

Nonformal Education: Reflections on the First Dozen Years

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Preface

Nonformal education emerged during the period between 1971 and 1981. In the cause of national development, out-of-school education with special emphasis on functional learning became the object of widespread attention. This collection of readings is based on the ideas and experiences shared in the Annual Institutes for Nonformal education from 1979-1983.

The Institutes

When Michigan State University became one of the first locations for the systematic study of nonformal education in 1971, visitors came from all over the world. Two or three would arrive from the Philippines, four or five from West Africa, one or two now and then from Pakistan or Bangladesh, as well as many of our nearer neighbors from Central and South America. These numbers added up. The visitors had needs and interests. To help them and to learn from them was a demanding task. Because of differences in needs, schedules, and culture, the faculty and staff of the University often felt inadequate to handle the situation. Willingness was greater than effectiveness!

During these early years, two large nonformal education conferences were held on the Campus and two others overseas—in Malaysia and Korea. The purposes were always the same: to bring together people who were learning about nonformal education from their own experiences. Nonformal education was surely not a western technology to be “packaged” for dissemination.

The attitude of MSU faculty and students has been to discover and to learn along with the rest of the world. Our attempts to adapt procedures, techniques, and materials from formal education and from the long traditions of extension education have sometimes been helpful, sometimes not. Through the Annual Institutes, we all learn together.

The Participants

Well over one hundred participants have come to MSU to participate in the Annual Institutes. Counting the countries of national origins of participants and the countries in which participants have served in one or more programs of nonformal education, the total is nearly thirty. The variety of experiences and viewpoints has been a major strength of the Annual Institutes. In such a cultural mixture, it is easy to recognize that no one person or organization has “the magic answers.”

Instead, participants have shared openly and acceptingly, with gracious good will and unified commitment to make each Institute a good learning experience. We cannot say enough good things about the participants and the gracious sponsorship provided by many international agencies and foundations that enable them to travel to Michigan for these experiences.

This Publication

Since the first of the Annual Institutes in 1979, we have tried to find an appropriate way to bring together the highlights of the experiences. Ideas have been shared; case studies have been presented and discussed. Lectures have been made, and papers have been delivered. We could easily stack up

an overwhelming collection of materials. But most of the materials were not really meant for publication. Some of our participants even resisted the idea of a publication. The Institutes are a form of *oral medium*, in the tradition of storytelling and folk-sharing. Nevertheless, the urge to put together some of the highlights has become overwhelming. Much that has been said might very well be helpful to others. The belief that the value of the Institutes should be shared beyond the circle of the participants motivates publication of this book.

We have organized the book into four chapters. Each chapter contains a selection of several of the presentations given at one or another of the Institutes, a collection of thoughts and observations, some shared materials collected from the whiteboards (and the wall-charts and overhead transparencies), and a list of questions and issues that will bring the reader into reflective dialogue with key problems and concerns not yet resolved.

Whether you are a participant in one of the Annual Institutes looking back to better recall your experiences at MSU, or a person reading about these experiences for the first time, we invite you to reflect with us over the first decade of the new terminology, nonformal education, and the important contributions nonformal education is making to development processes.

Chapter One

Where Have We Been?

When the term “nonformal education” became the accepted designation for functional education in the service of development, we looked back to reflect on the various sorts of adult education, mass communication, extension services, and related learning campaigns that had gone before. Surely the foundations for the new emphasis on nonformal education goes back centuries. Yet sometimes an organizing thought—or even a new piece of language—can bring things together in a creative new way. Is this the case with “nonformal education?”

This section focuses on the origins and definitions of nonformal education. Now entering its second decade as a recognized mode of education, nonformal education continues to hold great promise as a national development technique.

In “Nonformal education—What Is It?” Ted Ward defines nonformal education and compares its distinctive role and purpose to that of formal and informal education. Building on Ward’s model of the roles and purposes for these three modes of education, Ken Harder explores the range of nonformal education strategies and structures in his “An Introduction to the Range of Nonformal Education Possibilities.”

Finally, a perspective of the potential for nonformal education in developing countries is offered by Ayo Oworu in “Development of Nonformal education in Developing Countries: A Nigerian Experience.”

Nonformal Education—What Is It?

Ted Ward

“Nonformal education” is new language for an ancient phenomenon. Nonformal education was not invented in 1970, but that is when the new name took hold.

The terminology available to talk and write affects the way we think about things. For a hundred years and more, there have been two types of education to think about: formal and informal. Everyone knows that *formal education* means school—all sorts of schools, in many fields and for various age groups. Primary school? Formal education. Junior college? Kindergarten? Medical school? High School? Liberal Arts Colleges? All formal education.

The distinction that is implied by the term “formal education” is overly simple. Whatever schools do is formal education, and whatever the natural, unstructured or casual processes of growing up in a

given society would do for one's learning is informal education. *Informal education* is also called socialization. Learning conventions of polite society? Keeping to the right on the sidewalk or the street? Informal education.

The key characteristics of formal education: deliberate, planned, staffed, financially supported, using time-and-space-fixed procedures. This last characteristic is represented by our common uses of "school," "schooling," and "schooled"—words which interchangeably refer to the place, the period of time, and the learning outcomes. Thus "formal education" usually means *schooling*.

Through the years, two more characteristics have been added. The Industrial Revolution and the subsequent ethics of production efficiency made formal education conscious of the values of interchangeable parts, equivalency, and sequence. Thus through the mechanisms of credits, certification, accreditation and prerequisites, formal education has been woven into one great system more or less resembling a ladder. One step leads to the next; you must pass successfully through all prior steps to be eligible for each subsequent step. And this concept of efficiency and its values have made much of formal education self-justifying. "Bobby, why are you going to third grade?" "So I can get into fourth grade." "Mary, why are you taking German?" "It's an entrance requirement at Williams College," (Note the "going to" and "taking." How easily we can avoid the issues of learning and development!) Formal education, to a great extent, is its own reward. Do it well and thus get more. Do it badly and thus get out.

Informal education is the contrast of all of this. It isn't a place, a particular time, or a specified set of required outcomes. It is just the broad array of learnings which are rewarded by becoming a more functional member of society. No one plans it, staffs it (at least not in any structured way), financially supports it (except as a by-product of other expenditures); nor does anyone restrict it to a given time and place. Informal education is what you eat, breathe, and sleep.

This two-fold categorization of education leaves a big gap in one's thinking. As the post-colonial period developed after World War II, one new nation after another scrambled after expanded and improved education. They sent teams to observe education in other nations, particularly the technologically advanced nations. What did they look at? Formal education, of course. They invited consultants; they were given grants and loans. For what? Expansion of formal education.

By the late 1960's there was a growing uneasiness that increasing the availability of formal education wasn't the whole answer. The studies of Philip Coombs and others point out, for the first time, that as societies develop there is a third category of education that arises: Coombs labeled it, nonformal education. This sector accounts for much of the highly functional, short-term, and development-rated needs of a society, especially a highly specialized society or a *rapidly changing society*. Thus nonformal education is now hypothesized as the "missing ingredient" in accelerated social and economic development schemes that don't work. Surely there are many other possible roots of such failure, but over-dependence on the formal education sector, with its well-known institutional rigidities and slow response to need, is a common flaw.

This third sector, *nonformal education*, has its own valid claim to reality. It isn't just "what gets caught in the cracks" between formal and informal education. Like formal education, it is deliberate, planned, staffed, and financially supported (see Figure 1). Like informal education, it is functional, unrestricted as to time and place and, in general, responsive to need. It is much more responsive to change and thus is a more effective tool for development.

Nonformal education borrows its methodologies widely. Although some instructional methods are more appropriate, others less, defining nonformal education as a particular methodology blurs the important distinctions.

Nor is it useful to think of nonformal education as a new term for adult education or continuing education. Nonformal education is sometimes for children—What about Girl Scouts? YMCA? American Red Cross? And just as surely, adult education is often concerned with extensions of (or replacements for) formal education. *Continuing* education is almost always concerned with the furthering of an educational experience that has its roots in formal education. We need all these terms.

