly addressed to the rural poor. It is again difficult to determine conclusively the impact of these programmes on the poverty level of the participants, though the illustrative cases indicate that at least some of the learners from very poor households have been able to significantly benefit from the training and other support facilities such as credit they received through the NFE programmes.

Goals and objectives of non-formal education programmes have invariably distinguished them from their community centred framework as opposed to the formal programmes which essentially focus on individual progress. Are the goals of the NFE programmes involving income generation activities anchored in individual monetary gains or in enhancing community prosperity? Does the emphasis on entrepreneurship training and adjustment to the forces of the free market economy undermine concerns of social equity and community development? In fact, most of the studies highlight social equity concerns as the basic design the programmes. However, almost all the programmes seem to highlight the positive outcomes of IGP only in terms of individual gains and improvement of the economic status at personal/family levels. It is difficult to conclusively respond to this issue. It would perhaps need more detailed analysis of the contextual variables that link personal progress with prosperity of the community to which the individual belongs. It may also be noted that income generation programme constitute only one component of a larger portfolio of programmes implemented that NFE programmes include. A more holistic analysis of the total activities of the organizations involved could perhaps bring out the linkages integrally established between income generation activities and the benefits that accrue from them to the larger community in which they are promoted.

Conclusion

Considering that a large number of children drop out without completing even the primary cycle of schooling, it is time that greater attention is paid to programmes of out of school youth and adults. In fact, even when people complete the basic school cycle there is no guarantee that it would help the poor to improve the quality of their lives. This is the unequivocal message emerging from the case studies reviewed here as well as the cumulative literature on the subject. The low level of literacy and life skills is a major factor contributing to the perpetuation of poverty in an

intergenerational framework. Functioning of NFE programmes, however, have been uneven and their potential impact on household poverty has not been fully explored, particularly in the Asia-Pacific region. However, mere expansion of NFE also may not suffice. The difference seems to lie in the nature of programmes offered. Programmes which integrate imparting of literacy skills with aspects that directly impinge on the economic life of the people hold a greater potential to succeed than those with limited scope, focusing on illiteracy removal as the main goal. In such programmes, literacy acquisition by the adults has invariably followed their involvement in skill acquisition programmes directly related to their life. One of the main outcomes of such programmes impinging on their quality of life is the creation of durable economic assets. For instance, Grameen Bank in Bangladesh along with Bangladesh Rural Advance Committee, and Self Employed Women's Association of Ahmedabad in India are shining examples of economic empowerment and education going hand in hand. Similar efforts have been made in many other countries, though on a smaller scale. In recent years such activities have also been initiated as part of the government sponsored programme of continuing education. The massive increase in self-help groups essentially as part of literacy and non-formal education programmes effectively illustrates this point.

An important dimension of such life-oriented adult education programmes should not be lost sight of. With no production assets, credit is a fundamental instrument for escape from poverty for the working poor. Therefore, many of these successful experiences have focused on making the credit market work for the poor. This also indicates that mere basic education through schooling may not fully meet the requirements of the poor, even if the primary education is completed. It is necessary to reclaim more active space for adult education which seems to have become a low priority area in many countries during recent years. But adult education programmes have to go beyond basic literacy classes and be linked with credit facilities as a critical component of the development compact. A common feature of the successful experiences is also their emphasis on creating local neighbourhood networks. The value of such neighbourhood networks commonly referred to as Community Based Organizations (CBOs), go beyond the economic advantages that accrue. The basic principle is that, utilisation of local information and local networks can thus be a more effective substitute for state agencies in delivery of services including credit and education.¹⁸ For many of the poor, life cycle begins and ends, one generation after another, in a small world of debt and servitude. *The main thrust of NFE programmes for the poor has been on breaking this vicious cycle and halting the intergenerational spiral of poverty.*

Dealing with Social Exclusion and Poverty: Efforts to strengthen the human resources of poor through NFE must recognize that, unlike the non-poor, the absolute poor are trapped in a situation in which economic growth and social development are interdependent. The strong interrelationship between economic growth and social development highlights the vicious cycle wherein low growth spawns low growth and

poverty breeds' poverty. Poor parents cannot provide their children the opportunities for better health and education needed to improve their lot. Because the poor lack the economic capabilities and social characteristics necessary to emerge from poverty, the legacy of poverty is often passed from one generation to the next.¹⁹ Social exclusion and economic poverty are critically inter-linked and efforts to alleviate poverty without tackling the problems of social exclusion will not take us very far.

Undoubtedly, education has a critical role in dismantling this discriminatory legacy transfer from one generation to the other under the guise of traditions and culture. But, for this, basic education has to move beyond the realms of formal training and act directly at the community level. It is in this context that going beyond concerns for increasing individual income levels and adequately addressing issues of community progress becomes critical if income generation programmes have to make sustainable impact on the life of the poor. Also, reducing poverty has to be multi-sector phenomenon. Isolated action in education sector to impact poverty without sufficiently addressing issue in other core social service sectors may not prove effective.

But tackling poverty through the issue of social exclusion cannot be a smooth phenomenon of making public advocacy rather it tantamount to unleashing a struggle against discriminatory practices in the existing social order. If one views social exclusion in a broad framework as 'the process through which individuals or groups are wholly or partially excluded from full participation in society in which they live' exclusion can affect the economic life of the poor in a variety of ways. As Wagle points out, "While it is true that one's vigorous strength in terms of any one of these aspects – for example, income – does play a significant part in achieving a higher level of well-being, the process of achieving such well being is immensely nullified by the lack of other aspects – for example, capability or conducive social order. To provide a concrete example, women, female-headed households, and minorities in general tend to possess low levels of human well-being in today's predominantly patriarchal societies with intense racial and ethnic conflicts not because they lack incomes but because they lack capability and, even more importantly, because they tend to be socially excluded."²⁰ Therefore the issue has to be tackled through the instrumentality of education but on a larger platform of social integration and empowerment.

Critical Role of People's Participation: Recognizing the importance of political processes in fighting exclusion and poverty, there is an increased move in the developing countries towards ensuring peoples' participation in decision making processes. This is important as changing the political culture in the village, gives more voice to the poor and makes the poor themselves stakeholders in the system, so they take an interest in a system they were formerly excluded from.²¹ However, in a developing economy where major employment is in the unorganized/informal sector employers may fail to act as pressure groups – even the users remain voiceless

when the education they receive fail to be potent enough to empower them. While there has been enormous literature pouring out on the issue of empowerment, very little genuine attention is paid either in formulating the curriculum or in framing the delivery of education goods and services – this has only added to the unfairness of the education provision.

Creating Pro-poor Public Service Culture: Finally, merely working with the poor and building their capabilities will not guarantee poverty alleviation even with best programmes of income generation. Creating access to public institutions that serve the interests of the people is critical. This is particularly true of providing access to sources of credit and financing. But creating such positive mindset among those who manage such institutions cannot be a one way process. Success of operations involving support from financial institutions is often dependent on mobilizing and organizing the poor so that they can develop sufficient confidence to save, borrow, and invest. On the positive side, investment in social preparation yields long-term benefits in terms of social and human capacity building. The formation and operation of savings and borrowers groups likewise builds confidence, trust, and social capital. Similarly, involving borrowers in entrepreneurial activities directly builds their skills and indirectly contributes to improved health and reduced risks.²² Group based methodologies that allow the poor to use their social capital as a collateralizable asset reduce both risks and transaction costs to the finance institutions and enable poor people to overcome their lack of material collateral and engage in shared learning. That is why community centred action has been given a place of prime importance in non-formal education. Further, poor people need access to finance not only for direct income generation but also to overcome shocks and to safeguard personal and household well being.²³

Whatever be its definition, poverty alleviation is a global commitment to be pursued through appropriate public policy and action in every context. Efforts to link education with poverty alleviation constitute one of the important components of this initiative. And viewed from the angle of human well being that is what development is essentially about. *It is about creating an environment where people can develop their full potential and lead productive, creative lives in accord with their needs and interests.*²⁴

(Footnotes)

¹ Javier Perez de Cuellar et al. (1996) *Our Creative Diversity: Report of the World Commission on Culture and Development*, Paris : UNESCO, p.66.

² Deolalikar, A. B and others (2002) *Poverty Reduction and the Role of Institutions in Developing Asia*, ERD Working Paper Series No. 10, Economics And Research Department, Manila: Asian Development Bank, p. 74.

³ The paper is based on a synthesis of case studies of NFE from these countries sponsored by UNESCO, Bangkok.

⁴ In line with such an understanding, the Asian Development Bank, which is the regional major financial institution supporting poverty alleviation programmes in many countries of the Asia-Pacific region, defines: "Poverty is a deprivation of essential assets and opportunities to which every human is entitled. Everyone should have access to basic education and primary health services. Poor households have the right to sustain themselves by their labor and be reasonably rewarded, as well as having some protection from external shocks. Beyond income and basic services, individuals and societies are also poor—and tend to remain so—if they are not empowered to participate in making the decisions that shape their lives." (*Fighting Poverty in Asia and the Pacific: The Poverty Reduction Strategy*, Asian Development Bank, Manila, 2002.) Also, as stated in the recent *World Development Report* "To be poor is to be hungry, to lack shelter and clothing, to be sick and not cared for, to be illiterate and not schooled. But for poor people, living in poverty is more than this. Poor people are particularly vulnerable to adverse events outside their control. They are often treated badly by the institutions of state and society and excluded from voice and power in these institutions." (*World Development Report 2000/2001*, The World Bank, Washington D.C.2001.)

⁵ Asian Development Bank (2002) *Fighting Poverty in Asia and the Pacific: The Poverty Reduction Strategy*, Manila,

http://www.adb.org/Documents/Policies/Poverty_Reduction/Poverty_Policy.pdf

⁶ Sfar, A. (1998) On two metaphors of learning and the dangers of choosing just one, *Educational Researcher*, March, 27 (2) p. 4-13.⁷ Edgar Faure. (1972) *Learning to Be- The world of education today and tomorrow*, Paris : UNESCO, , p. 313.

⁸ Rogers, A. (1992) *Adults Learning for Development*, London: Cassell.

⁹ Sfar, A. (1998) On two metaphors of learning and the dangers of choosing just one, *Educational Researcher*, March, 27 (2) p. 4-13.

¹⁰ Graham-Brown, S. (1991) *Education in the Developing World. Conflict and crisis*, London: Longman.

¹¹ *Adult education and lifelong learning - southern critiques and alternatives: What can northern educators learn from the experience of the south? A review and introductory reading list.* <http://www.infed.org/lifelonglearning/south.htm>

¹² Bowm, L. (1983) Adult education in the third world. In: M. Tight (ed.) *Adult Learning and Education. Education for Adults*, Vol. 1, Beckenham: Croom Helm.

- ¹³ Fordham, P. E. (1993) Informal, non-formal and formal education programmes. In YMCA George Williams College/CE301 *Lifelong Learning Unit 2*, London : YMCA George Williams College. Also see Adiseshiah in Fordham, P. (ed.) (1980) *Participation, Learning and Change*, London, Commonwealth Secretariat.
- ¹⁴ Torres, C. A. (1990) *The Politics of Nonformal Education in Latin America*, New York: Praeger Publishers.
- ¹⁵ <http://www.infed.org/lifelonglearning/south.htm>
- ¹⁶ The case studies were conducted by members of APPEAL Resource and Training Consortium (ARTC) member institution under coordination and support from UNESCO, Bangkok.
- ¹⁷ Asian Development Bank, *op cit*.
- ¹⁸ Bardhan, P. (2001) Social Justice in the Global Economy, *Economic and Political Weekly*, 36 (5) (6), February 3- February 10, p. 467- 480. <http://www.epw.org.in/epw/uploads/articles/5020.pdf>
- ¹⁹ United Nations (1997) *Report on the World Social Situation 1997*, New York :United Nations, p. 84
- ²⁰ Wagle, U. (2002) Rethinking poverty: definition and measurement, *International Social Science Journal*, March, 54 (171), p. 155-165.
- ²¹ Bardhan, P. *op cit*
- ²² Asian Development Bank, *op cit*.
- ²³ Narayan, D. (Ed.) (2002) *Empowerment and Poverty Reduction: A Sourcebook*, Washington D.C.: World Bank.
- ²⁴ UNDP (2001) *Human Development Report*, New York: Oxford University Press,.

Decentralizing Partnerships for Literacy and Adult Education: The Indian Experience

Denzil Saldanha

Introduction, the Approach to Adult Education

One's views on partnerships for literacy and adult education needs to be located within a broader strategic approach to the question of transacting adult education. One might conceive of three major, interrelated and overlapping dimensions of the social systems that constitute any adult education intervention:

1. The Socio Cultural: This aspect may be seen as ideological in nature because it provides the essential value loaded vision and purpose for action. The vision serves as a collective motivating force and provides significance/meaning and a rationale for concerted intervention. It needs to be articulated with some degree of coherence as regards the values underlying the intervention. This dimension addresses the question of 'why' and 'for whom' the initiative is, in the first place.

In the Indian context, the adult education efforts of the last two decades through literacy campaigns were largely rooted within the Constitutional framework of promoting equity, secularism, a critical scientific outlook and democracy. Given that the process was visualized as being essentially democratic in character (towards strengthening people's power), it was clearly conceived as being a people's movement with the collaborative participation of various sections of society, at most times on a voluntary basis, i.e. with no payment for part time services. However, there were some fulltime persons working for literacy who were paid an honorarium and persons on deputation from government departments and educational institutions.

An important premise for collaborations and partnerships is a basic consensus on the value loaded, ideological perspective and goals of adult education interventions. Understandably governments, civil society organizations, agencies, corporate bodies, academic institutions, and most importantly, community organizations might have

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differences in approaches, at different times, based on their contextual backgrounds and instrumental objectives. These at times lead to tensions and contradictions. However, a basic common understanding is necessary for sustainable collaboration.

2. The Socio Economic Context: The diversity of ecological and socially structured contexts in India calls for a sensitive contextualization of approaches. Communities are structured on the basis of caste, class and gender disparities and, at times, religious marginalization.

Questions related to 'where' the programme is carried out and 'with whom' are important, as also the impact of micro-level educational efforts on issues related to livelihood and economic survival. Micro initiatives can also have an influence on macro contexts of policy through research, campaigning, networking and advocacy. It is thus that micro efforts in local contexts and the macro scenario of the political economy and the policy framework are related.

Towards the latter phase of adult education, there might be a need for a concentration of efforts in geographical regions of greatest need. As will be seen, this dimension covers the social spatial aspects of educational interventions.

Collaborations between different agencies working for adult education have sometimes resulted in parceling out of different regions on the principle of territoriality to avoid stepping on each other's toes. This approach, inevitable at times, substitutes an ideal functional collaboration.

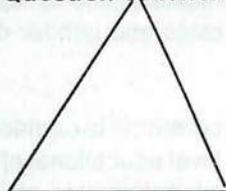
3. The Socio Political Process: This is perhaps the most important aspect of the intervention concerning its modalities, the agencies involved and the mobilization of social resources towards time bound action. The process may be termed as 'political' in nature in the widest sense of the term because it implies the control and distribution of resources, in this case, basic education as an intellectual resource. Answers to questions related to 'how', 'when', 'who' and 'with whom', constitute this dimension.

An important principle implicit in the process of intervention, given the complexity and the multidimensionality of the task, has been a need for the convergence of various social resources and hence the relevance of coalitions and partnerships for adult education. My focus in this paper will be on the nature of partnerships as they work themselves out at the micro, local level. The sustainability of the intervention overtime through various organizational and institutional forms is also an important area of concern relating to the process.

The following diagrammatic presentation illustrates the foregoing conceptual framework suggested for the approach to adult education:

**THE SOCIO ECONOMIC
CONTEXT**
Structure (Class, Caste, Gender, Religion)
Livelihood

Question of Where? With Whom?



THE SOCIO POLITICAL

Ideological Vision

Agency (Actors)

Convergence,

Hence Partnerships

Power (Organizations)

Questions of How? When? Who? With Whom?

THE SOCIO CULTURAL PROCESS

Coherence of Values (Equity,
and Secularism, Democracy

People's Movement)

Learning (Knowledge

Transmission)

Questions of Why? For Whom?

The foregoing conceptual framework was found useful in my studies of the following field processes: the literacy campaigns in India (Saldanha, 1995 and 1999); the approach of Regenerated Freirian Literacy through Empowering Community Techniques (REFLECT) to adult education and empowerment in Bangladesh and India which draws on the ideas of Paolo Freire and Participatory Rural Appraisal (Saldanha et al., 1999 and 2000); the relatively concurrent study of the Bharat Gyan Vigyan Samiti (BGVS), a major network of people's science movements that were federated in 1989 to partner the government and others in conducting the literacy campaigns in India (Saldanha, 2003 and 2010); and the appraisal of Doosra Dashak (the second decade of a life cycle), an approach to adolescent education for leadership development in the rural areas of Rajasthan (Saldanha, 2007). These studies, the field work related to them and membership of national level committees related to education provides to a large extent the experiential basis for this article. Since this basis is limited, what follows is only intended to be indicative and not prescriptive. The only prescription that one would suggest is the need for national and regional level contextualization, given the diversity of contexts and the complexity of adult education efforts which in some ways are more difficult than transacting formal elementary education. As Graft concludes, drawing on a survey of literacy in western society covering five millennia from the invention of writing, "there is no one route to universal literacy, and there is no one path destined to succeed in the achievement of mass literacy" (1986:77).

Decentralized Fora for Convergent Collaboration

The literacy campaign approach which has been adopted in India by the National Literacy Mission from the late 1980s might be briefly described as a concerted effort involving various social resources, with a high degree of voluntary commitment for the eradication of illiteracy, in a defined region and within a limited period of time. The district campaigns in various parts of the country were for quite some time visualized as having three major phases: a preparatory phase consisting of mobilization of social resources through planning meetings, cultural mobilizations, the organization of interested persons into committees at the district, block and village levels, the survey of learners and instructors, the preparation of teaching-learning material and training; a teaching-learning and evaluation phase; and a post literacy phase for reinforcing a fragile literacy and covering dropouts from the programme, followed by continuing education which provided for linking education to wider development initiatives and seeking a learning equivalence to formal schooling through cultural centres. This relatively stratified phase-wise approach, adopted primarily for managerial and financial reasons, has recently been reviewed and a more continuous and integrated process has been proposed (NLMA, 2009).

An important element of the literacy campaigns has been arriving at relatively unstructured, non-formal meeting points between the formally literate and the informally non-literate (even though acquiring learning based on every day experience). This was necessary in order to utilize the formal educational resources of the former to meet the needs of the informal knowledge systems of the latter. Formal elementary and secondary education teachers, school children and literate community members were mobilized and trained to undertake awareness generation programmes, to conduct surveys and to impart literacy to adult learners. Our own data from the state of Maharashtra suggest that 66 percent of the learners were women, and 44 percent belonged to the scheduled caste, scheduled tribes and Neo Buddhist communities. 48 percent belonged to the lowest class of agricultural labourers. Very often school going children were imparting literacy to their parents in small pairings. School children from the secondary grades formed 36 percent of the instructors. Educated youth and older adults (teachers and community members) were doing the same in larger groupings. That literate women and girl children have to some degree been able to overcome gender based social constraints through the literacy campaigns is suggested by the fact that about 40 percent of the instructors in the state were female. About 18 percent of the instructors were school teachers in this major confluence of three major social resources: government, the formal education institutions and voluntary organizations, and the village community (Saldanha 1995: 1175-1176).

Reference might be made, in this context, to a Summary Outcome of the Sub-Regional Conference in Support of Global Literacy in New Delhi November 29-30, 2007, sponsored by UNESCO and the Government of India where an earlier version of this paper was presented. It reiterates the need for a close collaboration between the formal schooling system and non-formal / adult education:

"Policies should emphasize the organic and mutually beneficial links between formal schooling for children and non-formal adult and youth learning programmes, as well as linkages between ECCE, primary and secondary education" (UNESCO, GOI, November 2007).

The above mentioned local systems of implementation were formally structured for sustainability as a Village Education Committee (VEC) that was closely associated with the Local Self Governing Body, the village panchayat. The VEC was generally comprised of village panchayat members, community representatives, teachers and Integrated Child Development Scheme (ICDS) workers. About one-third of the composition was supposed to be representative of women and members of the scheduled caste and tribal communities. The formation of local, people's organizations like the VEC has been the first step towards institutionalization and hence sustainability of efforts. Other expressions of such people's organizations and institutions, especially in regions where civil society organizations have taken a lead, have been the formation of children's clubs, youth groups, women's self help and savings organizations, Continuing Education Centres (CEC), libraries and non-formal education for children of the age group 6-14 and for adolescents, like the Doosra Dashak programme in Rajasthan (Saldanha, 2007) and the initiatives of the BGVS (Saldanha, 2010). In some regions of the country, these organizational forms have served as important pressure groups on local self governing bodies and on government for human rights and claims for accountability and equitable distribution of development schemes.

An elaboration of the efforts of Doosra Dashak (DD) for adolescent education in the state of Rajasthan would serve as a good illustration of the relevance of organization of participants in the very act of learning. Doosra Dashak has been engaged for the last 10 years with adolescent education for leadership development in an ecologically fragile region with low social developmental indicators. Adolescents and women emerging from its intensive residential education programmes have been organized at the village and federated at the block level. These leaderships groups act as a catalyst of a process of community action for communitarian benefits. They result in a 'contagion effect' from participants and selected villages to non-participants and other villages. They have been serving as fora for collective, organized expressions of learning through action; thus acting as a form of ongoing 'continuing education'. While serving as mutual support systems for the adolescents participants and women, they have facilitated solidarity in practise through some of the following activities: changing the attitudes of local communities towards the education of adolescent and girl children through discussion and awareness programmes; assisting government in various social developmental programmes such as formal elementary education, health, identification of persons below the poverty line, the implementation of the employment guarantee scheme, monitoring the rations supplied through the public distribution systems; providing drought relief and water conservation; participating in institutions of local self governance and resisting discrimination based

on caste, gender and religion. Commenting on this process of adolescent and adult learning leading to organization formation, one had noted in one's study of Doosra Dashak (DD):

"If learning related to empowerment processes is to be sustainable, it needs to be collective in its dynamics and result in some form of people's organization. Decentralized autonomy, self-help, and community ownership provide sustainability to relatively external interventions that are necessarily short-lived. Empowerment and learning processes for adolescents need to crystallize into organizational forms or else they could dissolve into individually 'empowered' persons, with little sense of direction and versatility in the face of systemic odds. They thus lose their potential for social change. As discussed above, through its adolescent and women's groups in villages and their collectives at the block level, DD has been able to make significant advances in the process of sustainability. The DD organizational processes have provided direction to the leadership qualities in adolescents. This has been all the more relevant in the situation of Rajasthan where ecology and caste-gender relations determine the present quality of survival to a greater extent than in most other states" (Saldanha 2007:182-183).

The approach of Regenerated Freirian Literacy through Community Empowering Techniques (REFLECT) is another adult education strategy that closely links the learning process with organization and action towards the enhancement of the quality of livelihoods and thus views it as an empowering process. Participatory Rural Appraisal (PRA) techniques are utilized as visual representational forms to bridge the reality of socio economic contexts with the symbolical systems of literacy, thus serving as a transition from oral forms of communication to literate ones. Organised collective action then reacts back on contexts towards creating new climates and opportunities for access and equitable distribution. The approach draws on the thoughts of Pablo Freire and has been sponsored by ActionAid in several countries. One had the opportunity of studying this approach in Bangladesh and in India (Saldanha and others, August 1999 and May 2000). Organised action through REFLECT has covered issues such as gender equity, health, children's education, access to public utilities and developmental schemes, equitable distribution of natural resources, to name some broad areas of collective action. The 'lokokendras' that have emerged in Bangladesh have great potential for sustaining the process through community learning and cultural centres.

At a general policy level, one would like to suggest that what mediates between some initiatives of UNESCO, Literacy Initiative for Empowerment (LIFE, 2006-2015) and Literacy for Enhancing Livelihoods, is the Organization of the participants. Organization, for the weak, is power; the capacity to demand opportunities, make informed choices, to take control and thus to collectively enhance the quality of their lives. This could possibly be one of the basic approaches to Education for All (EFA, 2000-2015) and the United Nations Literacy Decade (UNLD, 2003-2012) whose theme

is Literacy for Freedom. It is organization that gives meaning and concreteness not only to literacy, but also to terms such as empowerment and freedom which otherwise would remain as politically correct phrases with little or no grounding in social reality and sustainability. To translate (in a slightly altered version) the central thrust of the UNESCO document, *Learning: The Treasure Within*, 1996: Learning to know, for the deprived, gains existential meaning by learning to live together through community organizations for entitlements and by learning to do (to act) for sustainable livelihoods. This constitutes the holistic meaning of Learning to Be.

The Role of Cultural Mobilization

The important role played by mobilizations using folk cultural forms for the organized transition from orality to literacy needs to be emphasized (Saldanha, 1993). Such mobilizations have served to reinforce a need for education in a context of conflicting priorities experienced by potential learners from deprived communities: investing time for learning, sometimes at the cost of time invested on labour for wages and economic survival. The environment building process of the mobilizations contributed in establishing a critical mass, a social demand base within local communities; a civil society, democratic pressure for educational change. The campaigns emerging from the mobilizations served to provide a people's movement character to the adult education efforts and to some extent to redress the caste, class and gender based heterogeneity of local communities by creating a unanimity of purpose. Some of the organizational forms like Continuing Education Centres (CECs), women's self help groups, peasant's fora provided an economic linkage between learning and livelihood. Thus, the above mentioned three dimensions of the conceptual approach to adult education – unanimity of ideological purpose, within decentralized organizations for collaborative intervention, towards organization of beneficiaries for economic survival through enhanced quality of livelihoods - were intimately articulated in the case of some outstanding districts (See GOI, 2007, p.17 and my own studies for a partial-listing).

Some observations based on several field visits to literacy campaign districts during the late 1980s and early 1990s in the state of Maharashtra would be in order and reinforce the conclusions mentioned above: "Cultural groups and their involvement in the environment building dimension of the macro campaign process are found to make a major contribution towards the initial motivation of learners and instructors and the consolidation of various social forces – government departments, educational institutions, voluntary organizations and the unorganized interested community in the 'social movement' that is the literacy campaign. The use of folk media drawn from local traditions and the direct informal communication processes within small gatherings, facilitate the motivational impact" (Saldanha 1993: 983).

"The decision to invest time and energy in literacy is met with the counter claims of the high points of the agricultural cycle, the seasons of migration for employment,

festivals, school examinations and vacations, elections and communal disturbances. Some of these objective factors might be beyond the capacity of campaign organization to control. However, one finds that sustained teaching-learning and regular attendance depends to a large extent on subjective organizational factors such as systematic monitoring, personalized contact and functionalized instruction. These inputs into the pedagogical process can be reinforced by short bursts of cultural mobilization during phases of stagnation" (Saldanha 1993: 987).

"It appears clear that extensive literacy can be achieved by the relatively intrusive process of the literacy campaign, penetrating the everyday life of the disadvantaged from without, and attenuated by the utilization of popular cultural forms for social mobilization. But literacy itself can only be sustained and rendered meaningful by alternate hegemonic organizational forms that are close to and that advance everyday life through a change in the structures of oppression" (Saldanha 1993: 988).

Decentralized Collaboration: Some Issues and Concerns

The foregoing does not suggest that the partnerships for literacy at decentralized levels were without significant problems. Discussing the community participatory processes that are generally expected to flow from the decentralization of governance, Raina raises an important question, "Is community participation a 'neutral', 'feel good', techno-managerial activity that can accomplish its goals without corresponding institutional, social and political changes?" (2003:188). The relatively optimistic account, discussed in the foregoing sections, only reveals the potential of an approach to adult education that was actualized in the case of some notable districts. Some of the problem areas may be identified: The heterogeneity of local communities structured along the lines of class, caste and gender discrimination and at times, minority religious marginalization that reinforce illiteracy; regions of low social development indicators that lack the human resources for effective implementation; decentralized structures constituted by administrative directives rather than through a bottom up process of social mobilization; limited functions and resources in practice, despite formal legitimacy to local committees; problems of sustaining the motivation and involvement of members of these committees. The result has been that the current scenario presents a variable picture of community involvement and empowerment. However, it could be undoubtedly stated that as a rule of thumb wherever local communities have been mobilized and organized in active VECs and other community organizations, the success of the adult education programme has been ensured.

Two of the most important factors that sustain the motivation of learners from deprived communities are an adequate pedagogy that demonstrates through actual learning achievements that adult learning is possible even for those who have missed formal education during childhood, and the relevance of the learning process to the concerns of life and livelihood. The latter, apart from being a factor resulting from the

content of learning, is largely an issue of organizational convergence and partnerships. Experience suggests that ironically the greatest difficulties were faced in bringing about an intra governmental convergence of development departments related to rural livelihoods – for example, rural development, agriculture, forestry, revenue, health, local self governance - in their articulation with learning. This has been a constraint not only for the relevance of basic education but also for development intervention in general. The Sub-Regional Conference in Support of Global Literacy held in New Delhi suggested that:

“A literacy component should be integrated into all social sector programmes, for example, health, agriculture, environment among others” (UNESCO, GOI, November 2007).

On the other hand, there have been some fine examples where the heads of the district government administration and other government officials who have generally played a leadership role within the district literacy committees have not only marshalled intra government sectoral resources but also aligned them with civil society organizations.