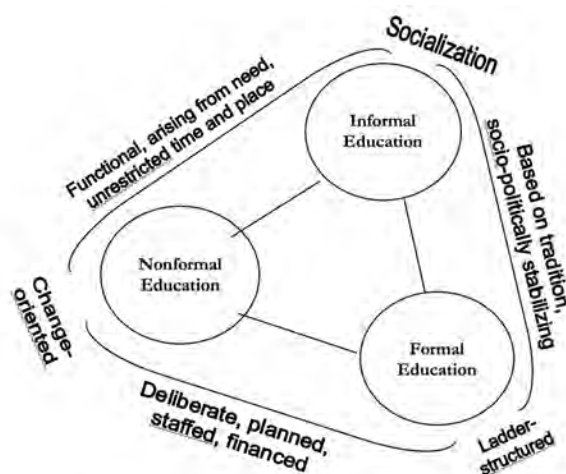


Figure 1. A Three-Sector Model of Educational Modes

If nonformal education is just new jargon for older concepts, the most likely candidates are “out-of-school” or “extension.” But the major importance of the new term is that it unlocks the thinking of development planners.

Nonformal education in Development

Nonformal education is the servant of social development. When development requires intensified and accelerated uses of technology, the necessary expansion of human understanding must be entrusted to a reliable, change-oriented educating component. Since 1970, the term “nonformal education” has been used extensively to indicate such uses of out-of-school education.

Older terms such as “extension education,” “continuing education,” and “adult education” have their roots in formal education. These terms generally refer to the ways that the institutions of schooling reach out to provide services beyond their campuses. The usual motive of such programs is to expand the availability of whatever it is that the institution is already doing.

New institutional commitments to different purposes are relatively rare. The term “nonformal education” has provided a contrast; its major uses emphasize new and different change-oriented education. Nonformal education usually means highly functional learning linked specifically to particular social innovations.

An Introduction to the Range of Nonformal Education Possibilities

Ken Harder

The variety of purpose and range of foci discussed indicate the variety of possible nonformal education models. The local and unique design of many nonformal education programs further complicate the scene. Yet in order to gain a perspective and an appreciation of the potential of nonformal education, models are required. Ten nonformal education models have been identified. The models are not exhaustive. That is not their purpose. Rather, they indicate the range of options education can serve in the search for a better life. The ten models will be described according to their purpose, role of facilitator, and assumption of educational need.

Agricultural Extension Model

The most common model is the extension model. This model assumes that the target audience has a need for information in a specific area. If the information can be developed through research or experience and delivered to the target audience, change will occur. The change usually desired is increased production or efficiency. Consequently, the facilitator's role is one of a change agent who identifies needs and brings strategies to resolve needs. As long as the needs are a lack of information and there is a desire for greater productivity and economic mobility, the model can work. The agricultural extension departments and 4-H programs around the world exemplify this model.

Training Institution Model

This model is concerned with development of skills and understanding. The diffusion of information is not enough. Skills and understanding need training where the instructor can control the level of difficulty. The trainer usually operates in a classroom situation, mixing giving of information and practice. The learning is usually directly related to the occupation of the learner, many taking training as part of an on-the-job training program.

Many Third World nations use this approach to upgrade national staff in an attempt to nationalize the modern economy. Farm Training Centers, another example, are used to help farmers become more productive, especially in cash crops. A third example could be management training centers for both government and private managers.

Village Polytechnic's Model

The chief characteristic is practice while learning a skill. The learner usually is a young person who cannot continue in school and needs vocational skills. Training is usually centered in a school setting, although much of the training takes place in practicing skills in real life settings. The facilitator must be a combination of a teacher and entrepreneur as he seeks to find opportunities to use the acquired skill. The Botswana Brigades used this approach to teach primary age youth construction skills. The national youth service movement of Eastern Europe and parts of Africa is another example.

Apprenticeship Model

In this old and universal approach, the learner formally contracts himself or herself to a skilled worker to learn the person's trade. Training is experientially based. By practice, the learner, usually a youth, acquires skills necessary for his or her livelihood. Through this approach, communities are able to perpetuate skills required for living.

The difficulty of using this model in some developing nations has been the lack of national skilled workers in modern economy sectors. Yet Nigeria's vocational improvement center is an example where skilled instructors can be utilized to prepare youth.

Self-Help Model

Unlike previous models which assume the need is lack of information, this model assumes that the need is cooperation and participation. Through organization of a community, many of its basic needs can be met. Although the goal may be increased production, this approach attempts to use community knowledge instead of foreign knowledge to bring change. The possible development of a community is exemplified in the Sarvodaya Shramadana movement of Sri Lanka, where youth move into a community to work alongside village people to complete self-help projects. The facilitator in this model has a coordinating role in helping the community identify needs and organize work.

3 R's—Basic Education Model

This model assumes that westernization of the economy will continue and that the average person needs to acquire basic skills of reading, writing, and arithmetic to become active members of society. In this model, the concern is with basic prerequisite skills. Numerous literacy programs grow out of this assumption. In countries like Upper Volta where government cannot provide primary education for children, a shorter, more functional alternative basic education program has been developed.

Age-Group Model

This model is another ancient approach used throughout the world. The scouting movement in the western world and tribal age-groups are two examples. The purpose of this model is deliberate socialization. Facilitators, tribal or community leaders, are concerned with development of individuals who can act like good citizens. Emphasis is on the understanding of social obligations and rules, and the acquisition of basic skills to function as a contributing member of society.

Base-Community Model

True learning is liberating, not only to individuals, but also to societies. The purpose of working with people is to help them transform present society into an equitable society. A facilitator works as a co-learner with a group as they attempt to understand their present situation and positions. This conscientization through community then becomes a basis for both confronting present society and building a new society. The acquisition of new skills is important as they are identified by the community.

Although much theoretical input for this model comes from Paulo Freire, another Brazilian development group, FASE, is probably the best example of transforming education through community development.

Sunday School Model

The goal of this religious education is to teach truth in order to develop godly people. The concern is development of specific moral values for living. The religious teacher's responsibility is to dispense Truth to followers, especially youth. As learners understand the Truth, their lives will be changed. The Koranic schools and synagogue schools, along with Sunday Schools, indicate the breadth of concern mankind has had for moral development.

Smorgasbord Model

Development of community education identifies the last model. Unlike previous models, this one does not meet basic life needs. It has developed out of a middle class society where most of the basic and vocational needs are met.

Consequently, the need for an enriched life through hobbies and leisure skills and activities develop. Borrowing from above models, the facilitator puts together an educational smorgasbord. Although some offerings may have vocational value, the criteria for inclusion is the number and satisfaction of learners.

Conclusion

The models listed indicate ways in which people have designed nonformal education programs to meet human needs. The variety indicated should give evidence that people do want to develop, change, and solve their needs. Assumptions of the various models should encourage self and program evaluation so that need, assumptions, and educational approach are consistent.

Development of Nonformal Education in Developing Countries: A Nigerian Experience

Ayo Oworu

Introduction

Formal education, important as it is, has proved a difficult or perhaps an impossible tool for solving the human problems facing African societies. It is therefore necessary to examine the possibility of other educational strategies that will enable the majority of the population to share in the modernization process.

In Africa, as in other parts of the world, most people have traditionally acquired their skills, knowledge, and attitudes from institutions other than formal schools. Even where formal school systems have been established, it is still difficult to separate the impact of schooling from that of one's family, community, cultural and social institutions, and training on the job.

The unemployment problem in Africa has promoted a desire on the part of government and other agencies to explore alternative means of upgrading the skills and productivity of the vast majority of the population that gets little or no formal schooling. Not only are the costs of formal schooling rising much faster than national budgets; but investments in schools have not paid off in availability of jobs for many of those who have completed various levels of schooling. That is why we must take a closer look at nonformal education in Africa to discover its scope, orientation, and potentials *vis-a-vis* formal education.

The Relationship between Formal and Nonformal education

In Africa, the use of nonformal education in development should not be to emphasize a dichotomy between formal and nonformal education, but rather to see how both can be profitably used. In recent years, educational planners in Nigeria have realized that functional education for all the

people in and out of school is a necessity. That, of course, accounts for the strong emphasis now placed on development of nonformal education side by side with formal education.

There has been a shifting of emphasis in development from being essentially “material” to being both technical and “socio-cultural.” Central to the concept of development is an effort to improve the lives of the general population in developing countries. We must realize that the link between nonformal education and development is stronger than between formal education and development.

Case for the Development of Nonformal education

Formal education runs the risk of being dysfunctional to development in many ways. The cost of secondary education is too high to justify the investment in it. Many of those who complete secondary school but are unable or unwilling to further their education find it hard to get a job. The content of their training lacked essential skills. The curriculum incorrectly assumes that all students are both willing and able to obtain university or polytechnic education. There are many drop-outs from both primary and secondary schools.

Formal schooling has not improved the quality of life of recipients. They gain knowledge but few skills to help them apply theoretical lessons to their real world situations. Those who drop out, and those who complete primary school but are unable to further their education, become frustrated. They and society are not prepared for each other.

Pre-conditions for the Success of Nonformal education

One of the pre-conditions for the success of nonformal education is *political will* which should be followed closely by enthusiasm of the people themselves. Once a government agency is willing to prepare a policy on nonformal education, development of relevant strategies for training of personnel and implementation of that policy will be needed.

Relating Nonformal education to Formal Education

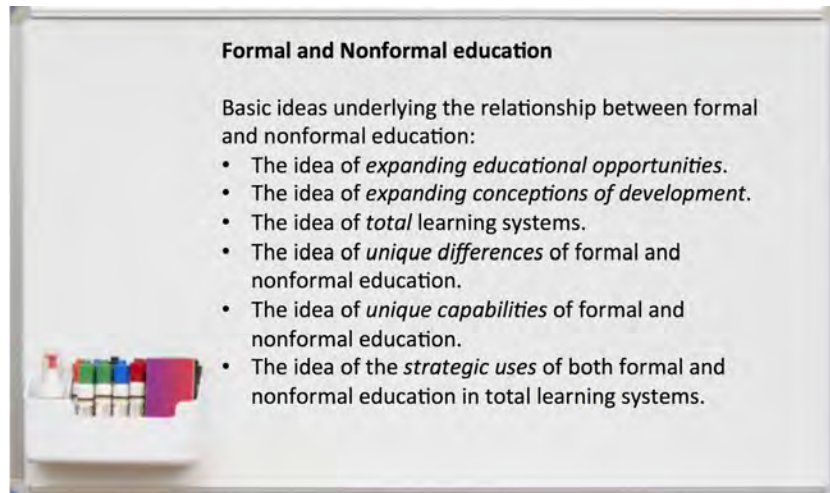
Clearly mapped out routes for individuals to move between formal and nonformal education are needed. An attempt should be made to de-emphasize formal education certificates so that those who are treated nonformally are not discriminated against.

Conclusion

Nonformal education continues throughout one's life and career regardless of previous formal education. One of the primary purposes of nonformal education is to promote development not only of individuals affected by change, but also of the society in which they live. Fulfillment of this purpose enables citizens to contribute substantially to the development of society.

Debates about whether education is a prerequisite for development or vice-versa persist. But there is little question that human resource development and improved standards of education are closely linked; one cannot proceed very far without the other. The experience of Nigeria during the last decade has underlined the fact that illiteracy and insufficient functional education seriously retard modernization efforts in developing countries.

From the Whiteboard



Thoughts to Share

Nonformal education experiences can be related to formal learning programs. Concerns for appropriate needs assessment, methodologies for consciousness-raising in participants, application of principles of co-learning, utilization of human resources for development—all these are applicable to the formal situation. —Jay Sensenig

In developing countries, the marginalized sectors of society are the chief clientele for nonformal education when formal schooling is not a universal option. The opposite is true in rich countries where nonformal education serves the well-educated for enrichment or refresher purposes.

—Ted Ward

One of the biggest social problems of developing countries is that the few literates are usually so overwhelmed by illiterates that their literacy makes little or no impact on the general population . . . those who have spent only six years in school and have no opportunity for further education nearly always revert to illiteracy because of the environment of illiterates in which they live. —Lekan Oyedepi

Most formal education does not stimulate rural development. It tends to oppress rural development.

—George Axinn

Nonformal education is essentially a method of defining developmental needs and formulating programs of communication and education to increase the participation of learners in effecting change. —Wathiga Gachugu

To the extent that an educational system is closely integrated structurally and/or substantially and tends to constrain each of its organizational human and curricular components to its own stability or maintenance requirements, it represents formal education. —Faustino Quirocho

Nonformal education focuses on improvement of social and personal living, occupational capability, and vocational competency—at low per capita instructional cost. It aims at socio-politico-economic growth of individual as well as the nation. It is more flexible and the learning environment is more characteristic of out-of-school learning. It is deliberately planned with a motive to bring educational opportunities closer to people and to provide alternatives to formal schooling experiences. It allows aspirations for formal schooling experiences. It allows participants to function as powerful formative elements in programme planning and design. Nonformal education can help people to overcome dependency, to master the ability to learn, and to acquire skills to participate in the life and work of their communities. Nonformal education is an active, critical, dialogical educational program which aims at helping people learn to help themselves—to place them in consciously critical confrontation with their problems. Thus it aims at increasing their ability by helping all human beings to rise from the status of object (oppressed) to the status of subject, to perceive the challenges of their time and to encounter with the same. Thus, developing integrated authentic human beings is *the* aim of nonformal education. —Motilal Sharma

Questions to Consider

1. Is nonformal education a panacea for development?
2. When is nonformal education most appropriately an alternative to formal education? As a supplement?
3. How can formal education and nonformal education programs work cooperatively rather than competitively?
4. What is/should be the role of nonformal education in development programs?

Chapter Two

What Are We Doing?

The Annual Institutes for Studies of Nonformal education have been dedicated to the idea that we have much to learn from each other. Educators who see the value in adults and children learning from each other most certainly should be people who follow this pattern in their own learning. Our “what have we learned so far” sessions have generated lively discussions of the “shoulds” and “coulds” of nonformal education planning, methodologies, facilitator roles, and program evaluation issues. When we look back over the highlights of the past Institutes, we are impressed that much has been learned. It has been a busy decade.

Ted Ward in “Two Modes of Nonformal education” contrasts technological development and human development views of nonformal education. Along the same line of thought are the following articles: “Principles of Curriculum Development for Nonformal Education” by Rati Roy; “The Planning Process: Questions and Issues to Consider” by a group of Institute participants; and “Issues in Planning and Implementing Nonformal Education” by I. Patel, et al.

Francis O’Gorman and Gordon Mullenix introduce us to issues related to curriculum and planning. O’Gorman presents a list of things practitioners can do to improve the quality of interaction with community participants. Mullenix suggests that reward structures can be used to improve the consistency of community participation.

Peter Limburg presents a case study of how one national organization implemented nonformal education concepts. On a personal level, Louis Alonzo Garcia, in “Introducing Change in a Developing Country,” shares some of the questions that he had to grapple with as a volunteer development worker.

Taken as a whole, a basic picture of contemporary issues and practice emerges.

Two Modes of Nonformal Education

Ted Ward

Nonformal education includes many types of learning experiences. “Nonformal education” is a broad term in the same way that “formal education” broadly embraces all sorts of schooling.

Primary school is formal education; medical college is formal education. Formal education includes any deliberate, staffed, funded, and organized education that uses the schooling mode and fulfills a step-by-step purpose on the “ladder” of becoming educated.

So it is with nonformal education: teaching village health promoters how to get their families and neighbors to talk and think about the relationship between sanitation and health is nonformal education; helping people discover their own worth and the potential for a better life is nonformal education. Nonformal education is a broad term that includes everything from swimming instruction in a youth club to the unionization of a factory. Though these activities represent different sorts of education, the use of the term “nonformal education” is more narrow and more specific than its contrasting term, “formal education.”