Legitimacy from Policy, Institutional Frameworks and Practice

The above mentioned decentralized structure of the VEC, with equivalent Ward level Committees within slum communities in urban areas (Saldanha in Rogers A. (ed.), 2005), gained further legitimacy and reinforcement from the 73rd and 74th Amendments to the Constitution in 1992. These Amendments served to formally devolve functions, powers and finances to institutions of local self governance with respect to the basic education system, among other development functions. Earlier, the National Policy on Education and the Programme of Action (1986), of the Government of India had strongly suggested the need for the decentralization of educational functions together with the creation of appropriate structures towards ensuring greater community participation. The report of the CABE Committee on Decentralized Management of Education (1993) constituted by the Ministry of Human Resource Development and the Synthesis Report on Community Mobilization and Roles and Functions of VECs in the District Primary Education Programme (1997), served to create similar and at times overlapping structures for elementary education. Ongoing parallel processes within formal and non formal education in the country, such as the Shiksha Karmi project initiated in 1987 the Lok Jumbish launched in 1992 (Ramachandran V., 2003) further reinforced the need for the process of decentralization and suggested the tremendous relevance of community participation and local organisation.

At meso and macro levels, it is important to draw attention to the role played by different social formations at different stages of the literacy efforts in the country, over the last two decades. The Cluster Resource Centres (CRC) and Committees,

the Block Resource Centres (BRC) and Committees, the District Institutes of Education and Training (DIET) and the District Literacy Committees together with the Jan Shikshan Sansthan (JSS), the State Resource Centres (SRC) and the State Literacy Mission Authorities (SLMA) have the potential of providing various fora for convergence and academic resource support for basic education. National policies and field based practices need mediating institutional support systems. The Summary Outcomes of the Sub-Regional Conference in Support of Global Literacy, New Delhi, has endorsed the need for such collaborative organizational forms at various decentralized levels:

“Viable organizations at community, provincial and national levels, which give committed support to community learning, are essential for the sustainability of literacy efforts – governments at each level should give space and encouragement to them” (UNESCO, GOI, November 2007).

The Conference also suggested the need for UN agencies to work in a convergent manner:

“As part of ‘Delivering as One’, UN agencies should enhance their cooperation in literacy as part of their common programming” (UNESCO, GOI, November 2007).

At the national level the collaboration between government and civil society networks is worthy of note, such as: the Bharat Gyan Vigyan Samiti (BGVS), the Indian Adult Education Association (IAEA) and the Asia South Pacific Bureau of Adult Education (ASPBAE); and international NGOs such as ActionAid with its REFLECT approach to adult education. In fact, it was the BGVS (a national network of people’s science organizations with branches in several states) which collaborated with government in formulating the strategy for the literacy campaigns during the early stages, based on the experience of the literacy campaigns in Kerala and subsequent national level cultural mobilizations for literacy. Bilateral and multilateral agencies, academic institutions and universities, and private corporate organizations such as Tata Consultancy Services with its computer based functional literacy programme have also played a significant partnership role in adult education. However, the analysis of the strengths and weaknesses of these wider partnerships is beyond the chosen scope of this article.

It is difficult to identify the primary roles played by different collaborating actors, at various times over the last two decades and in different regional contexts. However, at a general level the following collaborative functions were broadly played by different agencies, generally coordinated by government at the national, state or district levels. The notable role played by teachers and students from the schooling system as instructors has already been mentioned. The teachers also served as trainers to the instructors. The media has played a significant role in diffusing literacy and educational messages through folk cultural groups at local levels and the electronic media at

wider levels. The State Resource Centres have been primarily involved with the production of teaching-learning materials and in the training programmes. Publishing houses such as the National Book Trust (NBT) have brought out reading materials for the neo-literate. Universities and research institutions have played an active part in the research and evaluation needs of district adult education efforts. Trusts sponsored by corporate houses, such as the Tata Trusts, have intervened in adult education through sponsoring the activities of civil society organizations such as the Bharat Gyan Vigyan Samiti at the national level with branches in several states and the Doosra Dashak programme in Rajasthan. Some of these civil society organizations have been engaged in innovative adult and adolescent education programmes that have provided critical alternatives to standardized, government, non-formal educational efforts and have succeeded in influencing them through a process of networking and advocacy.

The broad principles of collaboration, springing from mobilization towards relevant learning, as discussed in this paper are reflected in the decisions of the National Literacy Mission Authority (NLMA, May 2006) and the Working Group on Adult Education Towards the 11th Plan (GOI, 2007). The Lifelong Education and Awareness Programme (LEAP) proposed in these policy statements intends to cover the present 105 districts that are in the basic literacy phase, the 171 in the post literacy and the 321 in the continuing education phases, in an integrated and continuous manner, with due attention to contextualization to community and region. With the literacy rate in the age group 15-35 being 71%, this programme would cover (with variations over time) 109 million persons in this age group out of the 304 million non-literates reported in the country in the 7+ age group (Census 2001), as well as the 120 million neo-literates. However, in the Saakshar Bharat, Centrally Sponsored Scheme of 2009 the targets were scaled down to impart functional literacy to 70 million persons in the age group of 15 years and above. An auxiliary target was to cover 1.5 million adults under the basic education programme of equivalence to approximately primary schooling and an equal number under a vocational, skill development component. A primary focus would be women, scheduled castes and tribes, minorities and other disadvantaged groups and adolescents in rural areas. During the Eleventh Plan period ending 2012, the concentration would be on districts with adult female literacy rates of 50% or less according to the 2001 Census (NLMA, 2009).

Civil Society Organizations and Government Policy: Collaboration and Contention

The major actors in adult education, in collaboration from decentralized district levels to the national level, have been government and civil society organizations. It would be useful to draw some generalizations by way of lessons to be learnt from this fruitful and at times contentious partnership. By way of illustration, I will draw on the experiences of Doosra Dashak in adolescent education for the age group 11-20 in the then five districts of Rajasthan (Saldanha 2007) and that of the Bharat Gyan

Vigyan Samiti (BGVS) which worked in close collaboration with government as part of the National Literacy Mission from the late 1980s, over the entire decade of the 1990s. The collaboration has unfortunately been to a greatly limited extent during the past few years (Saldanha 2003 and 2010).

The work of Doosra Dashak and in particular the organizational forms emerging from its educational programmes has been discussed to some extent in the section of this article on Decentralised Fora for Convergent Collaboration. This educational programme has been sponsored by a corporate trust and some funding agencies and has thus been relatively independent of government in its day to day functioning. However, it has drawn on government personnel and several other civil society organizations for resource persons. It has also taken an active part in various government development programmes through its adolescent participants. Through a process of networking with a range of other civil society organizations working in education and health and academic institutions it has been able to evolve an innovative curriculum and to play an advocacy role with government in the formulation of policies for adolescent education in the 10th and 11th Five Year Plans.

The relations between the BGVS and government would require a little more elaboration, other than the brief references that have already been made in this text (for an extended analysis see Saldanha 2010). The National Literacy Mission (NLM) was launched on May 5, 1988. The initial inspiration for a mass approach to illiteracy which was accepted by the NLM in 1989, emerged from the voluntary, non-government experiences of the people's science movements (PSM) and in particular that of the Kerala Shastra Sahitya Parishad (KSSP). The PSM and the KSSP had organized a major cultural mobilization in 1987, followed by literacy campaigns in the state of Ernakulam in 1988 and then in the entire state of Kerala. The BGVS was formed as a federation of primarily people's science movements in 1989 and has worked during the next decade in close collaboration with government with the objective of mobilizations for adult education rooted in development. National level mobilizations initiated by BGVS followed during the years 1990 to 1993. The BGVS was gradually evolving as an academic resource support organization for state and district level literacy committees. The campaign approach may thus be seen to have a grass roots basis of organized social transformation – social action that was wider than, and inclusive of, literacy and education. This approach acquired legitimacy at the centre, primarily among some administrative and academic circles and to a limited extent among political parties. It was then selectively applied in a decentralized manner, initially in a few high literacy regions.

From the mid 1990s the BGVS shifted its emphasis from mobilizations for literacy to various other forms of development intervention towards critical adult education: national campaigns and district level interventions for national integration, sustainable uses of natural resources, health, drinking water and sanitation, elementary education, publications and a literacy movement, local governance and women's empowerment.

Running parallel to this process and starting from 1993 was the rapid spread of the literacy campaigns to relatively low literacy districts of the northern belt of the country at the initiative of government. A divergence of perspectives was beginning to emerge during this phase of stagnation in the literacy campaign efforts which were confronting the difficult constraints of districts with low social development indicators and inadequate social resources. Analyzing the situation of the literacy campaigns towards the latter part of the 1990s, in contrast with the earlier part of that decade, one had written:

"In a context where there are no dramatic changes in the political economy of the country towards more equitable structures of opportunity that would make literacy entitlements translatable into democratic and economic ones, and thus provide a motivation and meaning to literacy, the campaigns in the early years had adopted two major strategies primarily at the initiative of the voluntary sector: (i) create a cultural movement for literacy in a localized area through environment building programmes that incorporate folk culture, especially in the preparatory phase; and (ii) create a democratic decentralized structure for implementation that draws together three major social resources – government/local self-government, the academic community of teachers and students at various levels, and the voluntary organized/unorganized sector. Both these strategies were neglected in the race for expansion" (Saldanha 1999: 2029).

The literacy campaign strategy was, towards the latter half of the 1990s, formally moving into the post literacy and continuing education stages in a large number of districts. Both government and BGVS were faced with the problems of operationalizing this new phase of the institutionalization of lifelong learning through continuing education centres. It may be noted that the period from 1998 to 2004 was also marked by a change in government at the centre and in some states, a government whose ideological perspective bordered on right wing fundamentalism and religious nationalism. Government funding for BGVS was gradually withdrawn and towards the end of this period the trust of a corporate organization stepped in to avert what could have been a financial crisis for BGVS. By 2008 the BGVS had a reported presence in 22 of the 30 odd states of the country, in 316 of the over 600 districts, a mass membership of over 270 thousand who were in direct contact with several others in the field (BGVS, 2008). The foregoing is a highly summarized account of a critical collaborative arrangement that experienced several highs and lows over what may be considered as quite a unique process, considering the duration of over a decade and a half and the national and district level scale of the partnership.

Drawing from the foregoing collaborative experiences, one might arrive at some generalizations related to the nature of the tensions that are involved in collaborations between government and civil society organizations; differences which need to be constantly renegotiated and which are not necessarily insurmountable. Civil society organizations tend to emphasize mobilization towards collaboration

and community participation, especially at decentralized levels. Governments, on the other hand, tend to view an educational intervention as a matter of formal prescription resulting in bureaucratic substitution, in practise. Within adult education, the tendency of the latter is to concentrate relatively exclusively on literacy outcomes and achievement levels in a time bound manner, some times exaggerating results in the race to achieve targets of coverage and learning outcomes. Civil society organizations generally tend to view literacy as closely articulated with broader development and social transformatory processes for empowerment and equity. While this perspective is justifiable, the trend overtime appears to result in a relative neglect of literacy as a human right and hence, as an empowering value in itself.

Tentative conclusions might also be drawn on some characteristics of non-government, decentralized practise and other basic factors/conditions that are conducive to an impact on national government policy in the process of educational reform. The question is essentially one of the conditions of the possibility of relatively disparate, decentralized, collaborative practices influencing relatively unitary and homogeneous centralized policies; and in turn the latter reacting back on the former. These factors may be summarized in a highly abbreviated manner as follows:

- ◆ A field based, demonstrative practise that serves as a critique and an alternative to the structure and process of existing programmes. There appears to be nothing better than a field demonstration, on however a limited scale that has a potential for a multiplier effect, that can awaken wider critical attention of government and civil society.
- ◆ Large scale cultural mobilizations towards that practise create a critical mass of participation and support and may result in a campaign/movement for educational change. Mobilization stimulates a felt need in a context of conflicting priorities experienced by deprived participants. It converts that need into a claim/demand on a formal framework of rights. It also nurtures a social demand base and a democratic pressure for policy reform. Mobilization towards a movement partly serves to redress the constraints of the heterogeneity of local communities based on class, caste, gender and religious discrimination.
- ◆ People's educational organizations and institutions, emerging from mobilization and supported by government, provide a physicality/visibility to basic educational programmes and offer sustainability over time. They also act as pressure groups on local self-governing bodies and government development programmes for equitable and accountable distribution of benefits.
- ◆ Supportive networks, coalitions, and alliances within civil society act as a pressure group on government and serve as wider fora of support for field practices.
- ◆ Academic researches and publications constitute another major arena of reinforcement for the potential of field practise to bring about policy change. They serve to draw critical attention to a practice and thus provide a pointer to alternative ways of doing things.

- ◆ Educational policy reform is greatly facilitated by the presence of individuals within the administration and political parties that have an ear to the ground and that are seeking solutions.
- ◆ A broadly secular, democratic government in power that is willing to provide legitimacy for change and to take the initiative for policy reform.
- ◆ The creation of national state and decentralized level committees and institutions that provide support and sustainability to the policy change process.
- ◆ The gradual winning over minority dissident elements that have power to loose from the change process.
- ◆ Adequate budgetary and financial support for the implementation of the policy and programmatic reform process.

The foregoing points are not a comprehensive listing of the factors that are conducive to the constructive influence of the practise of civil society organizations on state policy. However, they are intended to provide some insight into the potential of this sometimes conflicting relation.

Conclusion

Literacy as a symbolic communicative process builds on and goes beyond relatively traditional modes of communication derived from culture and language and expressing themselves largely through oral and audio visual modes. For adults from deprived communities rooted in the struggle for economic survival, the symbolical processes of encoding and decoding that are implicit in the script lack existential significance and the immediacy of object referents; that is , without a meaningful relation to life and to enhanced livelihoods. In such contexts, the organization of the participants in adult education programmes for equitable access to development as a human right within the very process of literacy learning constitutes the most significant weapon of the weak. It is essentially a process of the democratization of civil society through the creation of educated and critically aware citizens within civil society organizations. Herein lies the potential as well as the complex constraint to meaningful literacy and adult education. Organizations of participants as a concrete expression of empowerment and the translation of learning into enhanced quality of livelihoods may be interpreted as an act of decoding the deeper meaning of literacy as a communicative practise and need not be considered as an additionality to it. The former provide the conditions for the possibility and for the relevant sustainability of literacy.

In the final analysis, the need for collaboration and partnerships for literacy is based on and is a response to the holistic and interrelated nature of human needs, enshrined as a framework of human rights. No single agency has the competence to respond to these needs in an exclusive, yet relevant manner. This is not to absolve democratically elected governments, as the primary agency for social welfare, of their responsibility and accountability for investment of finances and efforts in basic

education. The Summary Outcomes of the Sub-Regional Conference in Support of Global Literacy has emphatically underlined the key role of governments to draw on the synergies arising from collaboration between different partners within government and with civil society institutions and organizations:

"Governments should acknowledge that they have the primary responsibility for providing quality literacy learning opportunities, while supporting the significant role of civil society organizations" ...

"In the context of their overall responsibility for literacy efforts, governments must create space for productive partnerships, in particular with civil society organizations and community-based associations".

"Given the complex and diverse links of literacy with other sectors, governments must facilitate inter-ministerial collaboration as well as collaboration with and within civil society to ensure complementary, not duplicative action" (UNESCO, GOI, November 2007).

If the response to the need for adult education is seen as a people's movement for wider social transformation then it clearly calls for a greater degree of convergence of initiatives, especially at the decentralized levels that count.

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ICT IN LITERACY EDUCATION

C.J.Daswani

ABSTRACT

*The paper argues that the adult literacy programmes tend to be less than successful because the adult illiterates do not learn the basic literacy skills quickly. A literacy programme should be a **fast-track** intervention for imparting literacy skills, especially the skill of reading. It is argued that ICT (Information Communication Technology) is a powerful tool for imparting reading skills in a short time. It is also argued that as part of the RTE (Right to Education), Out-of-School children should be given literacy and learning skills through ICT before being mainstreamed in age-appropriate classes in formal school. A successful ICT experiment in Andhra Pradesh is cited in support of the claim that ICT in literacy education, both for adults and out-of school children, can be a fast-track option.*

Context

India is a land of extremes and paradoxes. Here, modernity coexists with orthodoxy, plenty with poverty, and high levels of education with total illiteracy. While India exports Information Communication Technology (ICT) experts to the developed world, only a very small proportion of the Indian population has access to information technology (IT). The digital gap between the ICT haves and the have-nots in India is perhaps wider than the digital gap between the developed and the developing world; the ICT savvy Indians are in some ways ahead of their counterparts in the developed world, while many of the have-nots have not even seen a computer. And yet, the central role of ICT in the contemporary Indian context is fully recognized by all – the government, the corporate sector, the service industry and, of course, the education sector.

ICT outside Education

The first significant use of IT (Information Technology) in India was in the service industry. Airlines and railways were amongst the first to computerize their ticketing and reservation facilities; starting with the Metros, these facilities were slowly extended to the rest of the country. Over a period of ten years, beginning in mid- 1980s, many

other service providers, such as banks, tax departments, transport authorities and others have computerized their products. Needless to mention, the corporate sector and private business have kept pace with the use of computers. (As is well known, currently numerous cities in India are favoured BPO (Business Process Overseas) destinations.)

In these early uses of IT, training was invariably provided on the job. Special in-house training courses were the order of the day. Today, in the Metros, large cities and smaller towns, computers are in common use in business and public services. However, individuals using IT in their vocations do not necessarily have access to computers in their private life. Consequently, training in and use of ICT is limited to specific professional tasks.

Significantly, with availability and wider use of internet, 'cyber cafes' have sprung up all over the country, including in the semi-urban and some rural areas, providing a facility for e-communication, even for those who do not have personal access to computers. Many state governments have launched e-governance projects to make services and development information available to the common people. Through these projects, common people, especially the rural population (sometimes illiterate), are able to secure information and assistance in dealing with numerous administrative and legal procedures and requirements in their day-to-day life.

ICT in Formal Education

IT education in India was triggered by two different demands – one, in the global market, where job opportunities for computer engineers (both hardware and software) were growing rapidly and, two, in the domestic market where increasing computerization was creating a demand for young people trained in computer applications. The first demand stimulated the national technology institutes and universities to introduce undergraduate and graduate courses in computer technology, which rapidly became popular with young Indians seeking careers in ICT. The second demand resulted in mushrooming of numerous private computer institutes and teaching-shops providing basic general training in computer applications.

In the early 1990s computer education as part of the formal school curriculum was still in the future. Of course, there were some very limited innovative experiments in computer training for school teachers carried out by national teacher training institutes, but most of these were primitive and depended on hardware (often outdated and discarded) donated by external agencies. Computer education in formal schools was not possible purely because there was no funding available for purchase and maintenance of hardware, a situation which persists to a considerable degree even today.

Initially, beginning in mid-1990s, several private schools (generally known as ')

Public Schools') catering to the affluent sections of the society, were able to provide 'computer-aided' teaching-learning materials as enrichment materials, invariably as add-ons to the regular textbooks, to address 'hard-spots' in the curriculum, which the learners found difficult to master. Quite understandably, in the context of these 'elite' schools, such materials were (and continue to be) in the English language, often clones of software developed in English speaking countries for native English-speaking learners.

'Computer Literacy' as part of the formal school curriculum, country-wide, is a recent innovation. Currently, all school children in India are required to take courses in computer literacy at the Secondary and Senior Secondary levels. In most instances, computer literacy training begins in the Middle (Junior High) School by which time children have already acquired alphabetic literacy skills in two or three languages, including English. Consequently, these computer literacy courses usually are in the English language and use the English keyboard. In the English medium 'Public Schools' computer literacy courses can begin as early as Grade I.

The computer literacy curriculum in the formal school system is highly structured, often tedious and repetitive. The curriculum provides little room for creativity or innovativeness on the part of the learner. Consequently, the formal evaluation requires a learner to limit oneself strictly to the limited operations taught during the formal course.

It must be mentioned here that apart from the upper-end private schools, most government schools do not always have the necessary ICT infrastructure. Typically, a school may have only one or two computers to be categorized as 'computerized'. On the other hand, in some States, schools have adequate number of computers for ICT training of both learners and teachers.

ICT in Adult Education/Literacy

In 1988, in pursuance of the National Policy on Education (1986) the Government of India set up the National Literacy Mission (NLM) to accelerate the pace of providing literacy skills to 100 million adult illiterates in the age group 15 to 35 in their mother tongue. The NLM was able to achieve significant success in this task through the Total Literacy Campaigns (TLCs), (Daswani, 1999a). Although the TLCs were successful in generating a positive climate for adult literacy, the goal of 'total literacy' was not uniformly achieved; hence, it was felt necessary to follow up the TLCs with Post Literacy Campaigns (PLCs) to ensure stable literacy skills among the TLC participants (Daswani, 2002a).

The NLM then visualized and planned the setting up of Continuing Education Centers (CECs) to provide a platform for lifelong learning for those who had newly acquired literacy skills through the TLC and PLC stages. The NLM has visualized

computer literacy as one of the components in the programmes of the CECs. It is envisaged that the CECs will enable 'neo-literates' to acquire computer literacy skills, and use ICT in a variety of ways. It is claimed that once these CECs become fully operational, ICT will be universally accessible and used. Of course, infrastructural problems persist. A CEC has only one or two computers with little or no provision for maintenance and repair.

Out-of-School Children and Youth

In India, apart from the large number of totally illiterate adults in the age-group 15+, millions of children in the age-group 6 to 14 have either never been to school or have dropped out after having attended formal school for a very short period, without having acquired any stable literacy skills. The so-called 'drop-out' phenomenon includes children who are 'pulled out' of school by the parents for social and economic reasons; children who are 'never enrolled' for want of schools in the neighbourhood, or due to migratory occupation of their parents; and 'pushed out' children, who find the formal school unfriendly, tough and irrelevant. The primary concern for educational planners, therefore, has been to find ways and means to bring these children back into schools.

It is of note that because of the 'drop-out' phenomenon, India has not been able to achieve universal elementary education as envisaged by the Indian Constitution. The problem of out-of-school children is more serious than one imagines, because it is these children who, if not given literacy skills and some form of education, continually add to the already large number of adult illiterates.

From time to time, a number of innovative programmes have been initiated all over the country to achieve the goal of universal elementary education (UEE). In 1988 a nation-wide programme of non-formal education (NFE) was started by the Government of India, which drew upon the experience of an earlier programme of non-formal education for out-of-school children in a number of states. The *Sarva Siksha Abhiyan*, a nation-wide Education for All (EFA) program succeeded the earlier non-formal education programmes. In addition to these massive programmes, several States have experimented with other innovative interventions such as Bridge Courses, Open Schooling, Residential Camps, to name just a few. In the 1990s a World Bank supported programme for universalizing primary education (District Primary Education Program – DPEP) was put into operation. Despite these interventions, however, the phenomenon of out-of-school children persists. The problem of bringing out-of-school children back into school continues to perplex and worry both the education planners and education providers.

Right to Education Act – 2009 (RTE)

Following the 86th Constitutional Amendment of 2002, which provided for the right

to education for children in the age-group 6-14, in 2009 the Government of India enacted 'The Right of Children to Free and Compulsory Education Act, 2009', almost sixty years after the Constitution of India had mandated this provision, to be achieved by the year 1960. Better late than never, RTE seeks to ameliorate the situation. The main thrust of RTE is to ensure that all children in the age-group 6-14 are compulsorily enrolled in the formal school. The Act specifies, in great detail, roles and responsibilities of all the concerned agencies, authorities, departments, institutions, committees, schools, teachers, community and parents in the implementation of the various provisions of RTE.

The Act takes into cognizance the problem of out-of-school children and provides for their enrolment and retention in school. Basically, the act envisages that all out-of-school children will be enrolled in age-appropriate classes, whether they were never enrolled in school before or have dropped out of school before the age of fourteen. The Act is sensitive to the fact that such children will face learning problems in their age-appropriate classes and, therefore, provides for special training for these children, in the concerned school, in order to bring them up to the required level in the various subjects being taught in the particular class. The duration of such special training is left to the discretion of the school head and teachers, but the period has to be as short as possible, for the child is concurrently enrolled in the age-appropriate class.

The Act also provides that if an out-of-school child who has never been to school and is now brought to school just before the age of fourteen, he/she may be allowed to complete elementary education up to the age of eighteen.

The Crux of the Problem

Logically, the provision of free and compulsory education for children in the age-group 6-14 should make the enrolment of all children compulsory at age six in class I, and ensure their retention in school until the age of 14. Once a six-year old child has been enrolled in class I and he/she is retained in formal school up to the age of fourteen, there is every likelihood that that child will go on to complete school education and even go on to the tertiary education level.

It is not necessary to put all out-of-school children in age-appropriate formal classes irrespective of their interest and ability. For the millions of children who have remained out of school and are already older than age six, a **fast-track alternative educational plan** should be conceived, planned and implemented. It is conceivable that the parents of such children, and the children themselves, may want to learn through a system that is not as rigid and time-consuming as the formal system of education. It is another matter that even if the RTE mandates compulsory enrolment, there may not be adequate facilities available in a particular geographical area, and until these facilities are put in place the child may have crossed the age-14 stage.

All the earlier projects and programmes of mainstreaming of out-of-school children, as well as those of adult literacy for the 15+ age-group have been less than successful, because of one major drawback, viz. emphasis on providing formal school education or its equivalent without regard for what the out-of-school child or the adult illiterate really wants with education. Both the illiterate adult and the out-of-school child have to be given the basic skills of reading and writing in the shortest possible time so that they may both become able to 'read their world', without having to negotiate the formal school curriculum. These programmes should enable the adult to become functional in a profession of his choice, and the young adolescent to be able to access the various modes of further and lifelong learning.

The formal education curriculum is long-drawn, has its own logic and is delivered piecemeal. Parents of a child who attends formal school are prepared to wait ten, twelve, fifteen and more years for the child to become 'viable' for the world of work. This is because such parents have themselves been through the formal school and have realized that formal education needs long gestation, and yields profitable results at the end of a long period. On the other hand, parents of a child who has dropped out of school or has been pulled out of school, can not apprehend why schooling should take so long. In all likelihood such parents have not been to school themselves. And the child, who has been pushed out of school, does not readily want to return to school. In any case, whether pulled-out or pushed-out, such a child is likely to have joined the world of work long before the age of fourteen.

Likewise, an illiterate adult who joins a literacy program does so in the belief that he/she will learn to read (and write) almost overnight. He/She is dismayed when learning these basic skills of literacy take longer than imagined. It is necessary to understand that if an illiterate adult has decided to learn to read and write, he/she has already put learning on high priority; it is then up to the system to facilitate the learning of basic literacy skills by such an individual at an accelerated pace, before he/she becomes frustrated with the slow pace of learning in a literacy programme and return to the world of illiteracy. Such an individual should be given the basic skill of literacy in as short a period as possible. An individual, who is motivated, can learn to read in a matter of few weeks. A newly literate adult wishes to read what other adults read – newspapers and story books, about celebrities, about politics, about criminals, local gossip, and much else, but certainly not the didactic content he/she gets in the 200-hour literacy course!

For both the out-of-school child and the illiterate adult, learning to read is the most important skill. Karl Popper (1992) is convinced that for an intelligent human being, reading is enough; writing is secondary. If one can read, it is possible to access all knowledge. Learning to read is like learning to know (cf. Delors, 1996). But learning to read is not enough by itself. It is essential that both the out-of-school child and the newly literate adult must have sources of knowledge readily available to them in their mother-tongue and in a format that is comprehensible.

It is important to recognize that out-of school children (and adolescents) cannot be clubbed with regular formal school children according to age, and expect them to compete with the formal school children, even if special training is provided to the out-of-school children in order to 'catch up' with their fellow learners in the 'age-appropriate' class.

What is needed is to explore the possibilities of accelerating the pace of acquiring the basic skills of reading and writing in the shortest possible time. In order to do this we need to exploit the immense power and appeal of ICT for literacy education.

An ICT Model for Literacy

In the mid-1990s the International Literacy Institute (ILI), University of Pennsylvania, USA, under a UNESCO Project was mandated to provide technical support to adult literacy programmes in developing countries. The primary focus of ILI was to bridge the digital gap between the developed and the developing countries. The ILI had already experimented with and developed an ICT based teacher training module for use in adult literacy programs in the US. Consequently, the ILI was negotiating with several developing countries in Africa and the Americas, as well as in India with the NLM, Government of India (GOI), to demonstrate how ICT could be used in their adult literacy programmes.

In its dialogue with the government of India and several Indian states, the ILI was exploring the possibility of using ICT for adult literacy in the programmes of the CECs. The ILI 'model' of teacher training through ICT was seen as suitable for training of CEC 'facilitators', who were seen as crucial change agents in the implementation of the lifelong learning programmes of the CECs. Over a period of time, an ICT project **Bridges to the Future Initiative (BFI)** was conceptualized and developed. BFI was showcased by the ILI in the countries mentioned above. (In India, the BFI model was elaborated by the present author as Senior Advisor with the ILI.)

BFI - India

In the process of understanding the adult literacy scenario as well as the priorities in planning educational inputs for illiterate populations in India, the ILI had to re-examine its concerns and role in providing technical expertise and support for literacy. Fleshing out the BFI project in India, it was necessary to visualize and develop a model that would employ ICT to address the learning requirements of the out-of-school children as well as the adults. Needless to say, any module developed for use in the BFI project in India had to be developed in the native language of the intended learners. The BFI project in India has been able to develop a useable prototype of ICT based modules for literacy education for out-of-school children as well as adults. The ICT technical inputs from the ILI and theoretical-educational inputs, especially literacy learning inputs, from Indian experts have made this possible.

Several other partners and stakeholders have participated in the development of the model.

The Andhra Experiment

In 2002, the Government of Andhra Pradesh (GoAP) took a significant decision to put 10+1 computers each in a thousand High Schools throughout the State for providing computer literacy to teachers and high school students.

At this juncture, the ILI was successful in convincing the GoAP to experiment with the BFI model to address the learning needs of a huge number of out-of-school children and young adults in Andhra Pradesh (AP). Consequently, the computers in the formal schools were made available, after school hours, for providing literacy skills to out-of-school children and young adults residing in the vicinity of the school.

The ILI developed a three-strand prototype multi-media software to address 1) the learning needs of out-of-school children, labeled *Learning for School*, 2) the learning needs of semi-literate or illiterate youth (particularly young women) for life-skills and vocational training, labeled *Learning for Life*, and 3) to facilitate the GoAP's program of e-governance for the common citizens, labeled *E-governance*. The prototype software module was designed to be fully interactive and therefore, the learners could learn without a formal teacher, at their own pace. It was decided to try out this experimental multi-media software in Hyderabad to study its acceptability and to measure its impact on the community of users.

This experimental phase of BFI was launched in Hyderabad, Andhra Pradesh (AP) in October 2003. By December 2003, it was clear that out-of-school children and young women found the computer driven learning sessions highly motivating. Early indications showed that the BFI model had become a powerful learning tool, as well as a motivational model for reaching typically difficult-to-reach populations.

It was pointed out by the GoAP that Andhra Pradesh, at that time, had an ongoing programme of bringing all out-of-school children into the formal school. This was being attempted through intensive 'bridge courses', which were designed to prepare these children in the shortest possible time to reenter school. The GoAP saw the BFI model as an effective tool for addressing the problem of children, who had dropped out of school or had not enrolled at all, in order to bring them back to school. The ILI, therefore, decided to limit the BFI focus in AP to address this problem exclusively and develop modules in greater depth and breadth under the *Learning for School* strand.

A BFI-Andhra team was formed (under the guidance of the present author) to plan and develop a series of multi-media modules in Telugu for the out-of-school children in AP. The GoAP contributed by making available the services of four

experienced teaching-learning materials writers to work on this team – a senior *mandal* education officer, a principal of a District Institute of Education and Training (DIET), and two school teachers.

The earlier pilot transaction of the BFI model, in one school, had clearly demonstrated the feasibility and efficacy of using the computer for providing literacy skills to out-of-school illiterate children and young adults. Already the children in the Pilot school had learned to navigate the proto-type module. An observational schedule had been planned to discover how these children were negotiating the learning tasks and to identify learning problems if any. On the basis of this information it was possible to further refine the model for the *Learning for School* strand.

The module in Telugu used a novel methodology for teaching reading skills. The traditional arrangement of letters in the Telugu alphabet provided significant insights into the organization of the Telugu writing system, which was exploited for an accelerated reading curriculum.

Concurrently, the formal school curriculum was analyzed and reordered to provide learning clusters for additional modules. A minimum basic Telugu vocabulary, based on the repertoire of the children, as well as the formal school textbooks, was identified for use in the modules that were planned. It was planned that a total number of twelve modules would be sufficient for imparting reading, writing and numeracy skills for the children to be able to cope with the formal school examination of Grade VII, which would entitle them to (re-)entry into the formal school.

The twelve BFI-Telugu modules were implemented by the Department of Education, GoAP in thirteen schools in Hyderabad and Ranga Reddy Districts. Each school enrolled twenty children, seating two children each at the ten computers. The children attended the ICT programme for 60 to 90 minutes each day, six days a week. It had been envisaged that on an average a learner would take two weeks to negotiate one module.

The multi-media modules were designed for self-learning without a teacher being present. However, a computer instructor was present to address technical glitches, if any. The multi-media modules had a number of innovative features in order to facilitate learning. Since the learners did not know the Roman alphabet, it was not possible to use the standard key-board. Hence, icons and voice-overs helped the learners to negotiate the modules. Each module was so designed that a learner could progress at his/her own pace. The modules were task-directed and a learner had to successfully complete a task before proceeding to the next task. A glossary, with voice-over, enabled the learner to listen to the pronunciation of each word as well as its meaning in simple Telugu.

A properly designed evaluation was carried out every two weeks in the thirteen

schools and it was discovered that the learners were able to read simple texts in Telugu after eight weeks, and had learned to write in Telugu, as well as read formal school books up to Class-5 by the end of the six-month course.

Looking at the successful implementation of the BFI modules, the GoAP implemented the project in five hundred government schools. Additionally, an NGO in West Godavari District used the modules to teach Telugu reading to beginners and slow learners. The BFI modules continue to be used in a large number of schools. The BFI modules are now available with C-DAC, in the public domain.

BFI-AP: Lessons Learnt

First and foremost, it was discovered that the computer was a major attraction for the learners to enroll in the programme. The learners were able to learn the simple procedures for turning a computer on and off, and handle the 'mouse' very quickly. Once they could control the cursor, they were able to work through the modules with the help of icons and voice-over. It was observed that the learners were repeating the voice-over directions under their breath, leading to oral practice.

The most significant lesson learnt was that it was possible to impart reading skills through the ICT model in about eight weeks. Within this period the learners could read connected texts not only on the computer screen, but also in the primary school books, as well as the hoardings and signages on the roads.

Finally, it was discovered that learners were able to acquire skills congruent with primary school requirements within a period of six months.

Conclusion

The Andhra experiment points to the possibility of using ICT to accelerate the learning of literacy skills, especially the skill of reading.

As has been argued above, it is possible to plan and device fast-track literacy materials for both out-of-school children and illiterate adults. ICT makes it possible to produce self-learning materials which allow a learner to learn at his/her pace and use the newly learned skills for further learning.

The model developed for the Telugu modules can be employed for all Indian languages, except Urdu, since the scripts of Indian languages all derive from a common source and, therefore, the structure of the Indian alphabets is identical across all the languages. For Urdu, it would be possible to develop a parallel model to take into account the Urdu writing system and Urdu alphabet.

After an out-of-school learner or an illiterate adult has learned the basic skill of

reading, it would be necessary to provide an unending stream of reading materials appropriate for further learning and knowledge. Through such a well-planned and graduated programme, a learner can access all necessary knowledge.

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Teaching and Training in Adult and Lifelong Learning in India: Need for Professionalisation

S.Y. Shah

This paper aims at critically reviewing the current training policy and programmes in adult and lifelong learning in India. The first part provides a historical perspective on adult and lifelong learning in India, highlighting the policy and institutional contexts of training and teaching. By examining the taxonomy of teaching and training institutions in the country, the second part focuses on the profile of teachers and trainers in the field of adult and lifelong learning. A critical review of the selected training methods adopted by governmental and non-governmental organisations and universities is discussed in the third part with a view to studying the extent of professionalisation. The paper concludes by identifying the factors that impede the process of professionalising training and discussing the salient features of an innovative professional development programme developed recently: the Participatory Adult Learning, Documentation and Information Networking (PALDIN).

1. Introduction

Notwithstanding the implementation of a variety of adult and lifelong learning programmes in India during the last 50 years, not much attention has been paid to the preparation of professional manpower, especially teachers and trainers. It is argued that one of the reasons for slow progress of literacy in the country has been due to the poor quality of trainers and teachers in this field. Their role assumes considerable significance in view of the increasing importance of lifelong learning in the knowledge society. What is their current professional status in India? What kind of training programmes and certifications are available in India? This paper aims at critically reviewing the current training policy and programmes in adult and lifelong learning in India mainly based on the study of primary sources, participant observation of selected training programmes and interviews with stakeholders. It is attempted in four sections. The first section provides an overview of the policy and programme matrix of adult and lifelong learning in India. By examining the institutional contexts of training, the second section presents a taxonomy of teaching and training institutions and a professional profile of teachers

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and trainers. A critical review of the four methods of training adopted by governmental and non-governmental organisations (NGOs), universities and open distance learning institutions is presented in the third section with a view to studying the content, competencies and lacunae. The paper concludes by identifying the factors that impede the process of professionalising training and discussing the salient features of an innovative professional development programme developed recently: the *Participatory Adult Learning, Documentation and Information Networking (PALDIN)*.

2. Historical perspective on adult and lifelong learning in India: policy context and programme matrix

India is the second most populous country in the world with a population of 1,028 million (Census Report 2001). According to the Human Development Report (UNDP 2008), India ranks 128 out of 177 countries. In spite of having the third largest education system in the world with 358 universities, 153 institutions of national importance and research, 2,019 teacher training colleges (Selected Educational Statistics 2009) and an increase in literacy rates from 52.11% to 64.84% during the decade 1991 to 2001, there is a massive backlog of 304.11 million non-literates in the country which comprises nearly 30% of global non-literates (National Literacy Mission 2005; Premchand 2007). Moreover, it is estimated that there are 110 million neoliterates in the country (Planning Commission 2007).

The Gross Enrolment Ratio in higher education is only 10%. The demographic data show that 68.9% of the Indian population is below the age of 35 (Census Report 2001). Mainly because of these factors, the focus of India's adult and lifelong learning programme continues to be on adult basic literacy and continuing education for the younger age group. However, the scope of adult education policy and programmes in India is not limited to imparting basic literacy and post literacy to learners, but includes skills training, inculcation of civic values of national integration, environmental conservation, women's equality, and observance of the small family norm (Government of India 1988). Several policy documents have stressed that education does not end with schooling but is a lifelong process. As observed in the *Report of the Indian Education Commission in 1964*:

Adults need an understanding of the rapidly changing world and the growing complexities of society. Even those who had the most sophisticated education must continue to learn; the alternative is obsolescence. Thus viewed, the function of Adult education in a democracy is to provide every adult citizen an opportunity for education of the type which he wishes and which he should have for his personal enrichment, professional advancement and effective participation in social and political life. (Shah 1999)

Although the importance of lifelong learning was never overlooked in Indian education policy documents, and the policy statement on the National Adult Education Program (1978) considered continuing education as an indispensable aspect of the strategy of human resource development and of the goal of creation of a learning society, there has been practically no shift from the exclusive emphasis on adult literacy. Despite the changing concept of adult education from basic literacy to civic literacy, functional literacy and developmental literacy and various short-term programmes undertaken during the second half of the 20th century, the thrust of the adult education programme in India continues to be on the eradication of illiteracy among adults (see Table 1).

Table 1: Changing concept of adult education in India

Approaches	Cycles and periods	Key concepts	Main programmes
Traditional and religious	First Cycle (1882–1947)	Basic literacy	Night Schools, Social Reform Movements
Life-oriented	Second Cycle (1948–1966)	Civic literacy	Social Education
Work-oriented	Third Cycle (1967–1977)	Functional literacy	Farmers' Education and Functional Literacy Program, Vocational Training, Workers' Education
Social change	Fourth Cycle (1978 to date)	Developmental literacy	National Adult Education Program, Mass Program of Functional Literacy, Total Literacy Campaigns, Continuing Education, Skills Training, Workers' Education

Source: Shah (1999, p. 5)

The present system of education in India, which follows the *National Policy on Education 1986 (as modified in 1992)*, considers lifelong education as the cherished goal of the educational process. This presupposes universal literacy and the provision of opportunities for young people, housewives, agricultural and industrial workers and professionals to continue the education of their choice at the pace suited to them (Government of India 1992). The critical development issue is the continuous improvement of skills so as to produce manpower resources of the kind and the number required by society. It suggests that the future thrust will be in the direction of open and distance learning. These policies were translated into practice and a number of lifelong learning programmes were planned and implemented by governmental and non-governmental organisations and universities (Government of India 2008). Some of the current programmes include Continuing Education, *Mahila Samakhyia* (Women's Empowerment), Integrated

Child Development Services, Vocational Training Programmes, Farmers' Education and Training and a number of short courses offered by the university Departments of Adult Continuing Education and open and distance learning institutions (www.nlm.nic.in accessed: 03.06.2009). However, in all these programmes, not much attention has been paid to designing an appropriate professional development programme for teachers and trainers. Unlike the National Council for Teacher Education in India, which prescribes the curricula for primary and secondary school teacher training programmes and lays down job specifications and competencies, there is no such regulatory mechanism for teacher training in adult and lifelong learning in India. There are no exclusive institutions offering teacher training programmes in adult and lifelong learning. While a few of the universities that offer formal teacher training programmes (Bachelor and Masters of Education) include a paper on adult education, there are no separate professional programmes for training adult educators. The Post Masters Diploma Programme in Adult Education offered by ten universities in India cannot be considered to be a professional pre-service teacher training programme as the curriculum lacks practicum and is not tailored to the needs of the field. In the absence of a professional course for teachers and trainers, only short-term training forms a part of the regular activity of several adult education organisations in the country.

3. Institutional context and taxonomy of training and teaching institutions

Currently, a number of organisations at national, state (provincial) and district levels are involved in offering a variety of teaching and training programmes in adult and lifelong learning. Apart from the 26 State Resource Centres which provide short-term training within their respective states, there are 221 *Jan Shikshan Sansthan*s (Institutes of People's Education) that impart vocational training at district level. In addition, 552 District Institutes of Education and Training (DIET) are partly involved in training literacy workers. At the national (federal) level there are several institutions, such as the Directorate of Adult Education, Directorate General of Employment and Training, Industrial Training Institutes, National Institute of Public Cooperation and Child Development, Central Board for Workers Education, National Institute of Rural Development and NGOs, especially *Bharat Gyan Vigyan Samithi*, the Society for Participatory Research in Asia, *Astha*, *Nirantar*, and Indian Adult Education Association, which organise short-term training at regular intervals. In the higher education sector, there are 82 university Departments of Adult Education in India which have a mandate to design and provide training to adult education functionaries and also offer Certificate, Diploma and Degree programmes. Some of the institutions of open learning, especially Indira Gandhi National Open University (IGNOU), B.R. Ambedkar Open University and the National Institute of Open Learning, also offer innovative courses for grassroots-level trainers of adult and lifelong learning programmes. To a limited extent, international organisations, such as WHO, UNESCO, UNDP, Action Aid, World Literacy of Canada and Asian South Pacific Bureau of Adult Education,

have also been organising training programmes for fieldworkers and programme managers associated with HIV/AIDS, environment, population, health, rural development, women and child development.

Depending on the nature and duration of various types of adult and lifelong learning programmes, different types of training packages have been developed in India at various points in time. Since most of these programmes have been conceived at national level by the federal government, it also formulates the training policies after a series of national-level consultations and workshops in which administrators, academics and activists participate, discuss and decide on content areas, competencies and training methodology. The federal government also takes the initiative in organising all-India programmes to orient key personnel from different states. However, with the emergence of the Total Literacy Campaigns during the 1990s, there was a marked shift towards decentralising training strategies and programmes, and each district started developing district-specific training packages. Most of the federal government training programmes were designed by keeping in view the job specifications of field functionaries as specified in the programme manual. Although the different training agencies at state level have the freedom to modify the suggested model of the National Literacy Mission (NLM), or to develop local specific training designs, in practice most of them do not undertake such exercises mainly because of limitations of time and resources.

4. Professional status of adult education and profile of teachers and trainers

The prevalent tendency in adult and lifelong learning in India has been to conceive the different programmes as short-term projects. It is assumed that such brief programmes can be implemented without professionally trained staff, regular pay and allowances. Hence, there has been hardly any serious thinking on the professionalisation of adult education. Unlike several countries where it has emerged as a 'semi profession' (Jarvis 1983) or a 'profession in transition' (Liveright 1988), in India it has not yet carved itself a niche among the important professions. Unlike lawyers, doctors, engineers and social workers, the majority of practitioners of adult education do not have a homogeneous professional background. There are no qualifying examinations to become an adult educator. Due to the voluntary nature of programmes, adult education as a profession is neither well established nor well understood.

Currently there are four categories of functionaries in adult education: (1) teachers/instructors employed in university Departments of Adult Education, Academic Staff Colleges, Community Colleges and Polytechnics and Industrial Training Institutes; (2) trainers designated as Programme Coordinators and employed in the State Resource Centres, *Janshikshan Sansthan*s (Institute of People's Education) and NGOs; (3) programme managers employed in governmental and non-governmental organisations and (4) grassroots-level

functionaries – *Preraks* (Facilitators) working in Continuing Education Centres (see Table 2).

Table 2: Profile of teachers and trainers in adult and lifelong education in India

Sl. no	Organisations	Designations of staff members & (number)	Minimum educational qualifications	Remuneration/ honorarium per month
1.	Academic Institutions – universities and colleges	Professors (72) Associate Professors (124) Assistant Professors (212) Total (408)	Masters and Doctorate Degrees; National Eligibility Test at entry level	Regular scale of pay and allowances Rs.15,600–39,100+6,000 Rs.37,400–67,000+9,000 Rs.37,400–67,000+ 10,000
2.	Vocational Institutions – Industrial Training Institutes (ITI) and Polytechnics	Instructors (12,000)	Graduate/Diploma	Regular scale of pay and allowances Rs.5,500–9,075
3.	State Resource Centres for Adult Education	Programme Co-ordinators(104)	Masters Degree	Consolidated pay Rs.20,000 per month No allowances
4.	Jan Shiksha Sansthan (Institute of People's Education) and District Institute of Education and Training (DIET)	Programme Officers (884)	Graduate/Masters Degree	Consolidated pay Rs.15,000 per month No allowances
5.	Developmental sector: Health, Agriculture Extension, Women's Development Programme, Rural Development, etc	Extension/Health Workers designated as Accredited Social Health Activists (ASHA)/Community/Extension Workers (approximately 200,000)	High school	Nominal honorarium of Rs1,000 per month
6.	Continuing Education Centres	Preraks (Facilitators) and Assistant Preraks (256,000)	High school	Nominal honorarium of Rs750 and 500 per month
7.	Mahila Samakhyā (Women's Empowerment)	Sahayoginis (Facilitators) (880)	High school	Rs1,500 per month
8.	Integrated Child Development Service Centres	Honorary Community Workers (Anganwadi Workers) (112,000)	Primary school	Nominal honorarium of Rs1,000 per month

Sources: www.nlm.nic.in; www.ugc.ac.in; www.icar.org; www.kvic.org.in; www.dget.gov.in; www.wcd.nic.in/icds

According to a survey, it is estimated that there are about 400 teachers employed in 82 university Departments of Adult Education (Shah 2008). They are well qualified as per the norms of the University Grants Commission and enjoy the benefits of a regular salary, allowances and opportunities to attend refresher courses or professional development programmes. They are mainly involved in teaching, research, extension and training. Those who are employed in other organisations draw only consolidated pay and rarely get opportunities for further training. Their service conditions are not well defined; their main responsibility is training. The educational qualifications of teachers and trainers vary from Masters degree to high school qualifications depending on the nature of their job and the institution that employs them. The massive number of grassroots-level functionaries receive only a token honorarium and have no job security.

By and large, adult educators are hardly recognised as professionals. In fact, the process of professionalisation of Indian adult education has hardly begun. There may be several reasons why adult education in India remains outside the purview of professionalisation. The scope of this paper is limited to the study of only one aspect of professionalisation: professional training. What is the current state of training in adult and lifelong education? What type of programmes have been designed? What are the limitations of current training programmes? How to professionalise the training system in Indian adult education?

5. Professionalisation – a definition

There are several aspects to the professionalisation of adult education. Broadly, it includes all those 'elements which have placed emphasis on providing adult education with a sound theoretical base, have emphasized research and the application of scientific standards to methods, materials and the organization of the field and have promoted the need for professional training and staffing' (Selman and Kulich 1980). Professionalisation is a long process by which an occupation succeeds over a period of time in meeting a whole series of criteria. It includes an enhancement of status and professionalism of knowledge and skills involved in the professional practice. While some writers, e.g. Elsdon, Mee and Wiltshire, consider adult education as a profession, others such as Peter Jarvis and Colin Griffin categorise it as a 'semi profession' which is characterised by 'no firm theoretical base, no monopoly of exclusive skills or special area of competence or rules to guide practice, less specialization than occupations generally regarded as professions and control exercised by non-professionals' (Jarvis 1983).

In this connection it is helpful to differentiate between professionalisation and professionalism. The term professionalism describes a combination of serious commitment to the task at hand, competence, and a measure of self-directedness with a high concern for exclusive self-interest (Collins 1991). Professionalisation

is a process of change in the direction of the ideal type; and as occupations professionalise, they undergo a sequence of structural changes involving the establishment of training institutions, formation of professional organisations and mastery of theoretical knowledge, etc. As Jarvis observes, the growth in training part-time and full-time adult educators may help to develop a body of knowledge which is a fundamental prerequisite for any occupation to gain professional status (Jarvis 1985). Since the quality of teachers and trainers can be judged by the quality of their training, a review of selected training packages is attempted below with a view to examining different methods and materials of training and their lacunae.

6. Training methods and materials

A survey of the training scenario in India brings out four main methods of training adult education functionaries: cascade, direct, participatory and open distance learning.

6.1 Cascade method

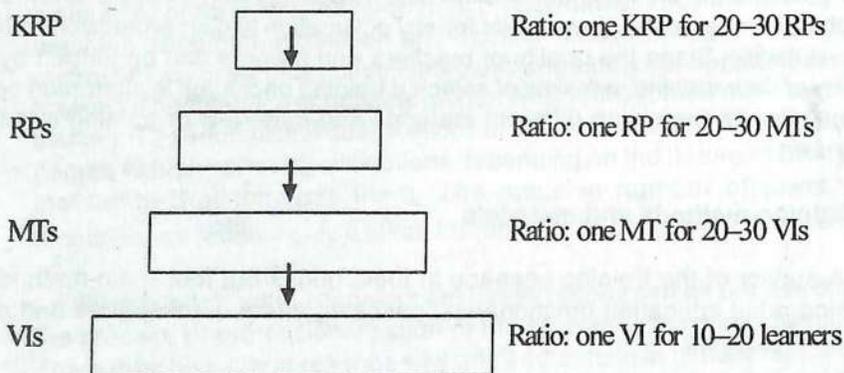
This method was adopted during the operation of the Total Literacy Campaigns (1989–1996) to train large numbers of literacy instructors and later to train the *Preraks* (Facilitators) of the Continuing Education Programme, which started in 1999. The state (NLM) prepared a training kit for continuing education, comprising four publications: *Manual for Training of Preraks*; *A Handbook for Preraks*; *Manual for Training of Key Resource Persons* and *Handbook on Training Methods*. It was, however, Bharat Gyan Vigyan Samithi, a national level NGO, which developed detailed training guidelines and curricula for the Total Literacy Campaigns (TLCs) in two comprehensive volumes (Bharat Gyan Vigyan Samithi n.d).

The cascade method envisaged a four-tier system of training comprising Key Resource Persons (KRPs), Resource Persons (RPs), Master Trainers (MTs) and Voluntary Instructors (VIs). The organisers of the training programme – *Zilla Sakharta Samithi* (District Literacy Committee) – identified a limited number of KRPs (five to ten) with rich experience and expertise and entrusted them with the responsibility of designing the training curricula and training RPs. The RPs in turn trained MTs who were then responsible for training VIs. Figure 1 shows the ratio between KRPs, RPs, MTs, VIs and learners.

The ratio of KRP to RPs, of RPs to MTs and of MTs to VIs has varied from district to district; but generally it has been found to be in the range indicated in Figure 1. According to the training guidelines, the initial round of four to five days (24 hours) of training for VIs and MTs was to be followed by three 'booster rounds' of training. While the training curriculum rightly gave 50% weightage to the primer and primer-based training, there was very little emphasis on adult psychology,

adult teaching strategies and learning styles, which are crucial for the effective dissemination of the curriculum.

Figure 1: Cascade method of training



The core competencies were confined to information handling and interpersonal communication. Several evaluation and research studies on training have identified a number of weaknesses in this method. A review of the experiences of training in ten TLCs conducted in different districts in India showed that the training strategies adopted in various campaigns did not always clearly integrate objectives, structure and training inputs (Society for Participatory Research in Asia 1993). The review observed that the method of training was not geared to meet the needs of adolescents and women learners, who constituted the bulk of the learners. This was mainly due to what the reviewer called 'the perfunctory attitude to training' and to the short duration of the campaign, with follow-up training rarely organised.

Another review indicated that there was considerable training loss due to the time gap between the training of RPs and MTs, and a lack of motivation among MTs and VIs who had neither genuine interest in, nor any aptitude for, teaching adults (State Resource Centre for Non-formal Education 1998). Based on the extensive fieldwork conducted in Udaipur District in Rajasthan, Yagi (2001) noted that due to the practical difficulty of spending a few days continuously on training, about 20% of VIs in sample villages remained 'untrained'. According to her, one of the basic reasons for the poor quality of training of VIs lay in the 'superficial training' of MTs, who perceived training as 'official compliance', and attended it mainly as an 'official duty'. Most of them were unable to grasp the skills required for training VIs and mostly received inadequate resource materials and insufficient knowledge.

An evaluation study of a training programme for 63 RPs, 84 MTs and 140 VIs from seven districts of the State of Madhya Pradesh showed that only 58.6% of

MTs received teaching-learning materials. In place of five days of training, 40% received three days of training while 64% received only one day of training. The study also revealed that 27% of the MTs did not conduct any training of VIs and that the training lost much of its tone and tenor as it progressed from RPs to grassroots level. It was concluded that while the cascade method was useful for involving more people in literacy work, the availability of resources – in terms of training content, materials, duration, funds and technical input – gradually diminished and reached its minimum at the level of VIs, whose training therefore remained weak. While maximum resources were available for MTs, only minimal resources were available for VIs (State Resource Centre in Adult Education n.d.; Supekar, Bajpayee and Gokhale n.d.).

An evaluation study conducted in the State of Bihar showed that the interest of the VIs declined during the course of the training and that the quality of training suffered due to the negligible use of audiovisual equipment, the large number of trainees and the inadequate and untimely supply of training materials (Lal Das and Singh 2000; Krishna Reddy, Subba Reddy and Ramakrishna 1996).

6.1.1 Training *Preraks* (Facilitators) of the Continuing Education Programme

After the conclusion of the TLCs, the Government of India launched a Continuing Education Programme which introduced a new category of grassroots-level functionaries, known as *Preraks* (Facilitators) and Assistant *Preraks*, whose job is to set up and manage Continuing Education (CE) centres and organise a series of skills training programmes for local communities. Unlike the TLC instructors, who worked on a purely voluntary basis, the *Preraks* are paid workers with 12 specific job responsibilities, ranging from surveying the needs of the local community to organising training programmes (for details see National Literacy Mission 2000 a). The Continuing Education Programme envisages one CE centre for population units of 2,000 to 2,500 each, which includes 500 to 1,000 neo-literates (National Literacy Mission 2001b). Each centre is expected to be managed by two functionaries – a *Prerak* and an Assistant *Prerak*. The training of the *Preraks* also followed the cascade approach but was conceived as a two-tier (not a three-tier) programme. The main organiser of the training programme (*Zila Saksharta Samithi* or State Resource Centre) identifies and trains KRPs who in turn train *Preraks*. The basic purposes of training are to equip *Preraks* with the knowledge and skills needed for setting up and managing CE centres and organising skills training for local communities.

The training is planned in two phases. The first phase of training of 11 days (71.5 hours) is to be followed by a second phase consisting of a three-day refresher course after a gap of six months (National Literacy Mission 2001a). An analysis of the content of the training programme vis-à-vis the job specifications for *Preraks* reveals several lacunae. The time allocated for different content areas seems inadequate to

equip the *Preraks* with the necessary skills and knowledge to perform their duties. One of the important tasks of the *Preraks* is to organise a series of needs-based training. For this, the *Preraks* have to be thoroughly oriented in curriculum design and transaction, but these are totally absent from the training design. The acquisition and classification of books and the management of a library are highly technical and time-consuming tasks which cannot be effectively undertaken by *Preraks* who have had only seven hours of training. Although the training methodology includes role-plays, discussions, practical demonstrations and field visits spread over 11 days, in practice the average duration of the training is no more than seven days and the lecture continues to be the main methodology. During field visits the author noted that in several places the training of *Preraks* had not been conducted prior to the setting-up of the CE centres, but often only three to six months later and that too for a shorter duration of five to seven days.

6.2 Direct method of training

The direct method of training was developed by the University Grants Commission during the 1980s. Its aim was to give direct training to student volunteers and non-student participants involved in adult education programmes such as the mass Functional Literacy Program and the centre-based Adult Education Programs implemented during the 1980s. The main emphasis was on acquainting participants with the conceptual and operational aspects of adult education programmes (University Grants Commission 1985). While the duration of training was ten hours for student volunteers, it was 70 hours for non-student participants. In terms of the programme guidelines, the initial training was to be followed by a refresher course of ten hours after six months. The course content revolved around information and its dissemination. The methodology made no provision for developing group dynamics and there was little scope for sharing experiences or building on participants' strengths and weaknesses. As observed in the *Report of the Review Committee of the University Grants Commission* (University Grants Commission 1987), the training of functionaries was a weak link in the programme and, in overall terms, its quality was not satisfactory. In fact, the achievements of universities in imparting training to adult education functionaries were 'far below expectation' (University Grants Commission 1987).

6.3 Participatory method

This method has been very effectively used by several NGOs. The Society for Participatory Research in Asia (PRIA), a prominent NGO, has played a key role in promoting this approach by organising workshops and developing a series of publications, especially *A Manual for Participatory Training Methodology in Development*, which has been widely acclaimed by trainers and gone into several editions. A number of NGOs that are actively involved in social development programmes have adopted participatory training methods. Here the focus is on

experiential learning and on people's participation in building their own future. Participatory training emphasises not only knowledge but also awareness, skill and building the internal competencies of development workers. A review by Acharya and Varma (1996) of a training design adopted in Gujarat during 1993 lists the following modules: The need for training; The role of training in social change; Developing insights into how disadvantaged people learn; Group behaviour; Self-development of trainers; Understanding the effective use of training methods; Training design; and Facilitation skills.