Nonformal education is not just a theoretical category of the social processes of human learning; it has a particular importance in reference to the accelerated change processes required for deliberate national and community development. In most cases, nonformal education is concerned with the human learning tasks associated with a particular program of social change.

No single methodology is characteristic of nonformal education. Indeed, most methodologies of nonformal education are also used in formal education. The distinctiveness of nonformal education is its *function* in the community or society. At this point a comparison should be made *within* nonformal education: there are two basically different modes of nonformal education:

Nonformal Education Mode I: Facilitation of Technology

The mode of nonformal education that many think of first is the technology-facilitation mode. Examination of the literature of the first decade of nonformal education reveals this mode as the major focus of Phillip Coombs and other development planners. Thus, in respect for the intentions of those who first popularized the term, when nonformal education is used for the facilitation of technology, it should be called *Nonformal Education Mode I*.

The need for human learning and the development of skills for the appropriate utilization of new technologies and the solving of ancient problems through proper applications of scientific knowledge is the concern of *Nonformal Education Mode I*. Thus one thinks of such matters as health education, family planning, marketing cooperatives, improved agriculture, and a host of new employment-generating skills as being the emphases of *Nonformal Education Mode I*.

Nonformal Education Mode II: Pursuit of Humane Values

When the spotlight was turned on nonformal education in the early 1970's, many theorists and practitioners were already well aware of Paulo Freire and his analysis of the socio-political meaning of underdevelopment. For such people, the linkage between nonformal education and the pedagogy of the oppressed (to borrow Freire's language) was obvious. For the more doctrinaire of these believers, facilitation of technology could have no meaning apart from a socio-economic transformation. For some, the transformation was to be rooted in a political revolution; for others, it was to be accomplished through a process of personal/communal renaissance, generally called conscientization. Either way, nonformal education in the service of broadly defined human fulfillment can be called *Nonformal Education Mode II*.

Conscientization, a concept that refers both to heightened consciousness (awareness) and deepened conscience (concern) of the learner, has become the watchword for Nonformal Education Mode II. In Freire's writing, conscientization appears to be less a methodology than an outcome or the evolution of a complex process. Conscientization is a master objective to which all other objectives are subordinated—in the absence of which nothing else counts.

The philosophical nature of all of this—indeed, the general and vague nature of such an educational purpose (which hardly lends itself to crisp measurement)—is disconcerting to those who see development proceeding down the more precise path of technology. It is no wonder that nonformal education has become divided into two schools of thought.

Reconciliation

More can be gained from a quest to unite and blend than can be achieved by further isolating Nonformal Education Mode I from Nonformal Education Mode II. Both are needed. Knowledgeable combining comes less from the high degree of tolerance and acceptance shown by Srinivasan (1977)¹ than from a deliberate subordination of lesser to greater values.

In community health, which has become the particular focus of my own recent field work in nonformal education, we can see the necessity of both Mode I and Mode II. If the Quechua Indians are to be free of the oppression that disease and premature death has inflicted upon them for generations, basic knowledge of the technologies of sanitation and nutrition is essential. Thus one argues for Nonformal Education Mode I. But in the worldview of these people, there is little to build the technological skills on. They have no particular views of themselves or the world they know that can recognize in the health technologies anything of worth. Their life is as it is, as it has been, and as it will be—what is to change? Outsiders, with their ideas of what the Quechuas “need,” will continue to come and go—life remains the same.

The conscientization that is now emerging among the participants in the Chimborazo Quechua Community Development projects is the foundation for their emerging concern about health. The people of the high Andes are discovering that they have worth and that their dignity finds fulfillment as they act to affect their environment. Conscientization is not health; but health without conscientization is hard to imagine.

So it is with the two basic modes of nonformal education. Both are needed. In many cases, Mode II is the prerequisite. In other cases, Mode I can be undertaken directly. *The people must decide.*

Principles of Curriculum Development for Nonformal education

Rati Roy

Practical experience suggests that any curriculum for nonformal education must maximize the role of learners in the learning process. The role of teacher and facilitator must be curtailed in order to involve learners as active agents rather than passive recipients of information. The curriculum must incorporate the necessary insight and stimulus to generate information relating to needs of the individual learner or group of learners. Sufficient scope is necessary to activate learners to manipulate their ideas, organize their thoughts, and interpret different situations in their own ways. That requires an emphasis on raising the confidence of learners, stimulating their creativity, and developing capabilities of expression. All this should be considered in the light of the learners’

¹ Lyra Srinivasan. *Perspectives on Nonformal Adult Learning*. World Education, 1977

needs, which would have a direct influence in changing their attitudes, behaviors and practices, resulting in a reordering of their life-style.

In view of the above factors, it could be said that any curriculum for nonformal education must be flexible rather than a rigid prescription of learning contents and processes. Structurally, it is more process than content-oriented. The strategy of any nonformal education program has to be so designed that it will cater to the needs of the individual, groups of individuals, and the total labor force. That includes agricultural and non-agricultural occupational groups such as farmers, peasants, day laborers, artisans, craftsmen, and carpenters as well as out-of-school children. Consequently, nonformal education curriculum initiates a process of learning in which learners design their own curriculum, determine its content and process of learning. Similarly, the sequence of learning is to be determined by the learners' own interest and need for action.

Curriculum for a nonformal education program should facilitate the exchange of experiences and sharing of information among the multi-class individual learners or group of learners. It must also facilitate exchange of experiences among planners, policy makers, and implementers of the nonformal education program.

A strong institutional base, both at the grassroots and national level, is needed to assure acceptance as well as materials production to facilitate a process of developing people as their own best teachers.

Technique Analysis

Primarily, informal visits to individuals or groups help build up unstrained relationships with participants and, subsequently, with the community. This is actually an information collection phase where the close relationship is a pre-condition for getting accurate and reliable information.

Informal Techniques

In informal visits, the facilitator meets with people in their different situations on the job, during leisure periods, and informal group meetings. Everybody becomes a peer learner. The facilitators don't feel that they are in control, nor do participants feel that they are being interviewed. Rather, discussion results in a continuous and smooth flow of content. Many important data surface about their past and present activities, achievements and failures, and socio-economic facts. The information provides content for innovation of subjective materials to use in subsequent informal and nonformal sessions. Informal visits, then, are to help participants identify their own problems and resources, prioritize them, and make plans for their solution. The process helps develop self-confidence, improve self-image, and stimulate creativity.

The relationship built up through a series of informal visits to individuals and groups ensures the maximum possible involvement in thinking and planning their own situation. The time is for learning the process through which they can plan for themselves.

Informal involvement ultimately leads to the need for nonformal sessions. Actually, the momentum of the previous discussions leads to the next stage. Information previously collected provides the base for planning the nonformal session.

Nonformal Techniques

The process goals of the initial nonformal sessions are primarily to help participants feel at ease. As time passes, the need to increase the content goal arises from the interaction of participants themselves. There even comes a time when participants genuinely expect some information, and they put a bit of pressure on the facilitator to do so.

Depending on the situation, there remains a scope for using both subjective and objective materials in informal sessions. Initially, subjective materials and subjective discussion follows much interaction among participants. But, later on, interaction comes to a point where the content goal is finalized. At this point, the facilitator feels pressure to use more objective materials. In subsequent nonformal sessions, objective materials can stimulate better discussion, but the discussion that follows is mostly subjective.

These nonformal sessions are the best forum to discuss common needs, interests, and alternative resources for group/community decisions on future actions. The sessions help resolve some of the inner contradictions of the community and ensure community participation in the planning and implementation process.

Where nonformal sessions follow a pre-planned format, discussion does not reflect much of participants' needs. That creates a situation where interaction among participants remains low and the facilitator becomes more directive. Since content is mostly pre-designed and discussion does not reflect felt needs, planning and resulting decisions do not ensure maximum involvement of the people in the implementation process.

On the other hand, in the combined approach of informal and nonformal techniques, as the gradual shift (informal to nonformal and then informal follow-up and nonformal sessions) takes place, community resource persons are identified, as well as those who can act as community facilitator or linkman later on. That helps to build up a cadre of personnel to make the development process smoother, self-reliant, and also effective.