These modules were implemented in three phases. The first and third phases were residential programmes each lasting eight days. During the second phase, which extended to four months between the first and third phases, participants were expected to practise what they had learnt during the first phase. Reviews of experience, analysis, action and reflection were built into all three phases. A variety of methods, such as analysis of participants' experiences, selected case studies and simulated experiences, were used (Acharya and Varma 1996). This methodology, which helped in designing a people-centred, locally relevant training programme, was spread over a long period and depended on the total commitment of trainers and trainees. A shortage of expert trainers makes it difficult to popularise this methodology. While this methodology may be very effective for training a small group, it may be difficult to use when training large numbers. Although a number of NGOs in India have been effectively adopting participatory training methodology, the PRIA New Delhi has played a key role in promoting this. It has produced not only an extensive manual but also several other publications, including *Participatory Training For Women*, *Participatory Training For Rural Development*, and *Participatory Training For Local Self Government*, which are well received by the trainers.

6.4 Open distance learning method

This method has been used by a few organisations for training grassroots-level functionaries (trainers) in adult education. Of the 26 State Resource Centres in the country, which are key training institutions in adult education, three State Resource Centres of Indore, Kerala and Gujarat have made use of open distance learning (ODL) for training grassroots-level functionaries. At national level, Indira Gandhi National Open University (IGNOU) and the National Institute of Public Cooperation and Child Development have adopted ODL for orienting functionaries of Integrated Child Development Services (ICDS) and women Panchayat (Village) members (*A Report on National Consultation* 1996). Of the 358 universities in India, 82 have Departments of Adult Education, but only one university – Shivaji University, Kolhapur in Maharashtra – offers a postgraduate Diploma in Adult Education through distance mode (Student Aid .2001). Of the ten Open Universities, two – IGNOU and B.R. Ambedkar – have designed a number of certificate courses targeting grassroots-level functionaries. The National Institute

of Open Learning also offers a number of vocational and life enrichment courses which may be of immense use to grassroots-level functionaries.

The following are some of the examples of ODL training for women and people's representatives at village level.

6.4.1 Training through the Open Universities for empowering women through self-help groups

There are ten Open Universities in India which offer 288 formal and non-formal education programmes at certificate, diploma, degree and postgraduate levels (Distance Education Council 2001). Some of the courses, particularly Empowering women through self-help groups, Youth and development, Rural development and Participatory project planning, are highly sought after by grassroots-level workers and trainers in the development sector. Broadly, they aim at imparting training in supervisory, organisational and employable skills, upgrading professional competence, and providing technical and vocational training in diverse fields – health, nutrition, environment, human rights, agriculture, micro credit, participatory planning, rural development, women's empowerment, etc. Most programmes are offered at certificate level and their duration varies from six to nine months.

Self-help groups (SHGs) have emerged as one of the major strategies in group formation in various government developmental schemes in India, including the CE programme of the NLM. Currently, India has about 700,000 government-supported women's groups, 230,000 facilitators and 11,600 supervisory-level functionaries. Several research studies have shown that strong women's groups contribute substantially to the development and convergence of services and activities, besides developing self-confidence among women. However, the sustainability of SHGs has been a major problem due to the poor quality of training. To strengthen the SHGs through well-structured training, IGNOU designed a certificate course on 'Empowering women through self-help groups' (IGNOU 2000b).

The course is a joint venture of IGNOU, the Department of Women and Child Welfare of Government of India and the Indian Satellite Research Organisation. Although the minimum duration of the course is six months, learners have the freedom to take up to two years to complete it. The course is open to all those aged over 18 with an educational level of class VIII. The target group includes supervisory-level practitioners, trainers and other field functionaries of various women's development programmes, ICDS, NGOs and those interested in women's issues. The course aims to help learners acquire the necessary knowledge, attitude and skills to train others in similar areas of work and assess the effectiveness of the satellite-based direct broadcasting-cum-interactive-communication network. In the process it is hoped that the course will help evolve an effective and sustainable training network in the country (IGNOU, 2000b).

The 16-credit certificate programme consists of four courses of four credits each. Assessment consists of course-based assignments (50% weight) and an end of term examination (50% weight). Multimedia instructional materials are used, such as self-instructional print materials, non-print (audio-video) materials and personal contact including teleconferencing and radio counselling. It is estimated that the course will require a total of 480 hours of learning spread as follows: study of print materials (168 hours); viewing TV programmes (96 hours); listening to radio broadcasts (96 hours); preparing assignments (48 hours); and attending personal contact programmes (72 hours) (cf IGNOU 2000a).

The course is delivered through a satellite-based direct broadcasting-cum-interactive-communication network. It provides two-way audio and one-way video communication support at all levels. This consists of three major elements which are an integral part of the delivery system: studio-cum teaching/training; satellite transponder; and training-cum-classroom. Teaching by counselling, discussion and pre-recorded audio-video programmes is conveyed by television signals through a workstation (teaching end) and via satellite transponder and received at the training-cum-classroom locations (receiving end) through a Direct Reception System (DRS). The system enables recipients at the learning end to ask questions using telephones that are networked and heard live by all the locations. The programme was launched in 2001 to coincide with the Year of Women's Empowerment, with 150 DRS sites with receiving terminals and TV facilities and 250 new telephone connections.

6.4.2 ODL training programme for people's representatives at village level

ODL strategies have also been successfully used to impart mass training to different categories of clientele such as school teachers, *Anganwadi* (Mother and Child Care Centre) workers and *Panchayat* members (elected representatives). IGNOU, in collaboration with the Ministry of Rural Development, launched an innovative mass training programme to make the elected representatives of *Panchayats* (the lowest level of local self-government in India) aware of their roles and responsibilities. Since many of the more than 3 million members elected to various levels of local self-government after the 73rd amendment of the Constitution in 1992 were non-literates and had little idea of the concepts and practices of self-governance and practically no expertise in formulating and implementing developmental projects, it was crucial to educate them so that they could initiate the socio-economic transformation of their communities. Because the task was so important and so urgent, and given the limitations of conventional training, IGNOU designed a multimedia approach consisting of 23 booklets of self-learning print materials with extensive illustrations, six videos and 12 audio programmes, and a contact programme. An innovative feature was the use of a mobile reception system located at weekly markets which disseminated information through an audio-video package with an interactive element. The introduction of self-learning print materials and audio-video packages

was followed up by contact sessions of intensive counselling by trained counsellors in every village.

The evaluation of the programme implemented in four districts (among 58,000 elected members) of Madhya Pradesh revealed that the materials had generated a great deal of discussion and created more awareness among participants. Due to demand from other states, not only were the print materials translated into several languages but the audio-video package was also dubbed into regional languages (Aslam 2000).

7. Towards professionalising training

An essential prerequisite for the professionalisation of adult education is the development of a well-designed professional training programme with adequate institutional backing, certification procedures and a code of practice. Although the training has formed an integral part of adult education programmes in India since the 1950s, it was not planned with a long-term perspective; with the termination of the adult education programme, the training also ceased. The content was too narrow. It was only after the launch of the National Adult Education Program in 1978 that serious attention was paid by the Directorate of Adult Education (DAE) of the Government of India to streamline and strengthen training in adult education. A number of training manuals were developed by different organisations, including *Learning For Participation: An Approach to Training in Adult Education*; *Training Manual for Adult Education Functionaries*; *Towards Shared Learning and Khilti Kaliyan* (Shah, 1990). However, several evaluation reports commissioned by the DAE, NLM, the University Grants Commission and NGOs during the 1980s and 1990s have identified a number of drawbacks in training (Mathur 1985; Government of India 1980). According to them, the main focus of training was confined to imparting certain operational skills related to the organisational, administrative and financial aspects of the field-level programmes. Besides, the coverage of the academic component of the training programmes was inadequate. The duration of most of the training programmes was too inadequate and had no provisions for further training or formal certifications. The trainees were only given a certification of participation. Keeping in view the magnitude of the task, the training programme covered only a small fraction of functionaries, presumably due to the lack of infrastructure facilities and professional manpower. Evolving an effective system to train large numbers of trainers in different languages has been one of the challenges facing policy planners. There have hardly been any serious discussions on improving the service conditions of the trainers or their professional status.

The university system in India plays an important role in the preparation of teachers for the university Departments of Adult Continuing Education and Community Colleges, Institutions of Social Work and Home Sciences, mainly through the Masters and Doctoral programmes. Although ten universities offer a Post Masters Diploma in

Adult Education, it is not considered to be a professional training programme as it does not provide practical training. While the University Grants Commission has set up academic staff colleges for the professional development of teachers in several disciplines, they do not include Adult Education. While it is mandatory for newly appointed Assistant Professors to attend two orientation courses of four weeks' duration during the first five years of service in order to be promoted to the next higher grade, such courses are often organised as special projects by some of the university Departments of Adult Education. One of the factors impeding the development of adult education as a profession in India can clearly be traced to the absence of a well-designed professional development programme for in-service and pre-service personnel.

It seems that the national policy planners have conceived adult education as a short-term activity for different departments – education, women and social welfare, and industries – and hence tend to hold the view that short-duration training courses are sufficient to create adequate manpower for the implementation of adult and lifelong education programmes. While short courses may impart rudimentary competencies and equip individuals to discharge basic functions, they may be inadequate to prepare professionally competent manpower able to meet the academic and technical challenges of a vast and expanding domain such as adult and lifelong learning. Such ill-equipped persons cannot be expected to make a significant contribution to the development of adult education as a distinct field of practice and discipline of study. In fact, it may be argued that a suitably designed professional development programme for those working in the field of adult and lifelong learning would be the springboard for the emergence of well-respected professionals.

Unlike in the developed countries, the central focus of adult and lifelong learning in India has been on basic literacy – presumably due to the magnitude of the problem. Hence, training in adult education programmes primarily aims at imparting certain core competencies connected with the transaction of the literacy curriculum, teaching-learning techniques, evaluation methods and supervision. Since the scope of adult education extends from basic literacy to lifelong learning, the content of training programmes for adult educators needs to be enriched with theory and practice. Appropriate evaluation methods need to be worked out. Besides, the service conditions of the trainers need to be made more attractive with a regular pay scale and allowances.

The importance of professionalising training by designing an appropriate professional development programme has been highlighted in the Eleventh Five Year Plan of the Government of India (2007–12). The challenge of designing such a programme was taken up by the International Institute of Adult and Lifelong Education (New Delhi) in collaboration with the UNESCO Institute for Lifelong Learning and Jawaharlal Nehru University. After a series of consultations with stakeholders, a postgraduate professional Diploma Programme – Participatory Adult Learning ,

Documentation and Information Networking (PALDIN) – was designed. The minimum eligibility is graduation. The programme consists of three courses – Participatory lifelong learning and Information Communication Technologies; Process documentation, dissemination and networking; and Project work – which can be covered within 480 hours of study spread over a minimum period of six months and maximum of two years. Curriculum transaction will be through personal contact, self-learning through print materials, and online/interactive CD support. The evaluation is through participatory and group-based mode. In addition, self-evaluation (diary/journal writing) and video documentation are also suggested (www.unesco.org/education/aladin/paldin). The course was launched as a Diploma programme by IGNOU in July 2009 on a pilot basis after making certain additions.

Apart from this course, it is desirable to design long-duration professional courses of one or two years' duration for adult educators on the pattern of school teachers. Keeping in view the demand for a large number of trainers in a vast country like India, it may be necessary to explore the possibilities of imparting training through distance mode. Simultaneously, the service conditions of trainers should be made more attractive with provisions for further in-service training. With the expansion of lifelong learning programmes in India, the training curriculum needs to be enriched and more innovative ways of training will have to be evolved so as to prepare competent trainers and teachers. In fact, there is a lot to do in order to improve the quality of professional manpower in adult and lifelong learning in India.

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My Learning Experiences in Material Development

Varsha Das

Working in the field of material development for adult learners has been for me a continuous process of learning. My hands-on training started when I was working for the National Book Trust, India, (NBT), an autonomous body under the Ministry of Human Resource Development, as an assistant editor in charge of publications in Gujarati language.

In March 1980 we had organized an international seminar during the 4th World Book Fair on 'Publishing for Rural Areas in Developing Countries'. It was assisted by the UNESCO and a number of adult education experts from India and abroad had made valuable contribution. One of the recommendations made in this seminar was the organization of workshops and seminars for writers and illustrators in rural environment with the involvement of local creative talents, government/ non-government agencies functioning in the area, and most importantly, active participation of the beneficiaries.

Pilot Project

In the light of this recommendation the NBT initiated a special programme of rural publishing on a pilot project basis. The project was undertaken in consultation with the Directorate of Adult Education of the Ministry of Education and Culture, Government of India and voluntary agencies engaged in the field of promoting literacy in the languages of the regions concerned. The broad features of the project as they emerged from discussions with the Directorate of Adult Education were:

- 1) The project will cover not only neo-literates but also others who are able to read and write but are handicapped by non-availability of good reading material.
- 2) To achieve this objective, while some material may deal with specific topics of interest in relation to particular problems of rural community, the majority of the publications will be designed to serve a more general interest.
- 3) The publications brought out under this project will have about 16 pages, well illustrated and with text matter printed in suitable large types.
- 4) Care will be taken to avoid duplication of the work of the Directorate of Adult education and other voluntary agencies in the concerned area.

With these parameters, the implementation of the project was envisaged in two stages:

- i) On-the-spot survey to identify the topics or themes on which reading material is required by different groups in the rural areas,
- ii) A workshop for the preparation of the material in rural environment, involving writers and illustrators familiar with the rural scene. It would also include pre-testing of the material prepared at the workshop.

As this was the first step, the NBT decided to begin in the regions where state or voluntary agencies were active, and there was a felt need for more reading material. Gujarat and Orissa were the two states proposed because I could work in both the languages quite well.

These two States offered striking contrast in socio-economic conditions which could provide useful pointers to the NBT for improving on its initial experimental effort in rural publishing. Gujarat, situated on the western coast bordering the Arabian Sea, had a high literacy rate of 43.75 per cent as against the national average of 36.17 per cent. Gujarat also had the advantage of awareness of the importance of promoting literacy particularly among the weaker sections of the community through well organised social service agencies engaged in this task. Orissa, situated on the eastern coast, on the other hand, had nearly 40 per cent of the population, i.e. over 26.27 million people belonging to the weaker sections of the community, such as Scheduled Castes and Scheduled Tribes. Though it had the literacy rate of 34.12 per cent, it had also the second largest concentration of tribal people in the country. These conditions offered a different challenge to the rural publishing project.

In Gujarat

Of the two states, Gujarat was selected for the maiden effort. The preliminary on-the-spot survey was undertaken in May 1980 in the southern districts of Surat and Valsad. It was conducted by a three-member team: Dr. Lokenath Bhattacharya (Joint Director) and myself in the capacity of the Gujarati language editor, both from the NBT, and Dr. A. K. Jalaluddin, the then Director of the Directorate of Adult Education.

The survey included discussions with officials and non-officials, associated with the institutions concerned with adult education and rural development, meetings with men and women attending literacy classes and discussions with local writers and other functionaries. In carrying out this survey, the NBT drew heavily on the organisation and expertise of the Kanjibhai Desai Samaj Shikshan Trust, a voluntary agency of Surat. The team had meetings with the District Development Officer, the Secretary, Gujarat State Education Committee and officials concerned with mass communication and adult education. We also visited three adult literacy classes conducted by Kanjibhai Desai Trust. The first class held in the mosque was mainly

for Muslim women and girls; the second was for slum dwellers and the third was being held in a colony of agricultural landless labourers considered the most backward people in the region. The team then visited nearby towns of Valod, Bardoli and Tundi where we had a glimpse of the various programmes including literacy classes for rural women, particularly tribal girls. The team also visited literacy classes held in remote areas of the Valsad district. Some of these classes were exclusively for women and for particular communities like fishermen, and tribal people.

No Set Questionnaire

The people of the rural areas, particularly women, are generally shy. Their confidence would have to be gained and they should be put at ease before any reaction or replies could be elicited from them. For this reason, no formal or written questionnaire was used for the survey. The reactions were obtained mainly by informal and friendly chats with different sections of the rural people. In fact I went to the extent of singing and dancing with the women attending the literacy classes so as to develop a rapport with them. I sat with them on the floor, chatted with them in Gujarati and asked such questions as: "What prompted you to learn at this age? What were the disadvantages you suffered from when you did not know how to read and write? What were your working conditions and family income? What type of reading material interests you the most?" and so on.

Meeting with Writers

During the on-the-spot survey, the team also met a group of local writers and workers engaged in rural development programme. After detailed discussion, the following seven subjects were decided upon and seven writers were requested to prepare the text:

- 1) "Indigenous Medicines". Information and details about the local plants which can be used for treating ailments at home.
- 2) "Gas from Dung". To popularize the utilization of garbage and dung in a gas plant which would produce bio-gas for various uses of rural people. This would also help promote better hygienic conditions all around.
- 3) On a visit to agricultural research institutions describing the work done there for better farming and cattle breeding.
- 4) On adivasi gods and goddesses of the tribal people of the area.
- 5) Compilation of folksongs of the coastal regional of the state.
- 6) On a visit to a museum.
- 7) On a visit to the pilgrimage centre of Dwarka, famed for its temple of Lord Krishna and festivals like Janmashtami (Lord Krishna's birthday).

All the publications were to be of a uniform format in crown octavo size, consisting of 16 pages with illustrations in two colours and the text to be printed in large type.

Each booklet was to carry the name of the writer and the illustrator, and a credit line acknowledging the collaborating agency. The writers were requested to write their manuscripts on the subject chosen by them within the next two months.

Workshop

A week-long workshop was organised in July, 1980 at a sea-shore village called Dumas near Surat to discuss the seven manuscripts prepared by the writers. Besides the seven writers, two local artists had been invited. The workshop was conducted by a Technical Director, Chunibhai Bhatt. I worked with him as his assistant which for me was a great learning.

The manuscripts as prepared by the writers did not meet the requirements of the NBT. Compound letters, complex sentences, and heavy Sanskrit words and similar other features which would make both reading and comprehension difficult for the reader had to be eliminated. In some cases, the entire text had to be redone as the manuscript did not make interesting reading or was loaded with information.

The idea of the rural publishing project was not to merely impart knowledge but to make available interesting material which would help continue the reading habit. The manuscript on tribal gods and goddesses, for example, was completely rewritten by me as the writer even after several revisions was not able to make it suitable for the prospective readers. I eliminated lengthy descriptions and technical information. Each manuscript also had to be restricted to a maximum of about 1500 words. The manuscripts thus revised were subject to further scrutiny by two experts, both writers and familiar with such educational processes. Some minor changes were made such as substitution of words and expression, and dropping of unscientific information and references to blind beliefs and superstition.

In the workshop, the artist sat with each writer to make rough sketches based on the material prepared for the booklet. In the case of the booklet on indigenous medicines, for instance, most of the plants were growing near the place where the workshop was being held. The writer pointed out to the illustrator various plants and flowers which were then sketched by the latter. At the end of the workshop, the illustrator also visited a tribal village so as to make authentic sketches of the people, their habitat, flora and fauna, and also the idols of local deities.

The material prepared in the workshop was then taken to some adult literacy classes for pre-testing. I read out each manuscript para by para to the participants in the literacy classes and sought their reactions to the text. The participants were asked whether they had followed the contents and whether the subjects interested them. Except for a few changes of a word here and there, the manuscripts were well received during this pre-testing.

Much later did I realize that reading out the draft manuscript to learners is the test of their comprehension and awareness. Their capability to read the text can be assessed only if they read the draft manuscript themselves.

These manuscripts, prepared after such elaborate and detailed efforts were then published by the NBT.

In Orissa

After having successfully completed the two-stage programme in Gujarat, on the western coast of India the NBT decided to do similar work in Orissa. The languages spoken in these states are different but the diction is very similar. There are also strong similarities in folk-culture.

Khandapada and Nayagarh

The NBT collaborated with the Education Department of the Government of Orissa in conducting on-the-spot survey in two blocks of Puri district. The Education Department was already running a number of adult literacy classes in all the districts of the State.

The survey was conducted in July 1981. The monsoon had already set in so it was not possible to go to the forest areas, nor could selection include blocks which become inaccessible. Hence, Khandapada and Nayagarh blocks of Puri district were decided upon.

Khandapada is about 70km away from Bhubaneshwar, the capital city of Orissa. The nearest railway station to Khandapada is 51 km away. The main means of transportation to the town was by state transport bus services. Only two buses passed through each day. The main occupation of the local population was farming. Many of the farm owners were Brahmins. A few people of the next lower caste also owned the land and those who did not have their own land worked as farm-labourers, cut wood in the forests, did cattle-rearing or cattle-grazing, engaged in crafts like basketry, metal wares, etc. or caught fish.

Puri district was one of the three districts in the State considered developed. The majority of the literate population lived in Khandapada town. The rest were spread out in villages. There were 16^o hebetated villages in this block.

Girls' education was free all over Orissa but most of them did not have the means to buy books and writing implements. The girls of poor families did not go to school because they had to help in household chores or because the schools were very far. Needy parents also preferred to engage the children in such jobs which can bring food and money.

Nayagarh sub-division, with a total population of 1, 04,737, is in the south of Khandapada. Since it is comparatively more urban, the NBT decided to survey only a few villages of Nayagarh and covered Khandapada in more detail. Fortunately, Khandapada provided a cross-section of the target group.

On the spot survey

The NBT team first met with the Block Development Officer of Khandapada to obtain a break-down of local ethnic groups and their peculiar characteristics and occupations. Each group had its own occupation.

We also met the sub-instructor of schools. There were 12 high schools in the block, 2 of which were exclusively for girls. We talked to instructors and learners in male, female and mixed centres.

The people in rural areas have a normal resistance to anything which may disrupt the routine of their life. It was not possible, therefore, to have a structured survey in an orthodox society of this kind. The whole process had to be informal, casual and unstructured.

Interviews

When we met the instructors, we first appreciated their efforts and made them feel that they were doing the noblest work. We then asked them a number of questions designed to give us an idea of their background and their literacy activities, including age, educational qualifications, family occupation, caste, and social and economical problems.

The questions were: whether they are married or not; whether the spouse is literate or illiterate; whether the young ones at home go to school or not; how many among the females in the family are educated; what is the reaction of parents towards education; what was the initial reaction of the local people when the literacy centre was opened in their area; what are the main doubts raised by the prospective learners when asked to join the centre; what are the incentives; was the duration of the course sufficient; what other facilities they would require to enable them to function in a better manner; would they like to associate their work with any other development programme; what type of reading material is preferred by the learners; are they happy with what is available now; what size of types they would find more easy to read; can they spend money to buy books, and so on.

Feedback

Loads of information given below is what I gathered from the instructors as I went on interviewing them in Oriya in the midst of informal environment.

It was felt that instructors who were already in teaching jobs were able to gain confidence of the prospective learners much faster than the others because their reputation as the teacher had already been established. Other instructors who successfully gained the learners' confidence were those who helped them to get bank loans for improving their crops or for digging a well and so on, and also those who took initiative in starting income generating activities like fishery, cattle-rearing, poultry farm, etc. In spite of the general success of the instructors in gaining confidence, the majority of the villagers felt that *nishaphoota patha* (studying after the moustache has grown) is as useless as *chhatuphoota katha* (a piece of wood on which mushrooms have grown).

In the female centres, the instructors who generated discussions on family or religious issues, or taught sewing and stitching to the learners were found to be more successful. In some of the villages other instructors had formed women's organisations called *Mahila Samiti*.

A primer and a workbook prepared by the Adult Education Department of the Government of Orissa was used in these centre. Unfortunately, they were not pre-tested. Many learners preferred to read the primer being used to teach the children in primary schools for the past fifty years. They felt that their children's primer was the real one for acquiring the skill of reading and writing. There was one class where the range of the age group of learners was from 8 years to 55 years! The young ones, who never went to school, were inspired and encouraged by the elders who had begun their studies by coming to these centres.

The parents of the female learners wanted their daughters to study because educated men want an educated wife, and the elders preferred to have a daughter-in-law who could read out religious books like the *Bhagavata* and *Lakshmi Purana* to them.

Conducting the Programme

All the instructors shared their experiences. They had to go from door to door to convince the parents about the advantages of literacy. One instructor ventured to conduct a centre in the forest area where the tribes lived. It was a small village of only 20 houses and the instructor lived 12 km away. He commuted on his bicycle and during the rainy season he had to walk. Although the land around the tribal habitat was free they did not have the means and implements to work on it. The instructor secured membership for some of them in a cooperative society in a nearby village on the payment of membership fee of Rs.3. The tribal villagers also received help from village-level trained workers and health workers. All these efforts completely changed the face of the village. Only 5 villagers could not read anything. Some of the villagers could write letters and all of them were engaged in agriculture.

Another instructor invited the workers of other development services, and convinced the villagers of the advantages of literacy. Now almost everyone in his village was literate. The learners who missed a class were asked to pay a 10 paise fine. The defaulter readily paid! The instructor with this money bought new slates and chalks for those who needed them. The instructor also maintained a small library. Every month he gave Rs. 10 from his meager salary of Rs. 50 towards the procurement of books. He was planning to form a cooperative dairy farm.

Another instructor from a village of 50 houses had also built up a small library. He even managed to buy some musical instruments which were hired out for a wedding or any such family occasion. The amount earned was spent on buying more books or reading and writing tools. Some other instructors also maintained a small library with books and magazines that could be locally procured. Users were charged a small fee of 10 to 25 paise per month. This amount went to procuring more books.

Thus it was clear that wherever the instructor took personal interest and was committed to the cause, not only was the literacy programme in the village successful but he had also contributed to improving the quality of life of the villagers. This in turn increased the faith of the villagers in the literacy programme.

Workshop

Since most of the learners went to literacy classes with the hope of reading religious books, we decided upon religious subjects. Agriculture was another topic of great interest but a number of books on that subject were already available under different development programmes. All the learners and instructors wanted books of stories, songs, prayers and also some plays, so we selected the following subjects:

1. A story of Lord Jagannath
2. A play on Konarka, the Sun temple
3. Two episodes from the epic *Mahabharata*
4. A collection of prayers to Lord Jagannath and excerpts from the *Bhagavata*
5. A collection of humorous episodes from the life of Jadumani Mahapatra, a local 18th century witty personality.
6. The Theme of national integration depicted in the form of a travelogue.

After selecting the subjects, we chose suitable writers from among those who had already authored similar reading material for the State Council of Educational Research and Training, the Adult Education Department and a local voluntary agency. Their style of writing and lucidity were taken into consideration. Each was assigned one subject. They were expected to prepare the manuscript of about 1500 words in two months' time.

We decided to bring out 6 books of 24 pages each in 15cm x 20cm size with two colour illustrations. The cover, with the title and the names of the author and the illustrator, was also to be two-colours.

The venue of the workshop was a private high-school building in the village of Kantilo. There were 1,305 households in the village with the population of 7,339.

Our eight day workshop started on 10 October, 1981 with six writers, two illustrators, two instructors, one district adult education officer and a technical director. Though the guidelines were provided to all the writers in advance, all the manuscripts were lengthy, the language ornate and the style not suitable for new readers. Each manuscript was read out, thoroughly discussed and revised accordingly at least five times before they could be pre-tested with the learners. As the manuscripts were being finalized, the illustrators sat with the writers and selected certain situations for rough sketches.

The last three days were spent in pre-testing. Every evening we did two manuscripts. The response was very good. On the first day we had about 30 learners. The next day there were 50 and on the third day almost 80! The subjects were dear to them. They listened attentively, reacted favourably. Very few changes were required, and those too were mainly confined to substitution of a less common word by a more familiar one. Puns and metaphors had to be completely dropped as they impeded comprehension. When the prayers were recited, most of the learners joined in as they knew them by heart! Some of them even started singing in chorus!

The final manuscripts were published by the NBT and were released by the Prime Minister of India during the inaugural function of the 5th World Book fair in 1982.

Successful outcome of these two programmes enhanced my confidence. The NBT started conducting such workshops in different States of the country, and published books which were developed locally to fulfill local needs with the help of local human resource.

Spread of the work

Asia/Pacific Cultural Centre for UNESCO based in Tokyo took me as a Resource Person to different countries in the region for their material development programmes for adult learners. I would like to share here just one of the many experiences due to space constraint.

The people in most need of basic literacy learning materials are those who are disadvantaged, such as minority people, women, street children, school drop-outs,

and slum dwellers, as stressed at the world Conference on Education for All in Jomtien in 1990. The year 1993 was proclaimed the International Year for the World's Indigenous Peoples by the United Nations.

With these as a background, Asia/Pacific Cultural Centre for UNESCO (ACCU), jointly with the Non – Formal Education Department of the Government of Thailand and UNESCO Principal Regional Office for Asia and the Pacific (PROAP), organized the Second Sub Regional Workshop on the Development for Basic Literacy Learning Material for Minority People in Chiang Rai, Thailand from 22 February to 5 March 1994. The Workshop aimed to improve and develop basic literacy materials for people whose mother tongue was not the national language.

All education in Thailand is imparted only in Thai language. The languages of minority communities have neither teachers nor books. I am reminded of what Gandhiji had written in his journal *Harijan* dated 9 July 1938 about his education in English, "I know now that what I took four years to learn of arithmetic, geometry, algebra, chemistry and astronomy I should have learnt easily in one year if I had not to learn them through English but Gujarati." Gujarati was Gandhiji's mother tongue.

The Ban Hey Go experience in Chiang Rai is indeed a concrete example corroborating Gandhiji's views.

Field Survey Preparation

The participants of the workshop were divided into groups. Our group was assigned to visit the Lisu hill-tribe in the village called Ban Hey Go in the Northern part of Thailand. The objectives of the visit were as follows:

- a. To observe the needs and problems faced by villagers.
- b. To collect as much information and data as possible, relevant to the preparation of learning materials.
- c. To analyse and find possible solutions to their needs and problems.
- d. To develop relevant learning materials for basic literacy.

We then agreed that each participant would be responsible for data collection on a specific topic enlisted as follows:

1. Democracy
2. Geographical situation
3. Occupation
4. Social Structure
5. Culture/ Language/ Tradition
6. Environment
7. Health

8. Lifestyles and Daily Life
9. Education
10. People's Participation in Community Activities.

I chose my favourite one, culture, language and tradition.

"Handicrafts for More Income"

The group decided to develop basic literacy material on the broad area of preservation of Lisu language and culture. Besides agriculture the only other income generating activity was making of traditional handicrafts. This village regularly received tourist buses from the month of November till May

During the field survey it was observed that Lisu women made beautiful handicrafts but they had no facility for marketing. It was also observed that most of the women spoke only Lisu language. They were illiterate because literacy classes were conducted in Thai. Only children and young boys could speak and read Thai. There were no literacy classes in Lisu nor was any teaching / learning material available. We were even made to believe that Lisu was one of the many tribal languages which had no script!

As I was wandering in the village I happened to enter a small house. It had a blackboard on the wall and some words were written on it with a piece of chalk. It was not Thai. I asked a young boy of about 18 who could speak broken English and was accompanying me as a guide, as to what script was that? The boy's name was Samuye. He said that it was the Lisu script and we were in the village church. The only text available in Lisu was the Bible and a booklet of church songs. The priest who happened to be Samuye's father was teaching Lisu to some men at night so that they could read the Bible.

By sheer chance I discovered that the language of the minority tribe did have a script but no one spoke about it because it was against the Government policy to teach and publish in Lisu.

We decided to develop a picture story in the format of six cards and a guide for utilization in Lisu but it was first prepared in English, then it was translated in Thai. After that, two Lisu young men and Samuye translated them into Lisu. Each card had a drawing depicting women and handicrafts. We made a window in a cardboard carton through which each card could be displayed, as if it was a TV show!

The title of the picture story was "Our Own Art for Better Life". The title was translated in Thai, but in Lisu both "art" and "better life" were abstract words. They preferred the word "handicraft" instead of "art", and "more money" in the place of "better life". It was clear from this that the Lisu vocabulary was strongly connected with daily life

experience. The replaced words were concrete and tangible.

Ban Hey Go village had a TV room so for field testing we took our cardboard TV box and six cards on handicrafts to that room. It was filled mainly with women in the age group of 15- 50. There were also some men in their forties and fifties. Presentation in Lisu was made by Samuye. All were very attentive and made sounds and gestures in approval and appreciation of each card. We passed on these cards to the

women who were very eager hold them and have a closer look. They looked happy.

When we told them that we would leave the TV- Box and the cards with them, one woman said, "If you leave the material here I will practice to read and when you come here again you will see me reading." Without reading ability, I feel like a buffalo or a cat. I cannot communicate with others." Others nodded in agreement. Samuye said in determined voice, "Now I know how to make these cards. I'll make many such cards on different topics. Our mothers and aunts will be able to read!"

Our team members, including me were moved to tears.

Use of ICTs in Literacy

Anita Dighe

Background

A study was undertaken by UNESO, Bangkok, in 2004 to ascertain the use of ICTs in literacy programmes in seven most populous countries of the world (UNESCO, 2006). The study consisted of case studies that examined innovative initiatives that had used ICTs as a tool to improve literacy practice. What the case studies highlighted was that adult literacy programmes, as part of educational policy, had generally remained a neglected area for policy makers and planners in most countries. This was particularly true of India, Pakistan and Bangladesh. What was evident was that in these countries, the commitment and investment in adult literacy programmes was not commensurate with the massive problem of adult literacy faced by them. Since these countries were far from achieving EFA goals, they were still struggling to expand primary and secondary education and to address issues of quality of education. Consequently, issues relating to formal education took precedence over considerations such as those relating to adult literacy.

The seven case studies, however, highlighted certain common constraints relating to the use of ICTs for adult literacy. Thus, there were problems relating to those of limited telecommunications infrastructure, problems of bandwidth capacity, non-availability of computers, poor transportation network, including those relating to uninterrupted power supply, and lack of trained personnel. Most countries were not using ICTs in literacy programmes, nor had they formulated policies for their integration in the literacy programmes. There was, however, one characteristic that was common to all the countries- the ICTs that were used were typically the 'old' ones- radio and television. Computers, when used, were only used for restricted, targeted users in the school system. Most ICT projects for adult literacy were pilot projects, often funded by international/bilateral agencies and suffered from problems of sustainability after the project funding was over. What was also apparent was that not much attention had been paid to gender issues. Issues of access, content and impact of technology on women, had not been paid sufficient attention to.

India's leadership in the application of computer technology is well acknowledged and despite the 11th Five Year Plan (2007-2012) having set several telecom infrastructure

targets, concerted efforts have not still been made in their use, even in school education. This is evident from a recent survey commissioned by InfoDev on the use of ICTs in education in India and South Asia (PricewaterhouseCoopers, 2010). The report reiterates almost the same constraints mentioned in the UNSECO study above. Thus, the constraints faced by most countries in the region include those relating to limited resources, poor infrastructure, weak implementation capacity of the government, lack of coordination between different government policies, lack of relevant and high quality content in local languages, poorly trained teachers, and inadequate monitoring and evaluation strategies. Infrastructure still remains a critical bottleneck in almost all the countries- both IT and non-IT infrastructure. Low levels of electrification and frequent power outages are by far the most important stumbling blocks for the effective use of ICTs in education in non-urban areas in all the countries of the region. According to Manzar and Kazi (2009), the Information and Communication Technology @ Schools Scheme launched by the Department of School Education and Literacy in 2004, was extended in the 11th Five Year Plan to include all government and government-aided schools. However, except for some southern states such as Andhra Pradesh, Kerala and Puducherry that have undertaken some innovative initiatives, in most other states, ICTs have still not been integrated in the formal schools. It is therefore highly unlikely that ICTs would be used in a meaningful manner for the literacy programmes in India in the near future.

This is not to suggest that no efforts have been made to use ICTs in the literacy programmes in India. However, the efforts made so far have been sporadic, pilot-based, and small scale. There has been no consistent use of technology to take adult literacy programmes to the masses.

Use of ICTs in literacy programmes

According to Wagner (2008), technology can be used in two primary ways to support the acquisition of literacy skills, as traditionally defined. Firstly, the capabilities of technology can be used to support development of the cognitive processes and basic skills involved in literacy. Secondly, technology can be used effectively to support the development of literacy skills at a distance when instruction and other resources might not be otherwise available. Whereas there are some experiences in the use of radio and television in distance education, the use of computers to create virtual classrooms at a distance is quite new and has not yet taken hold in most developing countries.

In India, three pilot projects titled 'Khilti Kaliyan,' PREAL' and Chauraha' attempted to use television and radio for teaching literacy to adults, particularly adult women. While these were innovative initiatives and highlight the potential of media in addressing the problem of adult illiteracy, the fact remains that these initiatives were thwarted due to lack of political and administrative commitment, inadequate planning and management effort and lack of concerted coordination at various levels. Ghosh (2006)

has provided descriptions of these pilot projects and identified the factors that were responsible for their limited success.

Khilti Kaliyan

This 24-part serial aimed at women in the age group of 15-35 years was made with the intention of encouraging them to recognize the need for literacy and the changes that literacy would initiate in their lives. The serial was based on an experimental literacy primer by the same name. It was developed for women learners, and dealt with themes and issues pertaining to the lives of rural women. In the course of its effort to complement the primer, the TV serial established a link with the real problems of social, economic and political deprivation and oppression faced by women. Thus, the narrative of Khilti Kaliyan forced the audience to consider the position of women in society and the reasons for their unequal status. Although made with the two main objectives of attracting women learners to adult education centres and enriching the learning process, Khilti Kaliyan went beyond that in its potential 'as a radical new effort to draw women into the mainstream by transforming education into a real tool of development and change.' The TV serial was telecast by Delhi Doordarshan Kendra once a week over 24 weeks. However, it was telecast without adequate preparation to ensure that adequate TV viewing facilities, or even the literacy primer, were available at the adult education centres. Nor were the adult education instructors trained in using the films in conjunction with the primer being taught in class.

PREAL (Project in Radio Education for Adult Literacy)

PREAL was operational in 16 selected districts of Bihar, Uttar Pradesh, Madhya Pradesh and Rajasthan. Weekly programmes under the title Nai Pahal was broadcast from eight AIR (All India Radio) stations that covered these districts. The objective of PREAL was to study the effectiveness of using radio lessons to enrich the learning experience of women learners in adult education centres (AECs) and thereby sustaining their interest in attending the classes regularly and achieving the prescribed literacy norms. Particular emphasis was laid on reinforcement of reading ability through a planned and systematically graded reading drill that was inducted into every lesson that was broadcast. The instructional content was in standard Hindi but the spoken dialect of the particular region was also used to enrich programme content, vocabulary and cultural specificity. In tribal districts, however, literacy was initiated in the local tribal language and vocabulary and then gradually built up to standard Hindi. Five hundred AECs in non-tribal districts and 300 AECs in tribal districts were identified for each AIR station, making a total of 3,800 AECs. PREAL encountered several problems. The AECs did not function regularly. Sometimes, the literacy Instructor was not present and at other times, the learners were not there or the two-in-one sets had problems or the batteries were weak. The organization and management of listening sessions at the AEC were also poor and therefore exposure to PREAL

broadcasts was not regular. Consequently, the effectiveness of PREAL in terms of reinforcing reading ability was limited. In conclusion, it can be said that the management of PREAL was weak in comparison to the magnitude and complexity of the project. The decision-makers in the government, both at the Centre and at the state levels, did not fully appreciate the scale of significance of the project.

Chauraha- an instructional TV serial

Chauraha was an ambitious project of the National Literacy Mission. This TV serial attempted to teach reading and writing the Devnagari (Hindi) script. It was based on the belief the instruction through a powerful audiovisual medium like television would quicken the pace of learning and adults could be made literate in a shorter span of time. Chauraha was a set of 40 15-minute TV film episodes that, for the first time in India, used sophisticated computer animation techniques to teach Hindi writing within the overall framework of a narrative storyline. The technique was to show an easily identifiable image from daily life (or a graphic representation) and then superimpose a letter that could be associated with it. The storyline of Chauraha followed the pattern of a TV serial filled with emotional content as the main characters went through their travails in life. Its theme was woven around the value of education. Chauraha combined direct instruction with awareness on various development issues and did so in an entertaining and enjoyable manner. The lesson from the Chauraha experience was that planning and developing good quality materials were not sufficient for cost-effective application of communication technology using a sophisticated medium like television. Preparing the ground, ensuring availability of the hardware, sustaining learner motivation, providing supplementary print materials, training the instructors to use the materials and designing other learning activities had to be an integral part of the planning process.

Likewise, computers have been used for teaching the basic skills of literacy. The following projects show the capability and potential of computers to support the acquisition of literacy skills

Commonwealth of Learning Literacy (COLLIT) Project

Commonwealth of Learning (COL) received support from British Department of International Development (DFID) to undertake a pilot project in India and Ghana to explore ways by which literacy programmes might be enhanced through the use of appropriate technologies. The three year pilot project which began in July 1999 was implemented through the 'technology-based community learning centre' model. The concept of a community-based learning centre, where various types of ICT equipment could be deployed, managed and accessed by members of the community, where learning could be facilitated and where locally relevant learning materials could be developed, was a central ingredient in the COLLIT project. The impact of the project was most visible on the people involved in operating the learning centres, most of

whom had no prior exposure to computers and other ICTs. By the end of the project, the facilitators and staff at the learning centre, in both countries, emerged as well-respected ICT-trained literacy instructors with experience in using the equipment to develop locally relevant instructional materials. The COLLIT project also demonstrated that given the opportunity, learners are quite capable of using ICTs in ways that not only help them achieve educational goals, but that are also remarkably motivating and applicable to other facets of their lives

Source: Glen Farrell ed. ICT and Literacy: Who Benefits? Commonwealth of Learning, Vancouver, 2004

Tata Computer-based Functional Literacy programme

Launched in 2000 in the Beeramguda village in Medak district of Andhra Pradesh, this ground-breaking project seeks to combat illiteracy with a new approach to learning, using multimedia and flashcards to fortify the learning experience. The Computer-based Functional Literacy (CBFL) method, primarily focused on reading, is designed to provide a basic 300-500 word vocabulary to adults over the course of 40 hours—about a third of the time of traditional training, and essentially based on the theories of cognition, language and communication. A typical class has between 15 to 20 adults and is held in the evening hours. CBFL curriculum provides flexibility to adjust to the varied schedules of working adults with families, and does not require trained teachers. Today the CBFL project is operational in more than 1000 centres in Andhra Pradesh, Tamil Nadu, Madhya Pradesh, Maharashtra, Uttar Pradesh and West Bengal and has helped more than 50,000 adults learn the most basic reading skills. More centres are in the process of being set up. CBFL has been field tested in five of India's 18 languages with the help of government and NGOs in various locations throughout India. Tata claims that if implemented properly, the project can make 90 per cent of India literate in three to five years, thereby transforming the third world work force

Source: <http://ictec.wordpress.com/2010/01/25/tata-computer-based-functional-literacy-program/>

Bridges to the Future Initiative (BFI)

While great strides in India education have been made, it is now clear that many schools are able to offer only inadequate quality of instruction, leading to a primary school drop-out rate of between 35-50% across the poorest states of India, including in Andhra Pradesh where the BFI has been operating since 2003. Thus, the main target are the tens of millions of disadvantaged youth (ages 9-20 years) who are at risk of never getting a good job, performing poorly in trades that are education-dependent (especially those that change with the knowledge economy), and suffering a variety of health consequences due to poor education and income. Many of these

youth (especially girls and young women) have had some schooling, but often too poor in quality for these individuals to achieve a functional literacy ability. The BFI model is designed to take advantage of already-existing ICT infrastructure, largely in secondary schools, and create content to which such out-of-school youth have access. The instructional model builds on the oral competence of the learners in their mother-tongue, Telugu, the majority language in the state. As part of the BFI, a major impact assessment- a longitudinal study- has been undertaken to follow BFI out-of-school youth, and other youth in control groups, to measure skills and knowledge acquisition. Up to March 2005, over 200 youth (age 10-20 years, about 60% girls) participated in the BFI programme. Results indicate that the participating youth are learning literacy skills at an accelerated pace and show greatly enhanced motivation and retention. Further, results suggest that those youth with least schooling- especially girls- show the most gain in performance, and many of these have left the BFI programme to return to complete their primary schooling. The BFI in India (along with a companion project in South Africa) was designed to demonstrate that cost-effective solutions can and should be developed for the most challenging situations.

Source: Daniel Wagner, ed. Monitoring and Evaluation of ICT in Education Projects: A Handbook for Developing Countries, p. 96

TARAAkshar- Angoothe Se Kalam Tak

TARA Akshar is a laptop based functional literacy programme including basic arithmetic, developed by TARAhaat Information and Marketing Services Ltd- the ICT arm of Development Alternatives (DA) Group which trains an illiterate person to read and write and do basic mathematical calculations in just 98 contact hours. This is done through 2 hour classes daily over approximately 49 days. The software uses a mix of (i) advanced memory techniques like memory hooks through animated movies (ii) strong learning reinforcement mechanisms using rapid-fire video gaming concepts (iii) a technique similar to that of 'Synthetic Phonics,' in which the letter sounds are taught first and then sounds are blended together to achieve pronunciation of whole words. TARA Akshar uses the 'Laubach method' whereby learners are shown a drawing where the letter is in the shape of an object, the word for which begins with that letter. Since its inception and operations about three and a half years ago, it has addressed literacy needs of over 57,000 women across 7 of the most severely affected northern states and more than 97% have become literate. It has got support from various national and international agencies. At present the programme is running in Bundelkhand region of Uttar Pradesh and Madhya Pradesh with the support from Connect for Change, UNDP and in Rajasthan with support from the State Resource Centre, Jaipur

Source: <http://www.stockholmchallenge.org/project/2010/tara-akshar-angootha-se-kalam-tak>

Why are ICTs necessary for Literacy Programmes?

Throughout the 1990s as well as in the present decade, ICTs have been increasingly used in the educational systems of the developed countries. In 2000, the European Union Memorandum on Lifelong Learning highlighted the crucial role of ICTs for active citizenship and employability in the 21st century. Furthermore, in the context of globalization and the emergent 'knowledge society,' lifelong learning has been revitalized and is being adopted in the North as a key political, social and educational organizing principle for the new century (Torres, 2002).

There is also a growing interest in the use of ICTs to extend educational opportunities to various sections, even in the developing countries. In order to participate in the global economy and competitive markets, knowledge has become a key factor that can contribute to economic development. The new technological developments in information and communication technologies (ICTs) such as satellite radio and television broadcasting, long-distance telephony, computers and telecommunications have demonstrated their distributive power and their ability to reach a large number of people in dispersed locations. The developing countries would need to gear up by providing their citizens with the education and training they would require to function effectively as workers and citizens in the future. Human resource development through education and training has therefore become a key component in the overall strategy for economic restructuring in developing countries (Patel, 2002). Given the enormity of the problem of adult illiteracy, it has become incumbent to even think of ways and means whereby ICTs can assist in overcoming the problem of adult illiteracy. For there is a danger that with the growing importance of ICTs in knowledge based societies, those groups with little or no literacy will fall even further behind those who are literate. The literacy gap that already exists will therefore grow even wider. Undoubtedly, this would exacerbate the problem of digital divide. Concerted efforts would therefore have to be made to reach those at the very bottom extreme of the literacy divide and special efforts would have to be made to understand how ICTs can help in tackling the problem of adult illiteracy.

Application of ICTs in Non-Formal Literacy Education- the UNESCO experience

It would be useful at this juncture to consider the experience of UNESCO in the use of ICTs in non-formal education (NFE) projects in the Asia-Pacific region in order to understand their potential. In 2002, APPEAL launched the ICT-NFE project with financial support from the Japanese Funds-in-Trust to explore the use of ICT to help improve quality of life, alleviate poverty and achieve community development through community-based mechanisms such as the community learning centres (CLCs). The project piloted the use of ICTs to foster the participation of disadvantaged communities in literacy, basic education and continuing education activities in some countries of the Asia-Pacific region.

This project as well as other UNESCO initiatives highlight that ICTs have the following potential in NFE programmes (UNESCO, 2005; UNESCO, 2006; UNESCO, 2007)

- ICTs can create local content and enhance learning, including literacy: For example, radio, when used with printed course materials, can make literacy lessons more true-to-life and interesting. Television, video, video-compact-disc (VCD) and digital-video-disc (DVD) technologies combine words, images, movement, animation and audio to facilitate reading and comprehension and accelerate literacy learning (UNESCO 2006). Computers and digital cameras can be used to create locally relevant and culturally appropriate materials. Video CDs can be produced locally, using a video camera and a computer and without requiring too many professional skills.
- ICTs ensure access to information: Access to information may be limited or may be denied to some sections for a variety of reasons. These include social, cultural, political, geographical reasons. ICTs can broaden access to information in various ways.
- ICTs can cultivate a literacy conducive environment: For literacy to become widespread in a community, it is essential that materials are available in daily life that are accessible to all. Such an environment would cultivate opportunities for coming in contact with, and creating reading and written material and thereby reinforcing and promoting the development of literacy skills.
- ICTs can be used to develop livelihood skills and thus contribute to poverty alleviation: Since NFE programmes target poorer sections of the society, they need to address the issue of poverty alleviation. Livelihood skills training is a common activity in community learning centres (CLCs). The use of ICTs as a tool in such training is an engaging way for learners to develop their livelihood skills (UNESCO 2005).
- ICTs are a tool for capacity building: ICTs can be used as an effective and affordable tool in the professional development of NFE teachers. This is important because although qualified and trained teachers are the key to quality learning and increased learner motivation, professional expertise, particularly for the provision of non-formal literacy education is limited and thinly distributed, and training in teaching and learning in NFE contexts consists of one-off programs and lack follow-up and sustainability.
- ICTs can facilitate documentation and information sharing: ICTs can facilitate the process of documentation- not just print but also audio and video. A variety of tools such as print materials of various kinds and radio/TV broadcasts, an e-newsletter or a specially created website can enable information sharing in a more organized and sustained manner.
- ICTs can be used to facilitate the process of networking among organizations engaged in the design and delivery of NFE programs: It is essential for government and other organizations to coordinate their NFE activities to maximize available resources and expertise, including ICT equipment.

- ICT tools can improve the overall effectiveness of monitoring and evaluation: ICTs can help in developing innovative tools for monitoring and evaluation purposes which should be built into the entire planning and management of NFE programs.
- ICTs can be used for community empowerment: Dighe and Reddi (2006) present case studies to highlight the effective use of technology to empower rural women in particular. Thus, the Deccan Development Society (DDS) has trained poor dalit women in the Medak district of Andhra Pradesh to use video technologies to represent their lives and redefine their status. In Machnnoor village, DDS has set up a community radio station with a 100-watt FM transmitter and a 30 kilometre radius reach where, with the support of UNESCO, a small team of dalit women has recorded 300 hours of programming on issues relating to women's empowerment, agricultural needs of semi-arid regions, public health and hygiene, indigenous knowledge systems, biodiversity, and food security. In Ahmedabad, the Self Employed Women's Association (SEWA) has been using video as a tool for women's empowerment since the mid-1980s. Video is used as a medium to share information with the women members of SEWA, and also as a tool for training and teaching new skills and for communicating with policymakers.

Factors for success of ICT-supported non formal literacy projects

Simply using ICTs in non formal literacy programmes would not automatically ensure their effective use. In order to realize the potential benefits of ICT integration in non formal literacy programmes several factors need to be considered. On the basis of a review of existing materials, Dighe, Hakeem and Shaeffer (2009) have spelt out strategies for the successful use of ICTs in non formal literacy programmes.

The first of these is the need for a coherent policy for integrating ICTs in non formal literacy programmes. A policy framework is essential as it provides a vision of desired outcomes and outlines a road map for how these outcomes are to be achieved. In such a framework, the vision of non formal literacy programmes would have to be broad-based and all-encompassing and within the overall framework of lifelong learning. Accreditation frameworks for the integration of non formal and formal education would have to be worked out, particularly because at present these frameworks are either weak or non-existent and non formal education is marginalized. Also, a gender equity perspective would have to inform policy formulation to ensure that women as well as men have equal access to ICT and ICT-supported education programmes, and gender concerns are addressed at all stages or phases of such programs.

A second factor for success of ICT-supported non formal literacy programme is providing technology infrastructure and ensuring access. ICT-based non-formal literacy programs have often suffered from inadequate infrastructure and technical support. The Literacy Decade (2003-2012) can be an opportune time for policymakers to set up the required infrastructure — for example, phone lines, reliable electricity supply and connectivity (UNESCO 2006).

While CLCs are regarded as a viable strategy for giving rural communities access to ICT, there is a need for innovative and cost effective ways of broadening access to prevent the exclusion of marginalized communities. Women's access to ICT is a major problem in some communities. ICT should be located in local institutions that poor women feel they can access without difficulty or restriction (Dighe and Reddi 2006).

A third factor in the success of ICT-supported non formal literacy programmes is to make them people-driven rather than technology-driven. There has been a tendency to invest in technology without making a parallel investment in people. According to Reddi (2004), 'the bulk of the investment in any project generally goes toward overhead costs and few resources are left for project activities. A parallel investment in people, in good quality social research and community mobilization and involvement, rarely takes place.'

A process of de-mystification of technology has to take place so that poor people can begin to understand how the technology functions and the possibilities it has to offer. This process cannot be rushed and people's pace of learning has to be respected. This has particular relevance for women as they would first need to get over the perception that technology is for men and not for them. It would be necessary for women to feel comfortable with technology, for they are likely to be hesitant in adopting new technology unless they can begin to use technology to respond to their needs.

Effective planning and program design is the fourth factor in the success of ICT-supported non formal literacy programmes. There is a need to take stock of existing infrastructure and to plan for hardware and software possibilities, taking into account connectivity, affordability and capability. Equally important is the need to understand the existing information systems of the poor before ICTs are introduced. There is a need to understand how ICT and culture intersect, because cultural factors can be a hindrance to ICT adoption in rural areas. This is particularly true for women. Green (2004) therefore advocates that great care be taken to ensure gender-sensitive program design.

Community participation in planning and designing ICT-supported interventions is vital. Experiences in many countries have shown that ICT projects are more useful and sustainable when communities support and commit to them. However, it is important to recognize that communities are not homogenous entities but are often divided along class, caste, and gender lines. It is necessary to ensure sustained and ongoing consultations with members of the community, particularly the poor members and women among them, to enable them to help make crucial decisions with regard to physical location, timing and use of ICTs. The poor benefit from ICTs when they know and control both the technology and related know-how. Aside from providing them access to information, the 'voice' and participation of the poor in various decision-making processes should be strengthened.

Capacity building and training comprise the fifth success factor in ICT-enhanced non formal literacy programmes. There is a need to train non formal literacy functionaries, programme administrators and support staff. Moreover, such training programs would have to be organized on an ongoing basis to ensure operational use of ICTs as well as their maintenance and upkeep by the members of the community. This would help instil a sense of ownership among the community.

Women would require gender-sensitive training and on-going support. Women trainers have been found to be effective in training other women because aside from passing along skills, women trainers also serve as role models.

A sixth factor for success in ICT-supported NFE is the development of content that is relevant to the learners. ICTs can play an important role in stimulating interest and engaging learners, and can be useful tools in developing learning materials that are culturally and linguistically appropriate. Experience has shown that technologies such as television, radio, and video can be very useful in creating a literacy conducive environment (UNESCO, 2006) with women for example, using these technologies in creative combinations with traditional media such as folk songs, dance and theatre, for self-expression and communication.

A seventh factor for successful ICT-supported non formal literacy programmes is planning for sustainability. Because their operating costs tend to be high, most ICT projects tend to close down as soon as the project funds are used up. It is therefore essential to address the problem of sustainability at the planning stage itself. The 'user pays' model is usually the strategy used to generate income for operations and maintenance. However, this business model tends to marginalize the poor, particularly the women among them, because they cannot afford to pay the user fees. Partnerships among stakeholders that will draw on the strengths and assets of various groups and ensure coordination of efforts of various institutions, ministries and organizations could address this problem.

Ensuring multi-stakeholder partnerships is the eighth factor for success in ICT-enhanced non formal literacy programmes. In such partnerships, the principle role of the government would be to facilitate the creation and equitable diffusion of infrastructure and the adaptation and up-scaling of successful pilot projects. In addition, the public sector should provide the lead through strong policy interventions and substantial public investment (Gurumurthy and Singh, 2005). The private sector could play an important role in supporting development of content and applications in the local languages. NGOs could partner with the government to ensure the participation of various disadvantaged groups, and to facilitate capacity building.

The ninth factor for successful implementation of ICT-supported non formal literacy programmes is continuous monitoring and evaluation. The literature on ICT-supported development in general tends to be anecdotal and descriptive and there is a paucity

of data from well-designed evaluation and research studies. While this is changing, it bears emphasizing that there is a need to undertake honest stock-taking of what worked and what did not work and for what reasons. Formative evaluation is necessary to identify the problems or stumbling blocks so that timely corrections can be taken to ensure that the objectives of the ICT project are met. Considering the multi-dimensionality of non-formal education, an interdisciplinary research approach would be useful to understand the complexities of ICTs for non formal literacy projects. Ethnographic action research (Tachhi, Slater and Hearn 2003) has been found to be useful in understanding the information needs of the poor in specific contexts.

Future of ICTs in Literacy programmes in India

Saakshar Bharat, the newly re-structured literacy programme aims to reach 70 million adult illiterates by March 2012. With explicit focus on gender and on reaching 60 million illiterate women, the policy document makes a mention of the need to use ICTs extensively in order to achieve the national literacy goals. Past experience, however, has shown that mere intention to use technology in literacy programmes, expressed in the policy document does not necessarily get translated into action. Also, given the commitment of the government to meet EFA goals, priority would be given to integrating ICTs in the formal school system first. The integration of ICTs in literacy programmes therefore appears to be distant. Furthermore, past experience has also shown that even when ICTs have been introduced in literacy programmes in India, the efforts have been ad hoc, half-hearted, and short-term. Some innovative projects funded by bilateral and international agencies have suffered from problems of sustainability after the funding phase is over.

It might be useful to consider the findings of the study that looked at the current status of the use of ICTs in education in India and South Asia (PricewaterhouseCoopers, 2010). The report summarizes why certain ICT initiatives have been successful. According to this report, the reasons for their success are precisely because they were able to pull together many different elements in an integrated manner, supported by a robust yet flexible policy framework. While the main focus of this report is on the use of ICTs for formal education, the insights provided are relevant for literacy programmes for adults as well. Thus, core infrastructure policies would provide for electrification and physical facilities. The Ministry of Education would have the responsibility for articulating the larger education policy and the Ministry of Telecommunications would be responsible for putting in place a broad communications policy as also policies on developing hardware, software and connectivity. Coordination between the different arms of the government would be essential to ensure coherence at the policy level. These policies could then be translated into initiatives and schemes by both public and private providers through different mechanisms. Initiatives specific to ICTs for education (and literacy) would have several critical elements such as capacity building, content development and monitoring and evaluation strategies. Several critical factors like detailed

implementation plans to operationalize policy statements, financial allocations, institutional capacity building and also community demand for ICTs would all be essential for ensuring that use of ICTs are effectively integrated in the educational eco-system. As the report concludes, any effort that did not focus on all these aspects in an integrated manner was often found to not yield the requisite results.