A combination of informal and nonformal approaches moves in a cyclical manner, and the cycle phases are characterized by the following major features:

Informal:

Subjective materials and subjective discussions

- Relationships with individuals and subsequently with the groups/community.
- Identification of the community resources (both man and materials).
- Information collections for further Involvement and materials production.
- Recognition of the need for nonformal sessions.
- Planning for nonformal sessions.

Nonformal:

Both subjective and objective materials but discussion remains mostly subjective

- Closer relationships.

- Resolution of some community contradiction.
- Community decisions and planning.
- Devising implementation strategy.

Informal Follow-up:

Both subjective and objective materials and subjective discussion

- Information collections on actions planned earlier.
- Provide consultancy to the community resource persons or linkman.
- Review of the activities.
- Planning for next nonformal sessions and material production.

Nonformal Sessions:

Subjective and objective materials and subjective discussion

- Group/community review of the planning, actions, results, etc.
- Re-planning of actions.
- Informal follow-up.

This combined process also suffers from some pitfalls. The same target groups are not always available in the same situation. In some working situations participants cannot concentrate on discussions and become irritated.

Since the informal sessions are not structured, discussion sometimes becomes irrelevant, and important content is missed necessitating future informal involvement. Thus the process becomes a bit slower. All these problems suggest that if the change agent (facilitator) becomes community-based and a continuous follow-up can be maintained, the work might improve.

The Planning Process: Questions and Issues to Consider

Nonformal Education Institute Participants

Conception of the Project

- Needs assessment: Quantitative, qualitative, informal or formal? Results considered in light of political and socio-economic environment?
- Expressed needs: By participants only? By planners? (People won't change unless they believe they should change).
- Perceived needs by planners: present, future.
- Survey, questionnaire, interview.
- Needs assessment must be an ongoing process to allow program evaluation and modification as necessary.
- Sharing results of needs assessment with participants.

Program Objectives

- How to state them: short-term? Long-term? Primary (general)? Secondary (specific)?
- Are there alternative objectives? Contingency plans?
- Are the objectives correlated?
- Are they measurable? Attainable? Pertinent?

Activities of the Program

- Preparation, implementation, evaluation phases.
- Maximum participation of clientele.
- Are they appropriate?
- Do they correlate to objectives?

Funding Resources

Where to get them.

How are they going to be used?

Do they provide for practical, “hands-on” learning experiences?

Program Implementation

Allocation of time: how long before “results” are expected?

Size, controls, and management: who should do it?

Participation of the clientele (avoid over-extension of time, capabilities, energy of participants and facilitators).

Qualifications

Of the personnel.

Of the clientele.

Documentation (Evaluation, data for future curriculum decisions, reports to funding agencies)

How much?

For whom?

Evaluation

Long, short-term, formative, summative.

Program success (as measured by objective, participants’ feedback, results).

Clientele success (behavior changes, attitudes toward the program).

Community

Long-term.

Correlations with other programs.

Integration

Does/should/can nonformal education be integrated with formal education programs?

Should nonformal education be formalized, systematized with formal education?

Program Implementation

Kind of implementation system used: Centralized? Decentralized?
Time factor needed for the program.
Combine/use the resources of the community with the needs of the clientele.
Clientele involvement. To what extent?
Necessary compromises. Are they positive or negative? For whom?

Selection of Methodology

Identify and question problems within their circumstances—an instructional tool.
Role plays.
Simulation games.
Experiential learning.
Group discussions.
Problem-solving.
Lecture method sparingly.
Needs assessment used in/during the implementation.
Ethical and moral values considered in implementation. Whose?
Interest and participation of clientele.

Consequence of Effective Programs

It is impossible to fully predict the consequences of a program.
Highly motivated clientele sometimes bring unexpected results.

Issues in Planning and Implementing Nonformal Education

Ila Patel, B. Ramakrishna, S. Benjamin, and Faustino Quiocho

The following are some of the most important issues to be considered for planning and implementing nonformal education projects in developing countries:

Deciding the Level of Participation

Two different cultures are involved in the planning of nonformal education projects: planners and the target population. Participation of both is essential for designing effective nonformal education projects. There are different levels of participation: nonformal education projects can be planned on a scale of participation ranging from minimum to maximum participation of the target population.

Projects that involve minimum participation of the target population are centrally-planned projects (isolated projects). Whereas, projects that involve maximum participation of clientele, that provide an opportunity for dialogue between the two cultures, are integrated projects based on Paulo Freire's approach. Different levels of participation are governed by the political structure of the society. The question before planners is up to what level participation of the target population is required.

Using Local Resources

Nonformal education projects generally follow an integrated approach to planning. Several resources are pulled together to meet demands of the projects. The planners should not only identify appropriate educational functions but also define how these functions will be achieved and what short-term and long-term goals should be set to achieve these goals.

Cooperating and Coordinating with Different Resource Persons from Different Areas

Nonformal education projects follow an integrated planning approach. It requires integrated coordination of the project through linkages between people from different areas at national, state, district, and village level.

Deciding How to Reward Learners

Intrinsic and extrinsic rewards are essential for any form of learning. Planners should carefully decide how learners would be rewarded.

Translating the Participants' Needs

A needs assessment is an essential step to design relevant nonformal education projects. However, translating these needs into nonformal education projects is a difficult task. Planners should not forget that the activity of transforming the needs of participants in effective nonformal education projects is controlled by the political structure of the country.

Acceptance of the Learners

Nonformal education participants should be accepted by the society. The project should make provision to give learners opportunities to practice what they learn.

Praxis Suggestions for Facilitator Roles

Francis O'Gorman

The study of praxis (action-reflection processes) could offer widespread implications for facilitators. The following suggestions stand out as a consequence of the researcher's own need to learn from collaborators how to relate meaningfully to base level participants:

1. Cultivate respect and concern for collaborators as equals. Equality, but not sameness, is inherent in the dignity of being human.
2. Be aware of the praxis process of collaborators. Knowledge, information, and background experiences that facilitators bring to the helping relationships have lasting meaning only when they enrich the praxis of the collaborators.
3. Recognize and accompany the group's process of participation. Involved community members go through a profoundly absorbing, disequilibrating, and tensely creative social process. Facilitators can never live the same experience.

4. Be attentive to evidences of manipulation in interrelationships with collaborators. Eagerness to see the process move ahead easily leads to imposition of the facilitator's perceptions, ideas, and values.
5. Make an effort to build a facilitator group (which could include agents and community leadership) so that the praxis of the facilitator role can be constantly and critically evaluated.
6. Enjoy the experience of learning from base-level collaborators. When marginalized groups, together with conscientized educators, learn from each other in a common praxis, the outcome is productive, creative, refreshing, and realistic.
7. Accept collaborators as partners in praxis experiences. Facilitators and collaborators have equally important roles in the transformation of society through group praxis.
8. Keep communication open with power structures of society. Facilitators have access to social contacts which could influence processes of participatory development. They are in positions to reach out to ruling classes as well as to subordinate and oppressed classes.
9. Promote social contacts to remind institutional leaders (e.g., government, industry, education, church) of the need for justice in development. Facilitators can fulfill prophetic roles by raising consciousness of the situation of the oppressed, by stimulating recognition of the moral responsibility of those to eradicate the causes of oppression, and by challenging authorities to cooperate with the people in creating a new social order.
10. Cultivate values in interrelationships with collaborators by clarifying and strengthening values and setting up priorities. Values manifest the uniqueness of human worth and the call to be person. Without values, praxis could lead to a dehumanizing society.
11. Avoid stopping at "band-aid solutions" to problems that go far deeper than self-help projects. Poverty and marginalization have root causes in socio-economic structures that extend as far as world capitalistic dependency. This requires constant questioning of problems and searching for ways to influence society while attending to the immediate needs of quality of life.
12. Be willing to grow in the qualities of effective facilitators: patience, respect, humility, solidarity, critical consciousness, idealistic commitment to action as well as to theory.