What is evident from above is that concerted efforts would have to be made to learn from the success stories if ICTs have to be successfully integrated in the Saakshar Bharat programme in India. Whether policy makers and planners would take interest in scaling up successful projects remains to be seen.

In the country study on India for the Digital Review of Asia Pacific 2009-2010, Manzar and Kazi (2009) aver that India's march towards becoming a powerhouse on ICTs is fraught with challenges. They question whether the export-led ICT strategy of India would enable the fruits of ICT-led development to reach the marginalized groups. While education and literacy for millions is critical in ensuring the success of ICT initiatives in the country, they underscore the persistent need for adequate ICT infrastructure deployment in the remote and underprivileged areas.

Considering that a significant proportion of the Indian population is out of school and without the literacy skills that would enable them to contribute to economic and social development, the government can no longer ignore the non formal literacy sector. As cautioned by Lizardi (2002), in order to develop a cohesive society, increase national competencies, achieve equitable and sustainable growth, governments need to put in place non formal education programmes that focus on developing social capital among the marginalized communities. The use of ICTs for non formal literacy programmes for youth and adults should therefore receive high priority from the Indian government.

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Monitoring and Evaluation in Adult Education: Exploring scope of the Most Significant Change (MSC) Technique

Mridula Seth

Abstract of paper

The Most Significant Change (MSC) technique is an innovative Participatory Monitoring and Evaluation (PM&E) tool that uses stories of significant change to assess the impact of development work as well as monitor the process and outcomes. The technique, also known as monitoring without indicators, is unique because it enables different stakeholders to dialogue and select the changes they perceive as most significant within a reporting period. Using the technique at the grassroots level offers opportunity for initiating dialogue among the stakeholders that helps to establish social norms and provides valuable insights about the programme from people's perspective. The MSC process can simultaneously be a tool for empowering communities by creating mechanisms for dialoguing about diverse ideas, fostering a shared vision as well as building capacities of staff and volunteers, making it a tool with a difference. The paper explores the scope of MSC technique in the context of Adult education and Lifelong learning programmes.

Part 1 briefly explains the context by highlighting the conceptual framework of literacy and adult education; MDGs and EFA goals; objectives of the recently launched Saakshar Bharat programme; monitoring and evaluation in the National Literacy Mission. The focus of monitoring has so far been mostly on learner assessment in terms of assessing measurable outputs like the 3Rs- reading, writing and arithmetic. Assessing the outcomes in terms of gains other than literacy skills are also important. This is indeed a challenging task as indicators are not readily available and a participatory methodology is needed involving different stakeholders.

Part 2 is focused on the Most Significant Change Technique. It gives an overview of MSC; the process of implementing it; and the background of four projects in which the technique was used. The uniqueness of MSC lies in key stakeholders selecting stories of significant change through an ongoing process of deliberation which can

contribute to programme improvement, as values of different stakeholders are uncovered which can help to ensure that the programme needs are met.

Part 3 explores the advantages of using MSC in the context of adult education and shares the methodological concerns in the use of this technique as a tool for M&E and organizational learning. While suggesting that MSC can be a useful tool for qualitative assessment of the adult and lifelong education programmes, the challenges in using the technique have been highlighted. These include: creating a supportive environment for using MSC; building the capacity of various functionaries; collecting genuine and good quality stories; ensuring active participation in the story selection process; using MSC as a complementing M&E tool and completing the feedback loop.

Part 1: Literacy and Adult Education

1.1 Background

Literacy is taken to include the wide range of communications, problem-solving, interpersonal and lifelong-learning skills that people use in their daily lives. Four broad responses to the question 'what is literacy?' include: a) literacy as skills – the ability or skills to read and write - often called the competency approach; b) literacy as tasks - engaging in tasks that require the written word and are considered essential for life and work - often called the functional approach; c) literacy as social practice - a set of social and cultural practices linked by the use of the written word - often called the social practices approach; and d) literacy as critical reflection - a tool for critical reflection and action for social change - often called the radical approach (McCaffery, Merrifield, Millican, 2005).

The understanding of the term 'literacy' has broadened over the years. "EFA Global Monitoring Report 2002: Education for All: Is the World on Track?" stated: "The meaning of literacy has changed radically since the World Conference on Education for All in Jomtien in 1990. Conceived now in the plural as 'literacies', and embedded in a range of life and livelihood situations, literacy differs according to purpose, context, use, script and institutional framework. But these conceptual advances have not been matched by the priority accorded to it in policy and resource allocation, in part because many governments perceive the expansion of primary education as the main driver for the eradication of illiteracy" (UNESCO 2002).

Accelerating progress towards education for all is one of the defining development challenges of the early twenty-first century. In 2000, 164 governments assembled at the World Education Forum in Dakar, Senegal, to reaffirm the human right to education. It was emphasized that prospects for reducing poverty, narrowing extreme inequalities and improving public health are influenced by what happens in education. The Dakar

Framework is not the only pledge on the international development agenda. At the United Nations Millennium Summit, also in 2000, world leaders adopted eight Millennium Development Goals (MDGs). These wide ranging goals extend from the reduction of extreme poverty and child mortality to improved access to water and sanitation, progress in cutting infectious diseases and strengthened gender equality.

In the area of education, the MDGs offer a restricted version of the goals adopted at Dakar, yet, the Dakar Framework targets and MDGs are complimentary. Progress in education depends on advances in other areas, including the reduction of extreme poverty, the achievement of gender equity and improvements in child health. The interdependence between the MDGs and the Dakar Framework has taken on a new importance. In September 2008, governments from around the world gathered at a United Nations summit in New York to reaffirm their commitment to the MDGs.

The EFA Global Monitoring Report was first published in 2002 to track progress towards the six EFA goals enshrined in the Dakar Framework for Action. The six goals are:

i) early childhood care and education; ii) universal primary education; iii) meeting the lifelong learning needs of youth and adults; iv) adult literacy; v) gender; and vi) quality. Highlighting goals 3 and 4 of EFA, the EFA Global Monitoring Report 2009 has stated the fact that governments across the world have to address an immense backlog of unmet need. Millions of teenagers have never attended primary school and many millions more have left school lacking the skills they need to earn a livelihood and participate fully in society. To this constituency can be added about 776 million adults who lack basic literacy skills and many others without access to adult education or skills training. To take one priority area, whole sections of the adult population in some countries have no access to the information and communication technology that is pervasive in today's knowledge economy (UNESCO 2009, p 91). Giving strong reasons for promoting literacy and broad education, the report has stated: "people denied an opportunity for achieving literacy and wider education skills are less equipped to participate in societies and influence decisions that affect their lives. That is why broad-based education is one of the foundations for democracy and government accountability, and why it is such a vital input for informed public debate in areas – such as environmental sustainability and climate change – that will have a bearing on the well-being of future generations" (UNESCO, 2009 p 24).

Adult literacy programmes become adult education programmes as emphasis shifts from the teaching of literacy skills to the teaching of substantive knowledge, values and skills for citizenship and livelihoods. On the other hand, programmes conceptualized as adult education discover the need for teaching or refreshing literacy skills of learners. Understandably, monitoring and evaluation of adult literacy and adult education programmes are not always possible to separate in theory or practice.

Indeed, adult literacy statistics are often used as proxies to monitor progress in adult education (Bhola, 2006).

1.2 The Indian context

In India, several efforts through government and non-governmental programmes have contributed to literacy rate in India going up from 51% in 1991 to 64% in 2001. However, illiteracy continues to be an area of national concern. Though precise number of non-literates at this stage is not available and will be known only after the 2011 census, 2001 census had revealed that 35 percent of India's population is illiterate. There were still 259.52 million illiterate adults (in the age group of 15+) in the country (Saakshar Bharat 2009).

While further accretion into the pool of adult illiterate persons is expected to recede significantly on account of enhanced investments in elementary education and a reverse demographic trend, addition to this pool cannot be ruled out altogether on account of relatively high school drop out ratio. Wide gender, social and regional disparities in literacy also continue to persist. Female literacy rate of 54%, leading to a wide gender gap, is particularly disturbing and unacceptable for the fact that female literacy is a force multiplier for all social development. Adult education is therefore indispensable as it supplements the efforts to enhance and sustain literacy levels through formal education.

The National Literacy Mission (NLM) was launched in 1988, a decade after the inauguration of National Adult Education Programme (NAEP). Literacy, awareness, and functionality were the threefold objectives of the programme. It was a central government programme implemented by the states translating into 574 Total Literacy Campaigns (TLCs) at the district level.

Saakshar Bharat – Mission 2012 was launched in September 2009. In the new programme, Basic literacy, Post literacy and Continuing education form a continuum. The Mission has four broad objectives, namely: a) impart functional literacy and numeracy to non-literate and non-numerate adults; b) enable the neo-literate adults to continue their learning beyond basic literacy and acquire equivalency to formal educational system; c) impart non and neo-literates relevant skill development programmes to improve their earning and living conditions; and d) promote a learning society by providing opportunities to neo literate adults for continuing education. The specific outcomes stated are: reduce the levels of adult female illiteracy in India by half; a positive impact on the living conditions of neo-literates; further strengthening of democratic institutions at the grassroots level; and significant impact on human development indices (Saakshar Bharat 2009). At the grassroots level, the programme is implemented through the Adult Education Centres (AECs) known as Lok Shiksha Kedras. One AEC will be set up in every Gram Panchayat having a population of 5000. This venue will become the nodal centre, with two coordinators, for mass

mobilization activities, variety of teaching activities including Equivalency programme, vocational and skills development, promotion of sports and recreation activities and as a library, reading room and venue for group discussions.

Monitoring and Evaluation in Adult Education

The NLM had planned a comprehensive and systematic M&E, anticipating data flows from learner groups on the ground to the district headquarters, to the states and then to the Center. Internal monthly monitoring was also expected to be complemented with formal internal evaluations when required. External spot checks were also part of the monitoring plans. The hope was to collect policy oriented feedback that could be collated for use at six month intervals. Concurrent Monitoring as well as Quick Appraisals were to be conducted at various levels and locations of the overall system.

Data in the Monitoring system was to be used to develop programme evaluations in all the aspects of formative evaluation, evaluation of instruction, and outcome evaluation. In addition to in-house monitoring and evaluations, large-scale evaluations of TLCs were also mandated. At least three evaluations had to be conducted in each TLC: a quick appraisal at the beginning; a mid-term evaluation; and an end-term evaluation. The list of questions that evaluations should find answers to were also established. The state governments had to contract these evaluations with outside experts - in university departments, specialized institutes, or NGOs who have acquired a reputation for doing good evaluation work, and were on the approved list. Normative frames for methodology, testing achievement, and definition of success were also provided.

The State Directorates of Adult Education (SDAEs) were not taking ownership of the programme as the monitoring of programmes was directly done by the NLM, therefore, in 1996, it was decided for SDAEs to take full responsibility to closely monitor the literacy campaigns in each district. For this purpose, the SDAEs were expected to hold Monthly Monitoring Meetings (MMMs) to review the status of literacy, post literacy and continuing education in each district and discuss corrective measures needed to improve the pace and progress of implementation. The state level MMMs were stipulated by NLM to be held on pre-determined dates every month. Monitoring of Continuous Education (CE) programme was the responsibility of the Zilla Saaksharta Samitis (ZSS). Similar bodies were created at the sub-district and where feasible, Panchayat levels.

The information collected from the villages at block/taluk level was expected to be consolidated by the ZSS which was also supposed to analyze and present the status of the programme every month at the state Directorate in MMMs. In actual practice, however, the regularity of the MMMs declined in many states so much so that their annual status report submission to NLM became irregular (Vohra, 2008).

Evaluation systems under NLM

- Total Literacy Campaigns (TLC) - Self evaluation by the learners; Internal evaluation; and External evaluation were incorporated in the TLCs. Self evaluation was through the three tests contained in each primer assuming that if a learner attempts these tests, he/she will have a fairly reliable idea of his/her own progress. In Internal evaluation, records of completion of the terminal tests (T-3, T-6 and T-9) learner-wise were supposed to be maintained at the village level. For External evaluation, every district was also brought under two more evaluations viz., Concurrent Evaluation (process evaluation) and Final Evaluation (summative evaluation).
- Post-Literacy programmes (PLP) – the NLM visualized the PLP as an extension of the TLC in the continuum of life-long education. It envisaged 40 hours of guided learning in contrast to 200 hours of teaching-learning during the TLC phase. Post literacy was aimed to promote reading habits in neo-literates and to encourage them to use literacy skills in their day to day use. Mopping up operations were also conducted to enable those left-outs, drop outs, new entrants in the age group, and slow learners to achieve the NLM norms. During the 9th month of PLP, each district was required to initiate the evaluation procedure. The evaluations were expected to study the direct and indirect impact of TLC, PLP and ZSS preparedness for launching the Continuing Education Programme.
- Continuing Education (CE) Programmes – while TLC and PLP involved imparting basic literacy and consolidation based on volunteerism, CE programme aimed at holistic approach to life skills development along with creation of basic infrastructure at the grassroots level. In CE programme, three external evaluations were to be conducted – the first after completion of 2 years, second after 4 years, and third evaluation after 7 years of the programme.

A total of 424 districts were evaluated by external agencies empanelled with NLM for TLCs, 175 districts for PLPs and 31 out of the 328 districts for the Continuing education programmes (Vohra 2008).

External evaluations conducted in TLCs till mid-1993 had, by and large, tended to follow the recommendations of the Dave Expert Group. However, some agencies had taken extremely small, un-scientific sample of learners or deviated from the Dave model in various ways. The Ministry of Human Resource Development constituted an Expert Group headed by late Prof. Arun Ghosh in 1993 to undertake a Status-cum-Impact Evaluation of the Literacy Campaigns as a mid-term assessment of the NLM. The Expert Group recorded serious reservations about the external evaluation studies conducted till 1993. In most of the reports, focus was only on the percentage of success of literacy campaign on the learners and the community was generally ignored (Vohra, 2008).

Based on some 97 external evaluations of TLCs conducted in the districts spread all over India, Bhola (2006) has reported some important findings: enthusiasm for the literacy programme was higher than had been expected; literacy programme had changed the social geography of the communities; enrollments were higher for women than men; success rate for literacy acquisition was typically between 75% to 95%; males and females had about the same scores in tests; the so-called weaker sections of the community showed strong performance with equal or superior scores; and teaching of numeracy did not fair well. He has also reported that consequences of literacy appeared in terms of self-affirmation and self-esteem, especially significant for females. New learners used their literacy skills to read printed signs in their environment, wrote letter and made better transactions in the market.

They obtained useful information for personal and family health, in growing trees, and casting valid votes. Most of all, they dared to speak up! Awareness - a radical concept borrowed from Freire - had been tamed to be knowledge of existing government's development programmes! Functional knowledge in the primers was not enough and there was neither know-how nor capital to engage in any activities of livelihoods. Structural changes in the communities were outside the locus and context of control of learners.

In the Saakshar Bharat programme (SBP), the Panchayats at different levels will have the major responsibility in its implementation. Assessment of actual competence of the population in literacy skills is important for getting feedback of the success and outcomes of the programme. A systematic assessment procedure is planned to be put in place and administered periodically. The basic principles underlying the procedure for evaluation will be non-incurative, promoting courage and self confidence in response and action and self-actualization. It is also envisaged to have a web-based Management Information System (MIS) to ensure quality assurance and mid-course correction. The new programme is expected to track the progress of the learners' right from the beginning to lend credibility and transparency to the assessment process.

Learner assessment is a process of ascertaining the outcomes of the programme on two aspects: Proficiency levels attained by a learner in achieving literacy skills (3Rs); and empowerment experienced through participation in the programme. The focus in learner assessment so far has been on assessing measurable outputs like the 3Rs. The vision of lifelong learning envisages activities that build on learners' experiences to empower them for making informed decisions. The Millennium development goal (MDG) 3 states "Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes." Thus, assessing the outcomes in terms of gains other than literacy skills is also important. This is indeed a challenging task as it is subjective and indicators are not readily available. MSC can be a useful tool for qualitative assessment of impact of the programme

Part 2: The Most Significant Change (MSC) Technique

2.1 Introduction

The Most Significant Change (MSC) technique is a story-based form of participatory monitoring and evaluation. The central process of the MSC technique is the collection and systematic selection of Significant Change (SC) stories emanating from the field. The process initially involves 'searching' for project impact. A group of stakeholders decide the areas or 'domains' to be monitored. Accordingly, the stories are collected. After capturing the changes in the form of stories, various groups of people sit down together, read the stories aloud and have in-depth discussions about the value of these reported changes. Based on the discussions and analysis of the stories, the Most Significant Change (MSC) story is selected. The selected stories from different groups pass through two or three layers of the selection process to emerge as the MSC stories.

The technique essentially involves a form of continuous values' inquiry whereby designated groups of stakeholders search for significant programme outcomes reported in the SC stories and then deliberate on the value of these outcomes in a systematic and transparent manner (Davies and Dart 2003; 2005). Thus, MSC is a qualitative technique that endeavours to capture the nuances and the multi-dimensional aspects of change that cannot be captured through a quantitative process.

MSC can be understood by using the metaphor of a newspaper – the most important stories go on the front page and the most important of these are usually at the top of the front page. While the editorial team decides what is important to be shared through the newspaper, in case of MSC, the programme participants select the lead stories which they perceive as most significant. It is a process and tool for evaluating change projects and promoting organizational learning among the participants.

MSC represents a radical departure from the conventional monitoring against quantitative indicators that is commonly seen in the development sector (Dart and Davies, 2003). Unlike many conventional forms of M&E, MSC does not use narrow predetermined indicators. It is a non indicator based monitoring and evaluation tool and is also known as Monitoring without Indicators. Staff and stakeholders collect stories of change within broad categories or 'domains' which relate to the project objectives but are not so restrictive that unexpected outcomes and impacts are overlooked. Further, MSC is not a substitute for conventional monitoring but goes further than most conventional forms of monitoring in that it also focuses on outcomes and impact, involving people in making judgments about the relative merits of different outcomes in the form of MSC stories. It is not a stand alone technique and is used along with other methods.

MSC technique is something most people are able to relate to easily as it is based on storytelling and story listening, processes familiar to all people cross culturally. MSC remains particularly suited to use in developing societies where oral culture continues to play an important role in shaping the lives of people. MSC especially lends itself to participatory processes because it relies on people to make sense of their own and other people's experiences and environments (McClintock, 2003). It encourages non evaluation experts to participate, as stories are likely to be remembered as a complex whole, and they can help keep dialogue based on concrete outcomes rather than abstract indicators. Stories are an ideal medium for practitioners to make sense of an array of programme outcomes and stakeholder values (Costantino & Greene, 2003). Further, the MSC process creates mechanisms of communication amongst different stakeholders and enables them to systematically voice their ideas, dialogue and develop consensus about outcomes and results most valued by them. The flexible nature of the technique allows for its adaptation to suit local circumstances and can involve participation from as wide range of stakeholders as is appropriate for the project situation.

2.2. Genesis of MSC

MSC was first tried out in 1996 by Rick Davies in an attempt to monitor the process and outcomes of a programme run in Bangladesh by a non-governmental organization that had over 500 staff and worked with more than 46,000 people in 785 villages (Davies and Dart, 2005). The technique developed by Rick Davies and Jess Dart in 2000 has evoked a lot of interest globally from various groups and organizations that have adapted it to suit their own environment and resources.

2.3 The MSC Process

Stories written or narrated by stakeholders focus on change that they perceive has occurred as the result of an initiative. Thus, the stories collected are not fictional stories but factual descriptions of observations or experiences backed by evidence. Different layers of selectors review, dialogue and then select the stories. Thus, a large pool of stories collected are passed up the chain and their number systematically reduced to the most significant as determined by each layer of selectors, until only one story is selected that best describes the change most valued by all the selectors within a domain. Davies (2005) terms this as "Summary by selection".

Ten steps have been listed by Davies (2005) for implementing MSC. Broadly these can be synthesized into the following five stages:

- Interest creation - a supportive environment is important at the organizational and grassroots level to build interest and support for the implementation of MSC.

- Story collection - collection of significant change stories, that truly capture the perspectives of story narrator, is the core step in the process.
- Story selection - selection of the most significant change stories enables stakeholders to search for significant programme outcomes, deliberate and develop consensus on the value of these outcomes. Stories are verified for accuracy.
- Story analyses - analysis of stories reveals the nuances of behaviour change and identifies direct as well as indirect programme outcomes that are usually not obtained through conventional methods.
- Feedback and use of stories - communicating to different stakeholders the MSC stories selected, the values of different selectors as well as programmatic implication arising completes the feedback loop for MSC.

2.4 Experience of using the MSC technique

In this section, experience gained in using the MSC technique is shared. During 2008-2010, the MSC technique was used in four different development projects. These were: i) Henvallvani and Lalitpur Community Radio; ii) Tele-serial Kyunki Jeena Issi Ka Naam Hai; iii) Community Learning Centre; and iv) Behaviour Change Communication (BCC) programme. While the findings for Community Radio, Teleserial, and Community Learning Centre are based on small research studies conducted as part of dissertation for postgraduate degree in Development Communication and Extension from Delhi University, insights from the BCC programme are based on UNICEF report of implementing MSC in selected states.

Reasons for using the MSC technique

Organizational decision makers and other stakeholders agreed to participate in the exercise of using the MSC technique as the nature of their programmes especially lent themselves well to the possibilities that the MSC technique offered. These were:

- All the organizations were keenly interested in knowing the perspectives of different stakeholders, especially the client community, about their programmes and understanding the effects of the intervention on people's lives.
- All the programmes were complex, having several dimensions and were having diverse and emergent outcomes that were becoming difficult to capture without losing content and or context.

The programmes were essentially about bringing change in existing norms and practices in their respective client groups/ communities they served.

2.4.1. Background of the Projects

Community Radio

Community Radio (CR) is increasingly being seen as a tool to facilitate participatory development and empowering local communities for bottom up development action. Community radio is conceptualized as an important tool providing opportunity to marginalized and vulnerable groups to get involved and express themselves to influence the development agenda and shape decisions important to their own lives. CR is distinguished by three essential principles: non-profit making; community ownership and management; and community participation. A truly people's radio perceives listeners not only as receivers and consumers, but also as active citizens and creative producers of media content. Thus, by providing voice to the people, community radio can be a potent tool for people's empowerment.

Hevalvani Community Radio (HCR)

HCR is located in the Henval river valley of Tehri Garhwal district and situated at a distance of about 40 kilometers from the nearest city centre Rishikesh in Garhwal region of Uttrakhand, India. HCR was formally set up in November 2001 by a group initiated with the assistance of Himalaya Trust, an NGO based in Dehra Dun with support from UNESCO. The remote villages of Uttarakhand have very little access to other media, but radio remains a popular medium for both news and entertainment. Today HCR is a totally volunteer collective functioning without any organizational support. Using a combination of narrowcasting of the recorded programmes in over 20 villages and broadcasting through World space Asiadev 1307 channel, HCR has been functioning effectively for over ten odd years. A total of 38 significant change stories were collected and the MSC stories were selected through three levels of selection process.

Lalit Lokvani Community Radio (LLVCR)

LLVCR is a joint initiative of UNICEF and an NGO Sai Jyoti Gramodyog Samaj Sewa Samiti (SJGSSS), which is situated in Gandhi nagar, District Lalitpur in Uttar Pradesh, India. SJGSSS is an organization basically working for improvement of livelihood of the rural and tribal community. The LLV Community Radio is situated in Alapur village of Birdha block of Lalitpur. When fully set up, it is targeted to reach about 60 to 70 villages within the range of 15kms from Alapur covering about 70,000 people. LLV was established in July 2007 and narrowcasting started in 2008. Initially, narrowcasting included only UNICEF produced programmes. However, In January 2009, narrowcasting of locally produced programmes also started. LLV is in the initial stages of its inception. For setting up the studio, transmitter and production of programmes-technical and financial support is being provided by UNICEF. A total of

57 significant change stories were collected and the MSC stories were selected through two levels of selection process.

Differing from other media forms both in ideology and process, a community radio initiative can have far and multifarious effects on the local community. Also central for the sustainability of a community radio is the understanding of the value it provides to local communities and to build future programmes in a manner that maintains these values. Both HCR and LLVCR stood at a very important junction at the time of the study. Having being issued a transmission licence by the ministry of Information and Broadcasting, both were set to expand and grow in their reach and operations. Members of both CRs were keen to document their functioning, understand the effects of CR on the community from the local people's perspective and the value local people accorded to the efforts of LLVCR and HCR (Arora, 2010).

Teleserial Kyunki Jeena Issi Ka Naam Hai

Entertainment-education (EE) is a research-based communication process or strategy of deliberately designing and implementing a programme to entertain even while it educates in order to increase audience members' knowledge about a social issue, create favourable attitudes, shift social norms, and change overt behaviour. The purpose of entertainment-education programming is to contribute to directed social change, defined as the process by which an alteration occurs in the structure and function of a social system (Singhal & Rogers, 1999). The strategy contributes to social change in two ways: first, it can influence audience awareness, attitudes, and behaviours toward a socially desirable end; second, it can influence the audiences' external environment to help create the necessary conditions for social change at the group or system level. Thus, entertainment-education strategy is mainly motivational, rather than informational. Further, because entertainment is fun, exciting, engaging and sticky – it has a high recall and it keeps audience members engaged even after the communication activity is over by spurring conversations.

The teleserial *Kyunki Jeena Issi Ka Naam Hai* is a flagship intervention designed to generate behavioural results in convergent support of key government initiatives and programmes for children and women. The serial using the entertainment-education (e-e) format has been produced to inspire people to adopt new practices and pro-social behaviour. The teleserial, supported by UNICEF, was launched in April 2008 in collaboration with the Ministry of Health and Family Welfare. It is designed specifically to educate and bring about long-term attitudinal and behavioural changes in health-related and social practices amongst viewers specially women between ages of 15-34 in underserved Hindi speaking communities where education and facilities are minimal. The serial airs on India's national Hindi channel, Doordarshan, every Monday to Wednesday from 8:30 to 9:00 pm. It aims to reach out to a core audience of 40 million- mostly rural, poor women daily in six Hindi-speaking states with key information, advice and stories that will help save lives and improve the well-being of

children and women. It is expected to provide 'air cover' to the communication efforts of thousands of frontline workers working in areas with problems of high Infant Mortality Rate and Maternal Mortality Rate. Viewer clubs have been set up in some places to discuss the issues raised in the serial and provide feedback to the script writers and producers.

Systems for all India level centralized monitoring have been developed. These include ascertaining the information and knowledge gain through this teleserial, content analysis of the episodes and also of the recorded cassettes (tapes) obtained from community based listener clubs, feedback analysis of the viewer responses and content of the audience letters received. National data results from concurrent monitoring activities that are conducted across target audiences suggest that viewers' awareness of gender issues and women's rights may be increasing as the show progresses. Though women between the ages of 15 and 34 are the primary target of the show, TV ratings and viewer correspondence analysis show that these messages are also getting through to men.

The study was conducted in Lalitpur district of Uttar Pradesh to find out people's perception about the serial and a better understanding of how and to what extent a mass medium based programme was influencing change in the villages of Lalitpur district. Three methods were used to gain holistic understanding of viewers' perspective about the teleserial: MSC technique; Viewership Survey; and Focus Group Discussion. For the MSC technique, a total of 33 significant change stories were collected; 90 respondents surveyed for the viewership survey; and 29 women participated in four focus group discussions (Bakshi, 2010).

Community Learning Centre

The challenges in education of urban slum children are of distinct nature. These children belong to largely disadvantaged communities and several supporting strategies are required to enable them to take advantage of the educational opportunities available. Most of the urban slum children are also part of migratory population working as daily wage labourers in various occupational settings which present understandable obstacles in their formal schooling. Their parents, generally deprived of education themselves, find it difficult to support their children in studies. Thus, special educational interventions need to be designed for these first generation learners.

'Community Learning Centers' are providing a range of inputs to adolescents from marginalized families with a view to preventing their dropping out of formal schools. Parents from low income groups, recognizing the importance of education, yet unable to provide academic support; feel the need to send adolescents to places or people for ensuring completion of school education. Often these adolescents are 'pushed out' of the school system because of the poor quality of school education. Many

NGOs are now providing tuition support as a much needed service to the communities adopted for development activities. These group Tuition Centers, commonly known as 'Community Learning Centers', are almost like parallel schools where the students attend the formal school in the morning or evening shifts (girls attend morning school while boys attend afternoon school) and participate in the learning center before or after the school is over. The demand for such Learning Centers is growing where the benefits of participation are visible especially in urban slums and resettlement colonies. Through activities with the adolescents, the NGOs are also strengthening their linkages with the parents and local communities for other development interventions.

Arpana Trust, an NGO working in a resettlement colony of Delhi, has been running Community Learning Centers (CLCs) for adolescents for over 10 years. Though their model is gaining widespread recognition, donors and formal school authorities have often questioned the value of their programme. The data generated by the organization does not fully capture the true spirit and dimensions of the programme or account for the inputs needed in running a Learning Center. The MSC technique was used to provide qualitative insights into the participation of adolescents in the activities of the Learning Center managed by the NGO Arpana Trust and to understand the perceptions of different stakeholders about the same. A total of 33 significant change stories were collected and the MSC stories were selected through three levels of selection process. Grassroots comics were made by the adolescents depicting the differences perceived by them in the government school where they studied and the Community Learning Centre (Agarwal, 2010). An advocacy film has been developed based on the MSC stories.

Behaviour Change Communication (BCC) programme

UNICEF's Behaviour Change Communication (BCC) Programme is operational in 11 selected states in India. BCC activities in the districts are centred on three inter-related approaches of—reaching families and communities through interpersonal communication, community dialogue and social mobilization. From 2008, the programme has employed MSC for participatory monitoring and evaluation. During 2009, MSC was implemented in eight identified child-friendly districts of seven select states, namely Assam, Bihar, Jharkhand, Madhya Pradesh, Rajasthan, Uttar Pradesh, and West Bengal. The districts have been identified for full convergence of various sectoral programmes. The purpose of using MSC as a qualitative component of programme monitoring and evaluation is to ascertain direct and indirect outcomes and also to understand nuances of the behaviour change process. The common terminology, in Hindi, used for MSC is Sabse (most) Bada (important) Badlav (change) shortened as SABAB.

In these select districts, the focus of the BCC programme is on achievement of the following four behaviours: i) Exclusive breastfeeding for six months: mothers initiate breastfeeding within one hour of giving birth, and practice exclusive breastfeeding

for six months; ii) Hand washing with soap: caregivers and children wash their hands with soap after defecation and before handling food; iii) Girls' education: parents enroll their girls in Class 1 when they reach the age of five and ensure they complete primary education; and iv) HIV and AIDS: sexually active young people, already engaged in risk behaviours, adequately protect themselves. A total of 1371 significant change stories were collected in the period January to December 2009 across the seven states. The stories were selected at three levels – village, block and district level

2.4.2. Overview of Using the MSC Technique

MSC technique was used as part of four research studies conducted on a limited scale for the Community Radio, Teleserial, and Community Learning Centre. In all the projects, essentially a similar methodology was adopted for using the technique. MSC being a new technique, key members of the organization were oriented to the concept and process of the methodology. Deliberations were held with different stakeholders to decide the domain that best suited the objectives of the organizations as well as remained broad enough to capture the different dimensions of change. Field staff was apprised of the MSC process and their role in facilitating the implementation of the technique. Training was provided to field staff and other persons from the community who could assist in eliciting and writing stories of significant change. Efforts were made to encourage clients, members of community based organizations and other persons associated with the programme to narrate/ write their stories. A tentative structure for the collection and selection of stories was decided upon in conjunction with field staff and programme managers. Two/three levels of story selection were decided upon to enable different stakeholders to participate in the MSC process. The preliminary selection of significant change stories was done by members of the client community. Subsequent selections involved field functionaries, programme managers, key decision makers, government officials and other persons involved in implementation of the programme. Since most of the stories were verbal narratives, support was continuously provided to story writers in the recording of these in a story form. Enrichment of stories lacking details was done to fully capture the nature and context of change reported in the stories. Separate sessions were also held with persons facilitating the selection of stories. Analysis of all the stories collected was done centrally and the framework was developed along with programme staff and other stakeholders.

Experience of using MSC in the context of the BCC programme follows a systematic approach. Eight districts in seven states are implementing MSC. Of the seven states selected, one district in each state (Madhya Pradesh has selected two districts) has been selected and within that district, selected blocks have been identified for using the MSC technique. For creating a supportive environment for MSC and building skills of field level functionaries and important decision makers, orientation programmes and trainings have been conducted. Three different approaches

are followed for operationalising MSC - totally external system, totally internal system and a mix of internal and external system. In the totally external system, an external agency other than the implementing partner anchors the entire process of story collection, selection and analysis. The totally internal system is exactly opposite with all the functions being implemented by the implementing partners. In the third system, story collection and selection is internal while, a specialist agency has been engaged for analysis of the stories. (UNICEF, 2009). A knowledge sharing portal (<http://www.mostsignificantchange.org/#>) has been developed.

2.4.3. Insights from the Signification Change stories

Analysis of significant change stories provided insights about several aspects of the programmes. Stories captured several intended and unintended outcomes. Since all the programmes were concerned with bringing about change in norms and practices of the client groups, the stories revealed valuable learning about the process of change and helped to identify some key attributers of change.

Expected and Unexpected Outcomes

All the programmes using MSC aimed to achieve specific outcomes through planned strategies. Bringing about change at the individual and community level was a common goal of all the programmes. The MSC technique highlighted those changes considered significant by the individual and selector groups, reflecting their values. MSC stories highlighted certain programmatic outcomes. While some outcomes repeatedly occurred in the stories, a few others were completely missing in the stories collected.

Enhancing knowledge of client groups was a common programmatic outcome that was repeatedly reflected in the MSC stories of all the programmes. The following excerpt from a story collected from the Learning Center project running in a Delhi slum reflected the relationship of experiential learning in classrooms, an important programmatic strategy and enhanced knowledge and sensitivity of students to their environment. Mamta, the story narrator, shared her experience in the story:

"..... Our basti (slum) is very crowded, there is garbage dumped by people everywhere, the drains are full of dirty water on which mosquitoes and flies breed.....this I use to see every day..one day when I came to the learning center, our teacher took us outside into the basti for a walk....she made us look at the flies... she had made a paper fly which she had stuck on a stick.....she made her paper fly hover from the garbage dump to the dirty water to our hands and face....we all laughed, giggled and tried to run away from the fly.....it was funshe explained to us that a small fly can spread disease and it is important that we should keep our environment clean otherwise many dangerous diseases like Malaria and Dengue can spread . Ma'am also told us that if we spray kerosene oil in still water then

mosquitoes can be killed and in this way we can protect ourselves from many diseases. I told this to my mother and I took kerosene from kitchen and sprayed it on stagnant water outside the house. I also told this to my neighbours and they also did the same”.

Another story from HCR also illustrates the relationship between the use of local issues and dialect in CR programming and increased people's participation with the initiative, an important programme thrust of CR. Nardei Pundeer, is a 47 years old woman who belongs to a village Chotta Swetta in Chamba valley where Henvalvani Community Radio (HCR) is situated. Nardei's husband having migrated to the plains in search of livelihood, the responsibility of farming, running the home, supporting her three adolescent children and old in-laws is something she has to do largely single handedly. Nardei in her story narrates her association with Henvalvani. She wrote:

“.....I came to know about HCR in a meeting conducted by some of its members in our village. I really liked the idea because the programmes were to be developed in our local language Garhwali. Rajinder Negi (HCR team member) informed us that a radio will be provided to the village, so that everyone could listen to HCR programmes.....the programmes would not only be in Garhwali, but also have ideas and views of local people from in and around our village...in their original voice..... I was curious to listen to the radio programmes..... Two months passed, Aarti (Local HCR facilitator) finally got the radio in the village and we all listened to the HCR programmes broadcast on the radio. The programmes had voices of people from different villages including other women like me who were tending fields and looking after families alone. I got to know how people like us were trying to solve agriculture problems that I was also facing..... listening to their voices even I felt I could share my experiences..... Aarti one day told us that our voice will come on radio too.... Aarti got a recorder and recorded my interview and a song I usually sing in the meetings..... although I have not listened to my voice on the radio yet, I am really excited!....”

Stories also provided insights about certain indirect/unexpected outcomes of programmes. In the Community radio stories, both men and women story narrators perceived that women's involvement with HCR had led to not only increased confidence level, but working with radio equipment, participating in production of radio programmes contributed to enhancing their social status. This was an indirect outcome captured through the MSC technique. Another totally unexpected outcome was the revival and popularization of local traditional singers and musicians who had featured in the CR programmes. Traditional musicians had found great public acclaim and a new impetus to their art form from the local community because of HCR.

Some of the stories from BCC reflect increased participation of men-folk in child rearing due to multiple messaging targeting the entire family. Another significant

indirect outcome that gets reflected is of changes in societal norms and traditions like the practice of breastfeeding after 3-4 days of birth or giving honey to the newborn upon birth. In the domain of hand washing with soap, the protagonists in the stories describe the link between unclean hands and diarrhea. The stories reflect on the belief of the mothers regarding child feces being as dangerous as adult feces. Stories have reported early adopters becoming change agents and spreading the message of hand-washing with soap to others. Within the family, children are playing the key role of change agents influencing the practices therein. One of the key direct outcomes in the Girls Education domain that the stories capture is of consideration of education, at least to the primary level, as equally important for girls and boys. Parents have found out ways of taking care of household chores so that they can send the girls to school. The key indirect outcome of the programme that is evidenced in some of the stories is of prevention of marriage before the age of 18. In HIV and AIDS domain, key intended outcomes underscored by the stories are of young people becoming aware of the severity of the disease, the four modes of transmission and the measures to be taken for protecting oneself from the disease. Knowing about HIV and AIDS, clients have undergone voluntary testing and have also adopted safe sexual practices. One of the key unintended outcome that has been evidenced is in the form of women breaking taboos and initiating discussion on HIV and AIDS and openly discussing risky sexual behavior with their partners and in the community (UNICEF 2009).

Dynamics and Results of change

The rich description of events, circumstances of people involved in the events, their emotions and perspectives given in the stories provided valuable understanding of the process and results of change in the individuals. Commonality of themes in the stories helped identify possible attributers (both programme related and others) facilitating change in individuals and helped flag aspects that could critically influence the success of programmes.

In the Community Radio stories as well as those related to the Teleserial, a key attribute that emerged was the complement of community dialogue that both programmes offered through their community narrowcasting and viewer club meetings. Stories revealed that these programmes acted as triggers for community meetings that provided opportunities for individuals to discuss and clarify ideas and prevailing social norms, deliberate on the costs and benefits of changing socially accepted behaviours and practices being advocated as well as provide mutual support and recognition to adopters of new practices.

In the Community learning center stories, an important attribute that emerged was the attitude of the teachers working in the center. The following excerpt from one of the student's story highlights an aspect that was reflected in various ways in different stories. Neelam, a story narrator, writes about the support she got from the teachers for developing her singing talent:

".....My class teacher one day asked me to sing some lines of a song.... when I sang, she liked it very much. I was selected to be part of the choir for the annual day event of the Learning enter....i was given a solo piece to sing too... a day before the programme, during rehearsal, my voice suddenly broke and I was not able to sing properly and everything went wrong.....I felt very bad and wanted to drop out, but my teacher encouraged me and made me promise that I would come the next day for the programme..... Next day when I came on the stage for singing my piece, I was asked to go back without singing the song because the chief guest was in a hurry to leave and was getting late. I felt very bad and started crying. My teacher and the Principal of our learning center came on the stage and asked the chief guest to wait and she asked me to sing the song. I sang the best ever I had done, it was appreciated by everyone and there was clapping for a long time, I felt very nice and my teacher gave me a special gift as a prize.....my teachers helped me realize that I have a talent of singing".

Stories also helped provide empirical evidence for understanding the relationship between programmatic interventions and the effects perceived by the story narrators. This was of special value, as most behaviour change goals are targeted by multiple programmes, and the MSC stories helped to establish linkages between specific programme interventions and behaviour change in client group members. In several stories, activities of other programmes were acknowledged and did not always reflect the programme being evaluated.

Analyses were also done to understand factors restraining or facilitating behaviour change processes. For the BCC programme, in the breastfeeding domain, traditions and misconceptions are underscored as major restraining forces while support from family members especially the husband and the reinforcement of message by an array of service providers gets reflected as the major reinstating factor. In hand washing with soap, cost perception and identification of the practice as 'life style of the rich' are highlighted as major restraining forces while association of decreased incidence of diseases (especially stomach related) gets reflected as the key reinstating force. In the girls' education domain, restraining forces seen are in terms of their engagement in household chores. Awareness of incentives for girls' education and prospects, peer pressure, self-determination, desires of the girls and positive attitude of mothers gets reflected as key reinstating forces. For HIV and AIDS, the stories flag key restraining forces such as misconceptions and unwillingness of the community to discuss the issue. Perception of exposure to risk and acquired knowledge from multiple sources gets highlighted as the major reinstating factors for the behaviour change.

There is pride and a sense of achievement when a person's story is selected. This has led to increased confidence and many of the narrators become advocates of behaviour change. Decision-making skills have been enhanced through the selection processes adopted where stakeholders come together to deliberate the significant changes and values associated while arriving at the most significant change.

Values' Enquiry

Selecting the most significant change story through a participatory, transparent process and dialoguing the reasons for selection is what makes the technique unique and different from other methods. The selection process created mechanisms for selectors to dialogue openly about prevailing social norms, challenges of changing norms and adoption of new social norms which facilitate behaviour change at the individual level. Further, understanding the reasons for selection of significant change stories revealed the values of different selectors and what they gave priority to. Analysis of reasons for story selection of different levels of selectors in Henvallvani Community radio provided insights about the differences in values of selector groups. For most community level selectors, the individual and the issues prevalent in the village was given more importance whereas for those at the organizational level, stories reflecting community involvement and larger impact were given greater preference (Kapur, Kumar, Seth & Anand, 2009). According to Dart and Davies (2003), values inquiry is a central and critical part of MSC. When key stakeholders select stories of significant change, they partake in an ongoing process of deliberation about the value of individual outcomes. This process can contribute to both programme improvement, as values of different stakeholders are uncovered which can help to ensure that programme needs are met.

Part 3: Scope of using MSC in Adult Education

Built-in Monitoring and Evaluation is seen as a "System" that has four parameters of Contexts, Inputs, Processes, and Products (CIPP). An essential element of the Built-in M&E System is to make the agent of action also the agent responsible for evaluation by self-evaluation or co-evaluation. The Built-in M&E is a system in which information is used immediately at the level where it is produced and then sent upwards (Bottom-Up) for collation, analysis, interpretation and utilization at each successive level. It is a two-way flow of information, as feedback-information from above is then fed back (Top-Down) to each of the levels below, now suffused with a larger holistic perspective. According to Bhola (2006), there is very little in-built systematic monitoring of literacy programmes and usually sponsors are only interested in immediate outputs, i.e. numbers of people trained.

The MSC technique provides opportunity for introducing a system for participatory M&E. In the context of adult and lifelong education, creating a supportive environment, capacity building of various functionaries and developing a system for operationalizing the mechanism would be the necessary inputs and processes for MSC. The product – narratives – in the form of significant change stories told or written by the learners and volunteers can provide the insights or qualitative data. The reasons for selection of MSC reveal the values of the selectors – group members – for identifying change perceived as most significant during the period of programme intervention.

MSC can be used for both monitoring and evaluation. If the organization wants to build into its on-going monitoring system, it would mean that functionaries have to take an active role and MSC cycle is conducted on a regular basis. On the other hand, if the organization is interested in using MSC more strategically and only at critical points, then it can be considered for evaluation. It can be used for specific interventions or generally to assess the effects of the programme/project on people's lives.

MSC as a form of PM&E focuses on active engagement of primary stakeholders. Selecting the most significant change story through a participatory, transparent process and dialoguing the reasons for selection is what makes the MSC technique unique and different from other methods. MSC can be used to monitor and evaluate bottom-up initiatives that do not have pre-determined outcomes against which to evaluate. While the potential of using MSC as an innovative M&E technique offers valuable opportunity for engaging people in adult education and lifelong learning, several challenges have been identified that are discussed in this section based on the lessons learnt.

3.1 Advantages of using MSC

MSC technique can enrich adult education and lifelong learning in several ways:

MSC enriches quantitative data

Empowering adults to make informed decisions is an important programme objective in adult education. Unfortunately, conventional methods of assessment focus only on assessing their literacy skills. Thus, the programme impact is not fully reflected in the evaluation of the programme. Use of MSC technique enriches quantitative data through significant change stories highlighting other aspects of the programme such as empowerment experienced by the participants and life skills built through the programme and/or allied activities.

MSC identifies unexpected changes

MSC is a good means of identifying unexpected changes in the learners and the communities. Collaboration of various agencies and partnerships among different groups can create diverse and complex outcomes that get reflected in the significant change stories narrated or written by the learners, volunteers and field level functionaries.

MSC encourages diversity of views

Group discussions on socially relevant issues are very important activities in

adult education. People close to the activities being monitored can take the decision to collect stories of change that they consider relevant and significant. The selection process creates mechanisms for selectors to dialogue openly about prevailing social norms. Thus, MSC makes constructive use of a diversity of views.

MSC promotes reflection, analysis and empowers the participants

Learners, volunteers, programme personnel, local leaders and concerned government officials review the information given in the stories according to their own perspective, understanding and experience. It is a good way to identify the values people consider most important. Participants are encouraged to use their own judgments to reflect and explain why they believe one change is more important than another. The dialogue process during the selection of MSC stories helps to build social norms that influence individual behaviour.

MSC enables programme improvement

The significant change stories reveal the process of change in the storytellers or story writers. These can be very helpful for identifying the facilitating factors and barriers that bring about change. Through mapping the change process and generating data for further change, MSC facilitates programme improvement by focusing the direction of work away from less-valued directions toward more, fully shared visions and explicitly valued directions. It can also help uncover important, valued outcomes not initially specified by creating space for stakeholders to reflect and dialogue. Thus, organizers can better conceptualize the dynamics of change in communities that can directly feed into better planning and implementation of programmes. MSC can build capacity in analyzing data and conceptualizing impact. Feedback through stories helps them understand the impact of interventions.

MSC provides materials for advocacy and training.

Real life stories of change can be very effective materials for publicity and communication. The stories can also be used for training the volunteers. Voices of the people can be evidence for celebrating success of the programme.

Gives recognition to people

Individuals whose stories get selected feel recognized and encouraged. The stories can be motivational for neo-literates to continue their education.

Promotes a literate environment

Creating sustainable demand for literacy has been spelt out as an important intervention in the Saakshar Bharat Programme. MSC technique can be usefully

applied for creating a literate environment. Neo-literates can be motivated to write their own experiences. Significant change stories generated can be used as valuable reading materials for neo-literates. Selected stories can be converted as grassroots comics and digital stories. Story reading, based on real life stories, can be an activity in the Jan Shiksha Kendras or Adult Education Centres. When people enjoy listening, reading, writing and sharing experiences, an environment is created for a literate society.

3.2 Challenges in using MSC

The method and scale of implementing the technique will depend on the philosophy, resources and initiative of the organization to take up innovative activities for learning. MSC is not a stand-alone technique and is used with other methods. Effective use of the technique raises several methodological concerns if such use is to satisfy the requirements for rigour in professional practice and academic research. Many aspects of story collection and story selection offer opportunities for the introduction of bias, therefore, a systematic process has to be evolved to eliminate and reduce as many such opportunities as possible to ensure a transparent and open system. It is imperative that the technique's apparent simplicity does not result in blind application of what is in fact a delicate, multi-faceted process of interpretative research (Williams, J. and Crawford, 2007). Following are some challenges in using the technique effectively:

Creating a supportive environment for using MSC

MSC technique is an intensive process of engaging with people at different levels. The storytellers or story writers as well as those who are involved in the selection of stories need to understand and appreciate the value of MSC as an M&E tool and for empowering the learners, families and communities. Many decision makers are skeptical about using MSC as they feel that it is time consuming and subjective. Many storytellers are not motivated to tell their stories of behaviour change. They want to know the purpose of story collection and how these stories will be used. "Why should we tell?" "What will you do with my story?" are questions asked by them. Hence, MSC needs to be viewed from the perspective of all the stakeholders involved. Understanding their motivations and instilling confidence in them for participating and supporting its different processes are important. The more different stakeholders understand the value of MSC to the work they do and to their lives, greater will be their interest and participation in it. Motivation of the storytellers and storywriters can be maintained if the stories are used for a wider audience as reading materials for neo-literates, in radio programmes and as advocacy materials.

Building capacity of stakeholders

Implementation of any PM&E methodology requires development of right

sensitivities among the implementation personnel backed by right capacities for implementing the methodology. MSC being a new technique that is still in its development stages requires more intensive efforts. Developing a shared understanding of MSC among the implementers as well as communicating the philosophy of the technique is a prerequisite. More so because MSC shifts the focus from what project/programme considers as significant to what communities and other stakeholders consider as significant. Well designed and targeted training programmes are required to develop the requisite capacities among the story collectors, selectors and analysts. Continuous reorientation and refresher trainings are also required for reinforcement as well as trouble shooting for operational issues. This needs to be matched with real-time handholding. Handholding support and demonstration for story collection, selection and analyses ensures effective transfer of learning translating into effective implementation of the MSC processes.

Collecting genuine and good quality stories

An important question in MSC relates to the method of identifying the persons whose stories are to be captured. Members of adult education centres and organized groups can be used for identifying the storytellers. Neo-literates can be encouraged to write their own stories while volunteers can elicit stories from those reluctant or unable to express themselves. Ethical issues relate to taking consent of the person for sharing his/her story and story collector being objective in reporting information without personal bias.

Skills in writing and generating stories are the basis of the MSC technique. Since client group members of most development programmes have little or no literacy skills, capacity building at the grassroots level for storytelling and story writing are crucial for effectively implementing MSC. Enhancing the skills for probing and writing genuine accounts of story narrators require constant monitoring and support and can be a time consuming process. Story collection process often requires repeat interviews and triangulation of information from other sources. Stories lacking in details need to be enriched to enable selectors to fully understand the context and nature of change reported in the stories.

Ensuring active participation in story selection process

In Saakshar Bharat programme, first level of selection of SC stories can be at the Adult Education Centres. The next level of selection can be at the Panchayat or cluster level. Block level selection can be done and selected stories from different blocks can be selected at the district level. This will provide insights at the district level of learners and volunteers participating in the programme.

The MSC story selection process is the unique distinguishing feature of the technique. How effectively the story selection processes are managed largely

determines the efficacy of the technique. The story selection done by stakeholders at various levels reflects values of the stakeholders engaged in the selection process. Being a multi-stakeholder process, the stakeholders engaged in the selection process need to be oriented towards the technique and their role in the selection process. This can be done to ensure that the selection done is the right perspective as well as without bias and that the changes being reflected in the stories are analyzed, discussed and debated and most significant change is identified rather than the stories being analyzed and selected. Facilitators steering the selection process also need to be oriented for this and for ensuring discussion on significant changes and not on the stories. Identity of the storyteller sometimes influences the selection process especially at the grassroots level. Hiding identity of storywriters in some places during the selection process helped to focus on the changes rather than individuals in the stories. Facilitators need to understand the different story selection methods and sharpen their skills to steer group discussion and selection process involving active participation of all members and managing group dynamics.

Using MSC as a complementing M&E tool

MSC is not a stand-alone approach to summative evaluation, but can provide some very useful "satellite" functions to complement core summative evaluation techniques that include examination of the overall performance of the programme (Dart and Davies (2005; 2003). The use of MSC in adult education programmes can provide valuable qualitative insights about the dynamics of change triggered in communities by the programmatic interventions. The quantitative information collected through surveys and literacy tests can provide a more macro picture of the programme. Both sets of information when complemented will provide perspectives about the programme and future strategies. For MSC to provide real value to M&E systems of a programme, it must not be treated as a one off exercise but its processes systematized and routinely built into M&E protocols being used.

Completing the feedback loop

Objective of any M&E system is to provide direction to the programme functionaries in better attainment of the programme objectives. For a participatory system, M&E results not only require to be fed into the programme planning but feedback needs to be provided to the stakeholders. The persons /centres contributing stories need to get feedback about the changes considered most significant and the stories selected. The process also gives visibility to the values of selectors at different levels..

Conclusion

Assessment of any participatory M&E system (including MSC technique) takes time and effort and only an organization committed to on-going learning and improvement is likely to value such investment. Four broad enabling contextual factors

identified for successful implementation of the MSC technique are: Support from senior management; commitment to the process of a leader in the organization; development of trust between field staff and villagers; and an organizational culture that prioritises learning and reflection (Willets and Crawford, 2007).

The MSC technique is evolving as a participatory monitoring and evaluation tool. Experience gained in implementing it has provided insights to explore its potential in using this technique in the context of development programmes. The MSC technique gives voice to the people and promotes dialogue for giving visibility to significant change perceived by the people related to selected domains within a given time period. The stories unfold the nuances of behaviour change identifying the barriers and facilitating factors that can guide in monitoring and evaluating community based programmes. The process can help build social norms that exert influence on individuals to adopt positive behaviour change practices. Experience shows that integrating MSC as a part of the existing M&E system can add value to learning and enriching development programmes. The decision to use MSC must be cognizant of its demands and limitations. The level of effort to implement the system, and the quality of data it will produce depends on the capacity of the team. Motivations of people to participate in the technique with requisite resource support must be ensured before embarking on the project. The benefits discussed are valuable but without the considerable, enduring effort of internal and external champions, the system cannot be successful. External mentoring and refining of MSC system will be required for some time before it can become self-sustaining in the organization.

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Our Stories Demonstrating Change Through Storytelling <http://ourstories.vch.ca/index.htm>

This site explores storytelling as a powerful way to communicate the outcomes of community based health promotion work.

- Most Significant Change Database http://www.clearintent.co.uk/voluntary_sector_work/most_significant_change/713/
Online database to facilitate more effective data analysis for projects using the Most Significant Change (MSC) approach.
- Translations Of The "Most Significant Changes" Guide <http://mscguide-translations.blogspot.com/>
Blog maintained by Rick Davies is part of the MandE NEWS website.
- PREVAL – Monitoring And Evaluation For Rural Development
<http://preval.org/en>

Global platform to build and strengthen capacity of organizations to develop and implement Planning, Monitoring and Evaluation (PM&E) systems

- The Independent Evaluation Group (IEG) <http://www.worldbank.org/oed/>
IEG assesses what works, and what does not; how a borrower plans to run and maintain a project; and the lasting contribution of the Bank to a country's overall development.
- Participatory Learning And Action <http://www.planotes.org/>
Vital resource for those working to enhance the participation of ordinary people in local, regional, national and international decision making.
- UN Agencies And Communication For Development <http://portal.unesco.org/ci/en/ev.php->
The UN Inter-Agency Round Table on Communication for Development to discuss and debate the very broad, challenging, and crucial role and practice of communication for development.
- Monitoring And Evaluation NEWS <http://mande.co.uk/>
A news service focusing on developments in monitoring and evaluation methods relevant to development programmes with social development objectives. Managed by Rick Davies since 1997.
- UNICEF - Most Significant Change <http://www.mostsignificantchange.org/#>
A knowledge sharing portal supported by UNICEF, India, with content management by Sambodhi Research & Communications Pvt. Ltd.

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Developing a 'Model Window' for the Cross-cultural Transfer of a 'Learning Experience' through the Open Distance Learning system

M. Chandrasekharan Nair

(Abstract)

This theoretical paper presents a model "WINDOW" which will facilitate trans-cultural education by converting 'incoming' and 'out-going' courses / programmes, making them suitable for the zone/ state / country in which they are implemented.

*Global development mainly emphasises quality education which can be attained by bridging cultural distance through Open Distance Learning. The ODL system, being **open** in all respects, as per its stated **philosophy**, committed to a **methodology of bridging the distance** between the learner and the teacher through **technology**, and operating through a **process** of providing necessary learning experience through a **learner-centered approach**, has been adapted/adopted as an appropriate system of education by many developing countries including India. ODL in India has made its impact in the educational scenario of our country and in the forthcoming 11th plan it is envisaged as a policy matter that at least 40% of the total enrolment in the higher education sector should be brought under the ODL system.*

At present, there are 150 dual-mode Distance Education Institutions, 13 State Open Universities (SOUs), one National Open University, one National Institute of Open Schooling, and five Open Schools in various States. In addition to the fact that Indira Gandhi National Open University (IGNOU) has its jurisdiction in the whole country, it has also established study centres in 46 foreign countries. It is in this context, this paper proposes out of a model for the cross-cultural transfer of a 'learning experience', such as a course/ programme/curriculum from one cultural zone to another so that the learning experience could be suitably adapted in that zone thus leading to considerable savings in time, efforts, and cost involved in reproducing courses while tailoring them to region specific and also target-specific needs.

Introduction:

Global developments in information and communication technologies have facilitated quality education to the masses, bridging cultural distance through Open

Distance Learning. The ODL system, being **open** in all respects, as per its stated **philosophy**, committed to a **methodology of bridging the distance** between the learner and the teacher through **technology**, and operating through a **process** of providing necessary learning experience through a **learner-centered approach**, has been adapted/ adopted as an appropriate system of education by many developing countries including India. Many of these countries were inspired by the first Open University in the world established in the UK – the UKOU, and they have adopted the same model while establishing OUs in their respective countries.

Though most of these open universities have been successful in expanding the educational opportunities of the people, in general, they have miserably failed in providing such educational opportunities to the marginalized and those at the grass-roots level. In other words, these open universities, to a large extent, could only cater to the needs of the middleclass people in society, and contribute to widening their educational opportunities and due to some reason or the other, could not reach the grass-roots level people who have always been deprived of educational opportunities.

Open-Distance Learning in India has made its impact in the educational scenario and in the 11th plan of the Government of India, it is envisaged as a policy matter that at least 40% of the total enrolment in the higher education sector should be brought under the ODL system. In a country like India, reaching the masses through cost effective ways is of utmost importance since there are millions of uneducated people compared to whom the number of trained teachers and such other manpower that is available, is inadequate. Even with those learners already enrolled in the open universities, the ODL system faces three major challenges: (i) the task of changing the mindset of people who have become accustomed to the conventional mode, to acceptance of the distance education mode (ii) providing quality education to the masses with the optimum use of ICT to provide a variety of learning experiences in a cost effective way and (iii) addressing the diverse educational needs of people belonging to various social, economic, cultural, linguistic, and educational groups at different levels. The present paper focuses on all these challenges in general and the third challenge in particular.