Reward Structures in Nonformal Education

Gordon Mullenix

One phenomenon common to nonformal education programs is the concern for motivating people. The question arises sometimes about how to maintain interest in the program. People selected for training may not remain in a training program long enough to gain the skills offered.

One strategy has been to design some form of reward system into the project. In addition to providing the intended instructional content, a system of certificates, titles, and material rewards is often offered. But is this wise? Stimulus for participation should rather be in the perceived intrinsic value of the activities. It should not be necessary to design a reward system for participants. To the extent that training content deals realistically with problems of acknowledged importance to the community, people will be willing, indeed eager, to participate.

The introduction of an artificial reward system may result in people participating *in order* to obtain these rewards. There may be no intention to practice the skills when the motivation is solely to obtain the rewards offered for participation in the program.

It is necessary to avoid the influence of an artificial status system upon indigenous social systems. It is a commonly observed problem that development projects put some people into conflict with existing leadership and status structures. We need to recognize that any reward system attached to such a program is *artificial*, and as such, it becomes an opportunity for conflict within the community. As the newly certified “expert” tries to expand his or her influence into other areas, conflict with existing traditional leaders arises. People may expect artificial reward systems to lead them into formal educational systems even when there is no linkage between an award and any formal education system. Yet, participants may view their participation as a way to gain entrance to other formal educational programs.

Nonformal Education: An Agricultural Program in Nicaragua

Peter Limburg

CEPAD, the Evangelical Committee for Development, is the Protestant Churches’ Social Service/disaster relief agency in Nicaragua. It was organized just after the great Managua earthquake in 1972 and has survived the revolution and the initial efforts of the new government to meet basic social needs in the same areas which CEPAD had been involved. The decade has been characterized by the turbulence of war, natural disaster, and the uncertainty of the role CEPAD was to play in the new Nicaragua.

Within three months of its founding, CEPAD leadership had defined their task as including development as well as relief; and a short time later realized that the focus would have to be rural. The first agriculture program, from 1973-1976, was a traditional extension program. Three agriculture extension workers tried to cover an extensive area with agricultural technology and supervised loans. By 1976, the program was in trouble: three years of drought combined with increasing repression by the Somoza government, landless *campesinos* and too many communities to be covered by the available personnel led to the conclusions that a new model was needed.

The search for a better model began by looking outside Nicaragua. A delegation was sent to Oaxaca, Mexico, to look at a residency training program. Another team visited the World Neighbors project in Guatemala. In the end, the model most closely followed was already part of CEPAD. *Providence* was the medical program designed in 1973, based on the WHO Primary Care concept. By 1976, it

was experiencing sustained, measurable results in some 14 rural clinics. The lessons Provadenic had to offer can be summarized as follows:

1. *Training* must combine both the practical and theoretical, and be continuous.
2. *Supervision* is crucial to ensure quality.
3. *Local control* is crucial to ensure accountability to the community.
4. *Statistics* must be kept to be able to measure results.
5. *Technology* must be appropriate and accessible to the community.

The three agricultural extension workers, together with the director of the program, formed a team and designed the new approach. Regular CEPAD social promoters were sent to seven villages which constitute a “circuit.” Building on previous experience in the communities, they helped to organize committees which then each selected two representatives to receive training as a “PAC” or rural agriculture promoter (*Promotor Agricola Comunal*). Two were chosen so that if one didn’t work out for one reason or another, there would be a replacement. These men would have to agree to attend classes once a week for a year. In return for the special training they were receiving, they agreed to share their knowledge with their neighbors. True to their participation principles, the class of 14 was presented with alternatives from which to choose, and the first year’s curriculum was put together around soil conservation and makeup, basic grains, small animal husbandry, and other topics. The lessons were prepared in advance by the team and were eventually gathered together into a manual for the first year of the course. A subsequent manual was created for vegetable growing, and one is in the works for animal production. The total training for a PAC normally takes two years and is all done in a central village of a circuit.

The PAC program has developed within CEPAD over the past four years as one component of an integrated approach to rural community development. Other parts of the program include: Health, Potable Water, Credit, Co-op Development, and Social Promotion. A literacy program is also available. The PAC program is now in some 50 villages with some of the promoters having received over two years of training, and several of them having been promoted to supervisor jobs in their areas. CEPAD considers the program to be a success in almost every aspect. Some things need to be improved—statistics, for example. But even in this area, with the numbers available, CEPAD can show the following increases in productivity in PAC villages:

Production in Hundredweight per Manzana by Year

<u>Product</u>	<u>1977</u>	<u>1980</u>
Corn	4	22
Beans	5	13
Sorghum	12	32

Similar gains are shown in other areas. For example, in 1977, during one month, 7,548 chickens were reported clean from diseases. In 1981, in 40 communities, some 44,436 birds were vaccinated by

PAC. Furthermore, the PAC is being accepted by their communities as trainers, and they are sharing their knowledge with their neighbors.

Conclusions and Issues

Ongoing problems and tension remains in the CEPAD model which probably have no one solution. I list some of them, some overlap, and they are in no priority order:

1. *Technology vs. Methodology*
CEPAD has a set of skills it wants to impart to *campesinos* on the assumption that this will lead to a better production and a better life. At the same time, CEPAD is committed to a Community Development approach in which the initiative of the community is respected. In nonformal education terms, CEPAD holds both Mode I (Facilitation of Technology) and Mode II (Pursuit of Humane Values) as equal values.
2. *Integrated vs. Project Approach*
While offering an integrated approach to development, CEPAD, in fact, has many sites where it is only doing health, or agriculture, or a well, for example. While this is a practical necessity, there is almost always a feeling that CEPAD should have more concentrated resources.
3. *Results vs. Process Evaluation*
There is admiration for the health model where results are measured over time in specific villages. At the same time, some process goals are seen as good in themselves, and as such, worthy of being measured. For example, wells dug, communities organized, and meetings attended may not be end results, but they are sometimes the only available statistics to be evaluated, and the only indicators of progress, or at least movement.
4. *Centralization vs. Diversification*
CEPAD is committed to getting the power and decisions out to the *campo* and close to the people who are being affected. At the same time, there are valid reasons for retaining some of the power and decision-making machinery in the Central Office. Certainly the task of contacting donor agencies and reporting on projects needs to be centralized. These two tendencies are constantly being examined by CEPAD.
5. *Project vs. Social Promotion*
Who is responsible for developing community leaders? The social promoters through the department of human promotion? Or the field workers for the various projects, such as wells and credit?
6. *Intensive vs. Extensive Coverage*
Should CEPAD try to help as many people as possible with just a little, or should they concentrate on a limited geographical area? So far, due to the nature of their constituency, CEPAD has mostly opted for the extensive approach. Thus, intensive programs such as PAC, which have a multiplier effect and allow a few highly trained technicians to serve many communities, are valued very highly.

These are some of the issues—there are many others.

Introducing Change in a Developing Country: Paraguay, South America

Louis Alonzo Garcia

Paraguay, South America, is a land-locked country sharing borders with Argentina, Bolivia, and Brazil. It is tradition-minded, although its neighbors' internal and external conflicts have spilled over, adding to Paraguay's own internal upheavals. Due to past wars and revolutions, Paraguay did not experience any measurable stability, until 1954 when the present government obtained power. A stability-enhancing factor, promoted by the present government, is the peace which the people of Paraguay have come to appreciate. We can thus understand why it is vitally important to *acknowledge the history and characteristics of the people of the country*. Changes in the past meant deadly consequence. Paraguayans refer to this today when change is planned, and the government publicizes daily on National Radio and TV that its priority is to maintain peace and harmony.

The crops of importance to the area I was working in (Yhu) were cotton, tobacco, soybeans, corn, mandioca, and beans. The last three are used mainly for home consumption. Yhu has an agrarian structure, with a population of one thousand. Its religion is Catholic, and its politics are controlled and regulated by a central body located in the capital, Asunción. Transportation and other forms of communication are limited.

Personal Goals

When or if one is interested in becoming involved in development projects on an international scale, one must be willing to make some serious personal concessions. We must keep in mind the necessity of personal change as prerequisite for becoming effective change agents.