Cross-cultural and Trans-national education through ODL: the international scene

The concept 'Transnational education' (TNE) is defined by UNESCO as "...all types of higher education study programmes, or sets of courses of study, or educational services (including those of distance education) in which the learners are located in a country different from the one where the awarding institution is based" (Riga, 2001), and therefore may be seen as describing the current and emerging trends in course and programme offerings. The concept 'borderless education,' however encompasses a much wider meaning to "include mobility of

education programmes, student mobility and partnership agreements across borders and e-learning offerings with partnership programmes" (University of Melbourne, 2005) which points towards the future trend of the global delivery of education. Both terms in fact imply "crossing the cultural, linguistic, legislative" national and inter continental borders posing complexities in adapting and harmonizing various systems of education.

UKOU is the pioneer in offering educational opportunities to learners around the world, transforming people's lives across geographic frontiers (Open University, 1995). Using the global internet facility Athena Electronic University is also providing education globally (<http://www.athena.edu>). Collins and Berge (1996) also mention the case study of a Certificate Programme in Distance Education in a university in the USA which is being shared by countries such as Mexico, Finland and Estonia through a combination of audio-conferencing, computer conferencing etc (qtd in Mason, 1998). After discussing few examples of Global education such as Global Executive MBA, Duke University, North Carolina; IBM Global Training and Education; Graduates Certificate in Open and Distance Learning, USQ etc Mason observes that "a good many areas of the curriculum are inherently global in nature and some particularly lend themselves to course development on an international scale, providing students with a much broader perspective than a course presented by a single lecturer or developed by a single institution" (Mason, 1998:6). He also mentions the European Association of Distance Teaching Universities' initiative in launching two transnational courses: the 'European MBA' and 'What is Europe?' as good examples of borderless, transnational initiatives in ODL.

Sharing the views of Field (1995) and Edwards (1995), Mason underlines the present trend of viewing education "as a commodity to be shaped according to consumer demand" and according to them "the kinds of courses which the global consumer is demanding are flexible, adaptable, portable and interactive" (1998:7). It is in this global context that my paper discusses the potential of IGNOU as a national open university to evolve a model for borderless education within the country which has diversified cultural zones and also for transnational education at least for South Asian countries.

Though shaping 'education' according to the 'consumer demand' as a 'commodity' reminds us of the 'industrialised feature' of distance education (Keegan, 1986:49; Holmberg, 1977:11), it has a wider meaning and broader implications in the era of globalization. Since skill training is more emphasized than the cognitive aspects of education at least in the IT related sectors, presenting knowledge and skill as an 'educational experience' is the current trend. Hence ODL has to address many more challenges to provide such 'experiences' in a portable, interactive and cost-effective way. This task is extremely challenging in India considering the cultural / regional diversity among its states.

Cross-cultural education through ODL: the Indian scene

IGNOU was established in 1985 through an Act of Parliament with a mandate to widen access by offering high quality, innovative and need-based programmes at different levels, especially to the disadvantaged segments of society at affordable costs by using a variety of media and technology. It is also mandated to promote, coordinate and regulate the standards of education offered through open and distance learning in the country. At present, there are 150 dual-mode Distance Education Institutions, 13 State Open Universities (SOUs), one National Open University, one National Institute of Open Schooling, and five Open Schools in various States. In addition to the fact that IGNOU has its jurisdiction across the whole country, it has also established study centres in 46 foreign countries (IGNOU, 2006). It is in this context, that this paper attempts (out of a 'felt-need') to develop a model for the cross-cultural transfer of a 'learning experience', such as a course/ programme/ curriculum, from one cultural zone to another, so that the learning experience could be suitably adapted in that zone thus leading to considerable savings in time, efforts, and cost involved in reproducing courses while tailoring them to region specific needs. It is hoped that the discussion generated by this paper will provide valuable insights that will enable us to develop a model through which a programme or a course developed by IGNOU or in any other ODL Institute/ State Open University could be suitably and effectively transformed and transferred to any other zone/state/country cost-effectively to make the content, dissemination and evaluation of the course not only region-specific but also target-specific.

Review of research on cross-cultural transfer of ODL:

- **International Status:** Marland (1989) while commenting on the need for research in distance education observes that "...since the 1970s, there has been a dramatic worldwide upswing in the numbers of distance learners and of institutions offering distance learning programme. Very little research into distance teaching and learning has been conducted that provides a basis for the evaluation of traditional assumptions and practices in the design and conduct of distance education programme" (p.178). Marland invites our research attention to the "...effects of contextual variables, such as study background, career and family commitments, study environment, work environment and collegial relationships and subjects being studied on both espoused and in-use theories and mediating process" (p.180).

The contextual variables that Marland identified may or may not have telling effects on students / learners in a particular region, as the influence of other unidentified variables may compensate for or nullify the effects of the above variables. This is true not only for regional aspects but also for the nature and characteristics of the course and curriculum design. For example, the lack of peer-group interaction may be compensated by providing sufficient interactive inputs in the course design. The absence of practical / hands-on experience can be compensated by providing

simulation situations in the curriculum. Hence it is very important to identify the variables, the absence or presence of which, will influence the learning process especially in the context of cross-cultural transaction.

Michael Moore (1995) in "Distance Education Research Symposium: A Research Agenda" has identified priority areas for research in distance education as (i) access, equity and social impact of programmes in relation to a market driven approach, socio-economic impact and consumer protection policies, (ii) the extent to which research looks at learning in its total context, and (iii) effect of work styles and life styles on distance education which the present research seeks to address. Minnis (1985) also critiques extant research in distance education and comments that such "...research lacks meaningful cross-cultural or comparative perspectives" (p.191). The present research tries to mitigate this drawback of research in distance education. Also, it is important to mention that existing research that focuses on intercultural and cross-cultural issues are mainly related to online education. Studies made by Goodfellow et.al. (2001), Gunawardena et.al (2001), Ziegahu (2001), and Williams et.al. (2001) are founded mainly on online learning to examine the cultural differences in perception, environment, nature of courses etc. (Parhar 2003: 96) and do not take all modes of distance education into consideration.

National Status:

Reviewing the research studies on Distance Education in India, Prof Lokesh Koul made a very significant observation that "... barring a couple of studies, the researches did not show any qualitative trend with respect to the theory and practice of distance education" (Koul, 2006:460). He points out the lack of region-specific, target-specific type of researches. "Studies are based on arbitrary combinations of variables relating psychology, economics, sociology, pedagogy, media, management, etc. without taking into consideration their implications for the clientele and catchment area, thus lacking long-range perspective and relevance to future planning of distance education programmes" (Koul, 2006: 461). While pointing towards the future research priorities in India, Prof Koul rightly foresees that by 2025, with an approximate population of 130-140 crores, India will present an extremely diverse scenario where,

"The degree and level of education varies from place to place, depending on the nearness or accessibility of a village to urban centres, the rate of literacy, the quality of local leadership; the traditional roots and attitude towards modernization; communication network and exposure to the outside world; basic economic problems as a result of poverty, and the interaction at the socio-economic levels. In this context, the education system requires to handle large numbers and be accessible to people at large especially at the bottom of the 'socio-economic pyramid' (Koul, 2006: 463).

Panda (1992) while reviewing the research literature of distance education in the Indian context places "Curriculum planning and development and developing a

comprehensive model with room for variations, within a given socio-cultural setup" as one of the broad research areas needing urgent research attention (qtd. in Mishra 1998: 277).

The experience of the University of Melbourne regarding their offshore courses in Singapore and Hong Kong validates Panda's observation quoted above. "In Hong Kong some tutors are used to complement the teaching conducted by the University of Melbourne staff. These tutors are staff of the Hong Kong Institute of Education. Their focus is on applying course concepts to local situation ... Subject content and assessment is the same offshore as it is on shore. Some content and class reading material may be selected as appropriate to the local context" (University of Melbourne, 2005). This contextualization of learning experience within a 'given socio-cultural setup' could be done much more methodologically if one could identify the parameters of cross-cultural transfer.

Thus the proposed study is tuned to identify parameters affecting cross-cultural transfer and to evolve a model WINDOW for the effective cross-cultural transfer of a course / programme to bridge the gap in research on the ODL system and inadequacies in its practice. The review of available research on the ODL system reveals that both on the national and international fronts very few studies have been done in similar aspects.

Research Model for developing a WINDOW facilitating Cross-cultural & Trans-national education through ODL

The objectives, hypothesis, methodology, data collection, analysis and discussion etc of this model, are all confined / limited to the cultural zones within India more specifically within and across various states. Hence this model could only be considered as a pilot study to identify the parameters of cross-cultural transfer of a learning experience which may be extended suitably to study the extended scene of trans-national and borderless education of the present era. The study is also limited to the ODL system whereas transnational / borderless education has to be viewed from a much wider perspective.

Objectives and Hypotheses :

A. Objectives:

- (i) To identify the parameters affecting cross-cultural transfer of a course/programme.
- (ii) Evolving a method to incorporate the characteristics of the parameters in SLM development.
- (iii) Evaluating the impact of the cross-culturally transferred course, and
- (iv) Suggesting a Model for the effective cross-cultural transfer of a course/ programme.

B. Hypotheses:

- (i) SLMs developed in tune with the socio-political-economic and cultural aspects of a particular region will be well received among the learners from that region.
- (ii) A suitable working model can be developed for facilitating the transfer of SLMs from one cultural zone to another so that learning/ teaching/educational experience can be cross-culturally transferred and transformed without repeating/replicating the efforts resulting in time/ cost effectiveness.

Methodology:

The methodology of this study will combine several approaches, the rationale of which is given below:

Review of related literature: Research studies and other published research papers on similar subjects or approaches will be reviewed to gain insights into the various aspects related to the research questions and objectives on the basis of the hypotheses cited. Reports on the experience and feedback of the course/ programme coordinators, counsellors, students etc. of both IGNOU and selected State Open Universities (SOUs) also will be analysed, to arrive at useful insights for the research.

Case Studies:

- a) Selected courses of IGNOU which are evenly spread across all States will be studied as case studies.
- b) Selected courses of IGNOU vis-à-vis similar courses (in terms of subjects/nature) of SOUs will also be studied to compare the effectiveness of these courses separately in the specific regions as well as specific target groups concerned.

Experimental Methods: In order to study the impact of cross-culturally transformed courses/ programmes in specific regions and comparing it with the impact of non-transformed courses, experimental methods will be used. Certain sample groups will be general while certain other groups will be 'controlled groups' as detailed below:

Population and Sample:

- **Sample-I:** Around 50 IGNOU students each in specific regions of 3-4 States pursuing the same courses/ programmes will be selected randomly.
- **Sample-II:** Around 50 SOU students pursuing similar kind/type of courses as in Sample-I will be randomly selected in specific regions of 3-4 States.
- **Sample-III (Controlled/Experimental Groups):** Roughly 50 students will be selected from each of the specific regions of 3-4 States and they will be exposed to

- (a) **Non-transformed**, and (b) **Transformed Self Learning Materials(SLM)** of IGNOU and the impact will be assessed by using the following research tools and techniques.

Tools and Techniques:

- Questionnaire,
- Semi-structured Interviews and rating scale,
- Evaluation test.

The data collected by using the above tools will be analysed as follows using suitable qualitative and quantitative methods to arrive at meaningful conclusions.

Data Analyses:

- Comparing data from Sample-I and Sample-II, to identify the parameters of cross-cultural transfers.
- Comparing data from Sample-I and Sample-III (a) and Sample-III (b), will reveal the effectiveness and impact of transformed IGNOU material in each specific region.
- Comparison of data of Sample-II and Sample-III (a) and Sample-III (b), will reveal the impact of transformed SLMs of IGNOU and SOUs in each specific region.
- Comparison of data from Sample-III (a) and Sample-III (b) at the specific regional level will reveal a difference of impact of transformed materials at various regions and different target groups.

Discussion of Research and Implication of Studies:

The above data analysis will be followed by interpretation and discussion of results to arrive at meaningful suggestions and recommendations under the following headings.

- The insights gained regarding the parameters of cross-cultural transfers,
- Characteristics of each parameter and ways in which it can be incorporated in SLM,
- Developing a model for cross-cultural transfer of courses/ programmes,
- Implications of cross-cultural transfer of SLM between:
 - (a) SOUs, (b) SOUs and IGNOU, (c) SOUs and Distance Education Institutes (DEIs) of Dual-mode States Universities, and (d) IGNOU and DEIs in Dual-mode States Universities.

While interpreting the results of the research, one should incorporate approaches and concepts from the disciplines of Political Economy of Education, Sociology of Education, Anthropology of education and Comparative Education Research. The analysis of the findings should also include theories of human and social capital from the perspective of sustainable development discourses. The Vector Analysis model adopted from the discipline of Physics will also be useful in interpreting the results both diagrammatically and quantitatively.

Conclusion

It is hoped that such an interpretation and discussion of the research results will provide sufficient insight to develop a WINDOW for facilitating borderless and cross-cultural transfer of educational experience between the 'source' countries and the 'host' countries. Prominent parameters identified with respect to cultural, linguistic, social, political, economic, geographic, demographic and educational characteristics of the zones / states / countries and the ways in which these parameters are suitably incorporated in the curriculum to contextualise the educational experience or to creatively transact the curriculum in a most acceptable and comprehensible manner or style provides the structure of the WINDOW. This WINDOW will convert the 'out-going' courses / programmes of the 'source country' suitable for the 'host country' and also vice-versa convert the 'incoming' courses / programmes received from the 'source country' to make it suitable for the 'host country'. This two way facilitating functions of the model 'WINDOW' will substantially save time, efforts and cost involved in reproducing courses which are already produced by some institutions somewhere. If we can achieve and popularize such WINDOWS for cross-cultural transfer of educational experience from one zone to another, ODL can be effectively used to achieve borderless and trans-national education globally.

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Embedding Key-Competences in Adult Trainers Teaching Practices – Appropriate Path to Further Specialization and Professionalization

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Abstract

Professionalization of adult educators has to take place in a changed economic and social environment. Between State and Market adult teaching has to respond to contemporary requirements. Adult educators have to cover both the development of personal and professional skills, and the development of key-competences of their trainees. The practice of teaching key-competences embedded in specific, particular content could be a meaningful manner of further professionalization of VET trainers and adult educators.

In this paper we analyze the new requirements of adult teaching, the way embedded teaching of key competencies leads to professionalization of adult education. We present here data from two European projects, in order to illustrate modalities in which adult education could respond to contemporary state and market requirements.

Key-words: *embedded key-competences, literacy education, political involvement training, adult education, continuing professionalization*

The adult educator is a complex and changing profession not only because the raised complexity of today's society that requires more complex learning in order to adapt to it, but also because it is still a new profession and we tend to add new meaning and roles to it.

We expect adult education to cover a wide area of subjects and topics from literacy to health and active citizenship. The widening of adult education means those adult educators has to develop their teaching competences in new areas and to blend their previous teaching with new subjects and methods.

In June 2009 we have participated to a very interesting workshop about teacher and trainers competences between state and market. The discussions led to the conclusions that teachers and trainers for adults has to perform multiple roles in order to empower their students to participate fully to social and professional life.

These roles include traditional ones, like VET training and basic adult education teaching, and new ones, such as community facilitators and consulting, political educator, social activists, etc.

In this paper we will analyze the implication of state and market on developing new competences of adult teachers/educators and the way that these new competences change the meaning of professionalization in adult education.

The Overarching Key Competences

European policies in the educational field have profound effects in the way we organize national education systems, conduct research and, ultimately, on how we conceptualize major educational themes.

Lisbon 2010 strategy has two major implications from the point of view of our paper:

- the increasing role of lifelong learning in targeting a knowledge society;
- the competence model of learning.

The knowledge society, as major target of education, places it in a central part of a wider social, political and economic project that has as final destination a different society. From economic point of view, we are approaching a New Economy Era based on information rather than manufacturing. From social standpoint, we are developing new ways of solidarity and a new model of citizenship. And politically, we are moving towards a participatory democracy.

As ambitious as it is, this new project requires its citizens to become proficient in information use, to be innovative and critical. The society is continuously changing now, affecting not only the young people, but all categories of citizens. This means that adults have to learn in tandem with school-age individuals and adapt to the new requirements of the workplace, of civic action and social participation.

The competence model shifted the focus of education from both content (declarative knowledge of "what is it" type) and skills (procedural knowledge on "how to do it") to what we call competences (a blend of knowledge, skills and attitudes). Some of the competences are general and transgress different activities (those based mostly on metacognitive skills) while others are specialized for certain specific areas.

The European framework on key competences lists eight factors that are vital for educational and professional success. The competences could be classified into two main categories (*literacy competences* and *social competences*), and one overarching competence (*learning to learn*). *Literacy competences* include communication in mother tongue, communication in foreign language, mathematical competences (numeracy) and digital competence. *Social competences* encompass

civic competence, cultural awareness and entrepreneurship. *Learning to learn* is the most pervasive competence because any learning experience is exercising this competence. The metacognitive knowledge and skills are necessary for any learning attempt;

All eight key competences are treated as equally important and all of them are necessary for successful development of professional or social competences. In this light, no one is totally incompetent or competent, as long as the competences are subject of continuous development and specialization in terms of new knowledge and skills acquisitions and more refined attitudes added.

The conclusion, quite obvious, is that adult educators must become proficient in training key competences alongside the training of professional or specific ones.

From our point of view, this is the main issue in adult educators' professionalisation because training the key competences requires new knowledge and teaching skills for trainers. Teaching adults in specialized field has a long tradition and is founded on modern teaching know-how and experience.

The best way to train basic skills during basic adult education or professional training is still a debatable issue. There are a lot of new experiments and findings waiting for validation.

Training for the State: Political Involvement Teaching Skills

The democratic society requires active participation of its citizens not only to community life but also to the state's main concerns. Active political participation is viewed by most people as simply the act of voting. We argue that it is a parochial point of view and can be a dangerous idea.

Voting, at its core, is the act of delegating others to represent one's position in political debate. The vote is an expression of an inviolable option by an individual but the voting act *per se* is not enough to cover an active political participation.

Active political involvement requires competent citizenry that is political literate, able to critically judge social situation and proficient in social cognition. In this context, several questions have to concern adult educators:

- Is there such thing as political competence?
- If yes, is it a specialized form of civic competence?
- Who is responsible for political competence training?

Political competence is quite difficult to grasp. The traditional competence model combines knowledge, skills and attitudes to define specific competence. For political competence that means a specific set of knowledge and some practical, observable

skills. The knowledge could range from characteristics of state institution to knowledge about the ways propaganda works. Exemplary political skills should use political tools to achieve political goals, voting skills and so on. What should be stressed is the fact that knowledge and skills are not sufficient to warrant competent citizenship. The most important aspect of this competence is the positive attitude toward politics.

Other models of competences regard knowledge and skills as the mid-level part of a pyramid that is founded on aptitude and personal characteristics with behavior on the apex as an objective expression of competence (Lucia, Lepsinger, 1999). From this perspective, the evidence of the acquired competence is the overt behavior that implies, for the specific case of political competence, some form of political behavior.

Adult Educators' Attitude towards Political Teaching

The positive attitude towards politics and an overt political behavior are the main concern of a Grundtvig project of the European Commission named EuroPol (www.politicscanbefun.eu). One of the project's aims was to conduct a survey on adult educators about experience and attitudes toward political teaching. The survey was conducted in eight European countries, on a sample of 60 experienced adult educators. The results led to the following conclusions:

1. The adult education field is quite apolitical since most of adult educators are not politically involved or representative;
2. There is a scarcity of training courses in the field of political education and in the field of political involvement education;
3. Accordingly, there is a lack of training material in the field of political education;
4. Some topics that we are willing to approach in our materials are already present in the field of adult education, but not in the context of political involvement. The best examples are ecology, gender, disability or human rights;
5. The perception of political education is two sided: positive (social action, empowerment) or negative (ideology, propaganda). The difference in perception could be a result of different cultural backgrounds;
6. Political education is perceived as a way to accomplish specific goals. Its implicit value for general development of competences is overlooked;
7. The proposed topics differ in popularity among adult educators. Topics that are better known and more usual are better rated;
8. Four underlying topics could be noted: current political issues, international affairs, justice and special population (EuroPol, 2009);

Adult Educator as Political Activist

Political education has different meanings in Europe and in the world. Countries all over the world with memories of dictatorship tend to perceive political education

as a state-led activity that is based on propaganda with indoctrination as a final goal. That is the main reason that there is no consistent network of political teachers.

Accordingly, analysis of pattern of voting shows a descending curve of voting participation. In the case of Romania, a country that was under a communist regime, the level of knowledge and skills in politics and political participation led to a generalized disappointment about politics and a sort of disengagement from politics.

Even for younger generation, democracy has a social representation that is founded on the effects of it rather than on opportunities that it can offer (Predescu, 2006).

Active citizenship is even a broader topic and there are a lot of projects and programs on active citizenship that promote some political topics. But active citizenship can be realised without political involvement. In fact, the idea of 'politically-free' educational institution makes politics an undesirable topic.

In a globalised society the role of adult educator changes constantly (Kock, 2006). As paradigm of education and learning changes, so is the role of adult educators bound to change. For political teaching the critical paradigm can prove to be a powerful instrument emphasizing the need of social transformation and critical rethinking of social historical determinants of our lives. Constructivism, deconstructivism, experiential learning are other valuable approaches in teaching politics.

There are three (3) main reasons adult educators should be interested in political teaching:

- Political participation is required of adults, not of children. Any attempt to involve children in politics is ethically controversial.
- Political participation requires competence and must be learned.
- Political knowledge is usually acquired informally, with no intention of learning. Political teaching is a better way to make competent citizens.

Training for the Market: Content Embedded Literacy Teaching Skills

The training for the market suggests that any learning process or educational activity should be worthwhile; the benefits / costs balance should be positive.

The modern adult educator / trainer should teach a specific subject (vocational, civic, health education, education for democracy, etc.). Yet they should access as many transversal key-competences of their trainees as possible so as to improve or enhance them.

One possible way to attain this bold objective is the practice of embedding some basic key-competences into a specific content.

In the context of the "Skills for Life" strategy, the Adult Basic Skills Strategy Unit (ABSSU) says:

- *Embedded teaching and learning combines the development of literacy, language and numeracy with vocational and other skills*
- *The skills acquired provide learners with the confidence, competence and motivation necessary for them to succeed in qualifications, in life and at work (ABSSU, March 2004).*

The **content embedded literacy education**, a practice promoted and indicated by the Leonardo da Vinci Tol Project **CELINE** as suitable and desirable for VET system, represents such type of strategy. Embedded literacy refers to a particular kind of teaching that is focused not only on a certain specific subject but also, explicitly is concerned with developing literacy skills (QIA, 2009).

In general, there are two important aspects in learning to embed literacy in professional training.

First, embedded literacy education requires two different goals of instruction, namely, the specific training objectives (that have to be reached in order to develop professional skills and competencies) and the literacy objectives (that have to be tailored to respond to the literacy needs of the trainees as well as the characteristics and requirements of their future occupations). The second important aspect is that didactical approach and strategy has to match both sets of activities and objectives.

The motives for continuously improving your own literacy competency could be found eventually at any level: individual, social and organizational.

At individual level, the motives are easy to identify, just thinking of potential benefits brought by enhanced / improved literacy competences. Using the Maslow' hierarchy of human needs (physiological, safety, love / belonging, esteem, self-actualization), one can ultimately trace motive(s) for which a person responds to a given situation. We could observe that, except for physiological needs, all other needs are *literacy sensitive*, i.e. they are influenced by the individual's literacy competency and levels of literacy competency. The literacy competency and, especially, the literacy levels of competency determine the ways individuals appraise themselves and are perceived and appraised by the others.

The strategy of enhancing literacy competences through / during VET courses is considered a worthy practice, according to the main benefits that seem to be obtained by the trainees:

- economy in time and energy;
- respect and valorize trainees' previous experiences, knowledge and skills;

- close related with trainees' interests, preoccupations, talents
- building on previously acquired knowledge and skills and developing for practical and immediate effects like improved job specialization, better work efficiency, greater adaptability;
- better chance for employability, job re-orientation, job promotion;
- even if accessed and developed close related with a job specificity, being key-competence, a higher level of literacy competence will have eventual positive effects in other personal contexts and stances (personal, family, community, professional, etc.).

At the social level, there are also some important gains such as the quality of literacy to raise active, autonomous citizens and to empower the oppressed, discriminated or minority groups.

Paulo Freire, one of the most influential thinkers about education in the late twentieth century, has been extremely preoccupied by the particular situation in which illiteracy represents an expression of human lower condition, due to different arbitrary, discriminatory criteria, such as social class, economical and financial challenges, national, ethnic, cultural, religious, sexual or any other minority appurtenances. He had a strong confidence in the emancipatory power of education, especially of literacy (in this case, literacy being used as the clear antonym of illiteracy), by connecting into his theoretical framework the education practice with liberation. Hence, he became particularly popular with informal educators due to his emphasis on dialogue and his concern for the oppressed (Smith, 2001; Taylor, 1993). His work and legacy present a number of important theoretical innovations that have had a considerable impact on the development of educational practice, especially on informal and popular education.

As long as the gains and benefits on personal and social levels might imply that the only motivated should be the individual, it is necessary to explore some potential gains and benefits for the organizations who encourage and promote continuous education of their employees (also known as "learning organizations").

According to Peter Senge (1990:3, apud. Smith, M.K., 2001), learning organizations are "... organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together". Farago, J., Skyrme, and David J. (1995) consider that learning organizations:

- Are adaptive to their external environment;
- Continually enhance their capability to change/adapt;
- Develop collective as well as individual learning;
- Use the results of learning to achieve better results.

If the employees will improve their literacy competences, the more valuable benefits at the organization level are: more competent and more efficient workers, fewer work accidents and scraps, raised job satisfaction, clearer employees' commitment to the organizational interests, lower job-related stress and dissatisfaction.

In the light of all above-mentioned benefits, it seems obvious that this embedded education of the key-competences (literacy, in the particular case of *CELINE Project*) represents a valuable and appropriate option for further specialization of adult trainers.

Embedding Literacy Education in Vocational Content

The CELiNE Project intends to transfer the innovative teaching practice of training literacy competences by integrating them into specific content, mainly in vocational content.

During the testing training sessions held within CELiNE Project for assessing the strengths and weakness of the developed products designed to sustain and assist the implementation of content-embedded literacy education practice into VET system, some conclusions were drawn out³:

Due to their ubiquitous character, the literacy competence seem difficult to be treated isolated, apart from vocational activities / tasks in which they played an important role;

Without the instruments and skills to assess the entrance levels of their trainees' literacy competences, the trainers consider those competences as implicated assets of the trainees. The accommodation of the teaching methods and materials to different levels of literacy competences depends on trainers' perspectives;

The most difficult task for VET trainers was to conceive literacy objectives. The difficulties arose in identifying the literacy abilities involved in vocational activities and abilities taught in vocational course and in deciding what type of literacy activities or component had to be trained;

Another major difficulty was for the VET trainers and VET teachers to adapt themselves to different types of didactical strategies, more appropriated for embedded literacy education. It seems that VET trainers tend to favour strategies that they are familiar with, such as demonstration and lecture. The cooperative learning and pairings are not very usual. Even if they succeeded in designing instruction in a professional area, they seem to have difficulties in designing instruction containing literacy education.

In order to become more proficient in designing teaching sequences that use content embedded literacy, all trainees received a booklet of activities that contained suggested activities and models. After a period of two weeks, all respondents reported an improvement in their understanding not only of literacy, but also of professional requirements. When required to describe how literacy could help workers to overcome

risk factors, the trainees considered that literacy would help workers to cope with stress and professional solicitations.

Based on the results of the above described activity under the CELiNE Project, three main points have to be emphasized and taken into account in future training sessions:

- Most of the VET trainers perceive literacy in a narrow perspective, as a professional requirement. Most of them did not take into consideration the impact of literacy on everyday life;
- The participants to the testing sessions tend to approach literacy as a professional competence, more than as a key-competence (transversal);
- Most of the VET trainers conceive literacy mostly in terms of written communication and computing perspective (numeracy) and seldom as ICT skills and even oral communication.

Conclusions: The Changing Nature of Adult Teaching

From state and market to individual adults who want to learn, there is a lot of pressure on adult educators to perform a widening range of teaching. The new areas of teaching respond to different needs, both individual and institutional.

The New Economy requires more literate workers. The postmodern society requires citizens capable of constructing meaningful projects of society and the globalised world needs culturally aware and tolerant nations and peoples. Moreover, education is gaining greater significance in international discourse as a tool to diminish poverty, assure social cohesion, empower disadvantaged groups and raise the efficiency of world economy.

The adult educators are facing the need to upgrade their professional skills to adapt to this changing environment. The unmistakable question that needs to be asked is: *What should adult educators teach?* One possible answer is that adult educators must be proficient in teaching basic or key competences, from literacy to civic competence and cultural awareness.

Embedding key competences training in regular teaching could be a valuable practice. Helping students to become more involved in politics makes them to act as critical observers and as agents of change.

In this paper we tried to demonstrate that the adult educators' competence must be widened and deepened to comply with state and market requirements. But, like any other profession, ultimately adult educators have to choose a path for professionalization, a path that is both congruent with their needs and drives and also with the needs and beliefs of students.

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