Who Wants Change? In Whose Interest?

Change is a natural occurrence, and not only in developing countries. In Paraguay, it was in the interest of the national government, through its Ministries, and in the interest of the United States, to influence and guide that change.

The community I worked in established a body of advisors who defined the need for outside personnel to promote and direct growth in the areas of Education, Health, Agriculture, and Technology that the community wanted assistance with. This body of advisors requested assistance from the regional political leaders who, in turn, directed them to the Ministry of Health and Welfare, among other agencies.

The region of the community of Yhu had experienced noticeable Brazilian, Argentinian, German, and American migratory and cultural infusions. This vulnerability to change, and its inevitability, forced the Paraguayan government to extraordinary efforts to keep previously isolated communities such as Yhu informed of government policies and programs. Lack of trained personnel required that the government solicit assistance from sources that were willing to respect its direction and guidelines in introducing any change. Peace Corps Volunteers are often a resource for the lack of trained personnel in the Developing World. Many trained personnel (or "experts") are always eager to make suggestions as to what changes should be made and how, but when they are part of that process of introducing change, it many times becomes difficult or almost impossible for them.

Though the goals we seek may result from change, it has a price, and it is often painful. We can more easily recognize (and teach) its value if we have paid the price. The personal changes volunteers must experience in order to be effective in their endeavor begin to emerge on the average of no less than a year after the end of the training period. *Change takes time* even if one is prepared to change. Certainly, large groups or populations take even longer.

Perhaps the *key* to *success* with development programs that promote change is the change agents' *ability to adapt* to that given situation. And for those who are unwilling to adapt to a new environment and make the necessary concessions, I would strongly urge them not to get involved in international (or national) development programs. The best programming for an area where change is planned is continuous programming.

What Not To Do

In introducing change to a system (be it a community, an organization, or an individual), we will find the system reacting with safeguards to ensure its own preservation. It is important to know the values of the people who will be affected by change, and to protect them. We may not agree with these values but, unless we honor them, the likelihood of our success is practically nil.

Development agencies (themselves systems interested in their own survival) at work in developing countries are not error-free. They will often opt for visible results—a finished building, for example, to demonstrate their accomplishments—without sufficient emphasis on the preparation of the personnel who will conduct activities in the building.

Is Change Always a Good Solution?

For the most part, whether in the developing or in the “developed” countries, people are comfortable with the manner in which they live. They may not be happy with their lot in life, but they have adapted to the status quo. When a government feels threatened by change, it often deals with the individuals or groups (promoting that change) in a punishing manner. Such punishment eliminates the “enemies of stability,” serves as a warning against others, and is used as an example of the detrimental consequences of change.

As developing communication and transportation systems increase a region's accessibility to the world, it becomes difficult for even the most remote community to escape change. To do so, isolation must be actively sought, and in some cases, it is.

Creating Desire for Change (Motivation)

If people do not have a felt need for change, they will not take action. It is always important, when change is desired, to pinpoint the specific motivating factor leading to that desire, and to keep that desire constantly in mind. This applies to individuals, groups, and communities.

When individuals or groups seek change on their own, the possibility is increased that they will take the necessary action. They may see the obstacles as nothing more than a price to be paid for the change. Once begun, the process of change takes a pace of its own, in accordance with the community's needs for a balance between stability and progress.

The process of change in a developing country can be confusing and overwhelming when viewed from an American perspective. We tend to see change in a predictable pattern or even following preordained guidelines, whether these be set by governments or individuals. But, in a developing

country, change is vast and all around, and difficult to harness. Most developing countries are experiencing change in many and different areas at the same time, and it is difficult to predict the consequences.

In developing (as well as developed) countries, it is important to gain insight as to who the political leaders are, as well as to determine how local and national politics will affect or be affected by attempted or accomplished changes in the community. *Politics cannot be dealt with as a separate element*, one that may or may not be taken into account. For that reason, when it is our business to promote change, we are most efficient and effective when we do so through people already belonging to the group or community concerned.

We often plan change as if it will affect a total population and do so overnight. I have found it workable to attempt to persuade one or two natural leaders of the community to support the desired change, rather than attempting to begin with the community as a whole.

Some considerations in planning change are basic and common to all systems. We must set goals, and if the ultimate goals are complex and difficult to achieve, we must break the activities down to small and easily achievable steps. In international development programs, goals are mostly long-term, and often only partly achieved. *Minimal accomplishments, however, are not to be viewed negatively*, and even failures are lessons to profit from for the next attempt.

Thus, it is important to inquire about the community's previous successes and failures, both to discern their attitude towards change, and to help in deciding at what level one should initiate change.

When a change is desired and recognizable, yet no progress in the direction of your goal is apparent, it is often useful to begin to move in any direction, even against or without any reference to your goal. To do something, anything, no matter how small, in way different from that to which you are accustomed, is to get the law of inertia working for you rather than against you.

Structuring Change for Maintenance and Continuity

When, with the best of intentions, we transfer technology from the "developed" to the "developing" countries, we forget that the knowledge developed gradually in developed nations, introduced all at once to developing nations, can have explosive consequences. Developed countries have had many years to adapt to the new technology, while an isolated village in Latin America can marvel at the miracle of an electrical generator today, and be ready for instant world-wide communications (or automatic computer systems) tomorrow. Furthermore, sudden change is more likely to create resistance in a society trying to incorporate the new realities while basing its identity (and therefore its survival) on its social, cultural, and religious traditions.

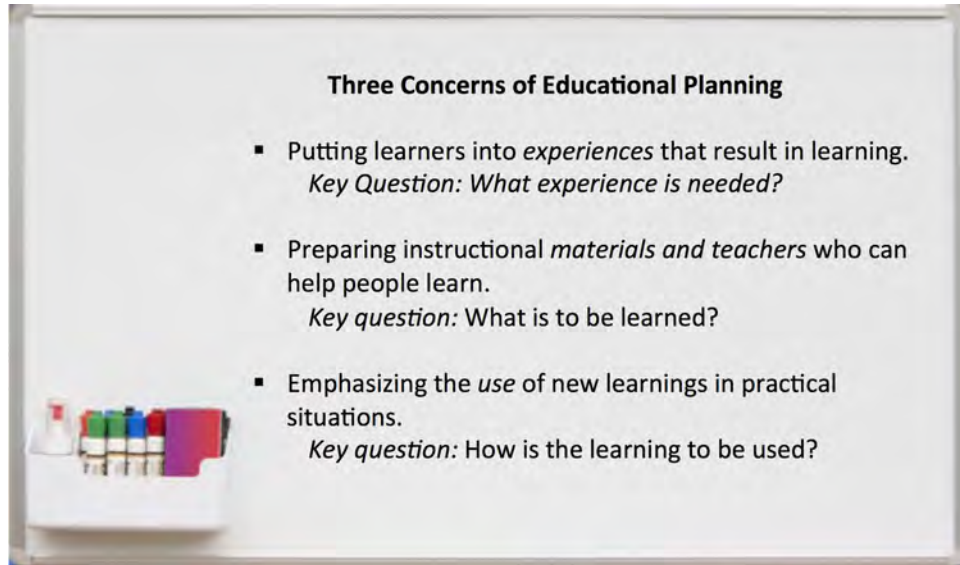
Summary

We must realize the complexities of change: to promote change in the field of agriculture itself brings about (or influences) change in other fields—health and education, for example. We cannot ignore the fact that one affects and depends on its relationship to the other(s). We must be conscious in developing programs for others that others may not desire for themselves the changes we desire for them.

Where a change is desired by everyone involved, yet not amenable to direct realization, indirect approaches as first steps are better than no steps at all.

And the basic needs such as hunger, shelter, and health must be taken care of before we try to promote technological advancements. *Physical needs must be attended to* before the mind can turn its awareness to high needs.

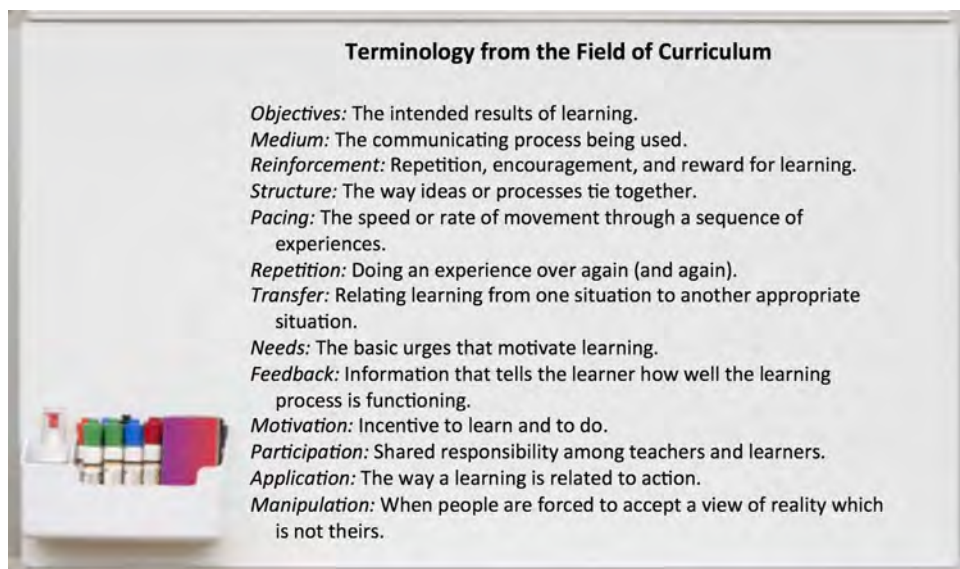
From the Whiteboard



Three Concerns of Educational Planning

- Putting learners into *experiences* that result in learning.
Key Question: What experience is needed?
- Preparing instructional *materials and teachers* who can help people learn.
Key question: What is to be learned?
- Emphasizing the *use* of new learnings in practical situations.
Key question: How is the learning to be used?

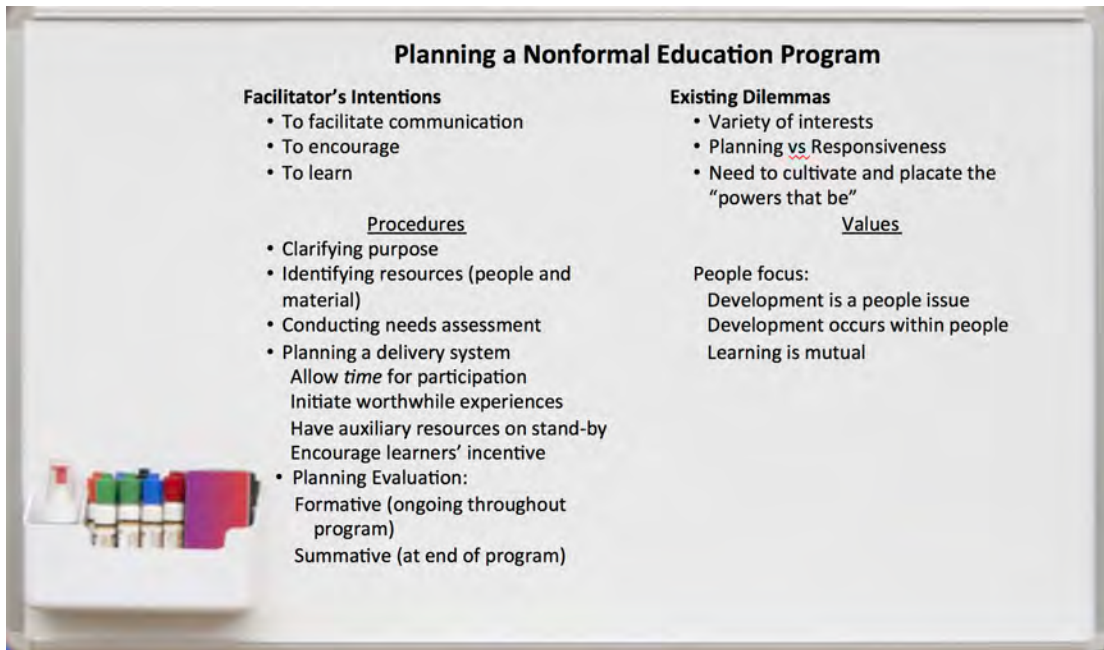
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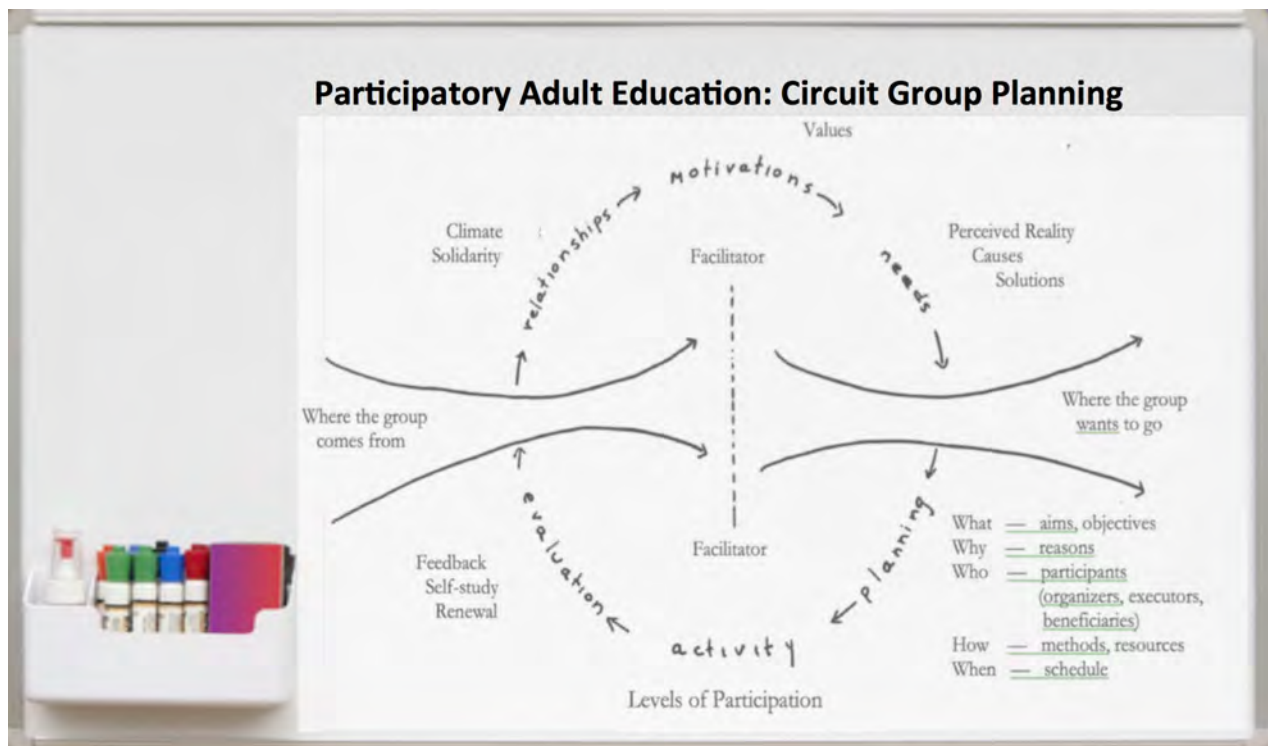
Terminology from the Field of Curriculum

Objectives: The intended results of learning.
Medium: The communicating process being used.
Reinforcement: Repetition, encouragement, and reward for learning.
Structure: The way ideas or processes tie together.
Pacing: The speed or rate of movement through a sequence of experiences.
Repetition: Doing an experience over again (and again).
Transfer: Relating learning from one situation to another appropriate situation.
Needs: The basic urges that motivate learning.
Feedback: Information that tells the learner how well the learning process is functioning.
Motivation: Incentive to learn and to do.
Participation: Shared responsibility among teachers and learners.
Application: The way a learning is related to action.
Manipulation: When people are forced to accept a view of reality which is not theirs.

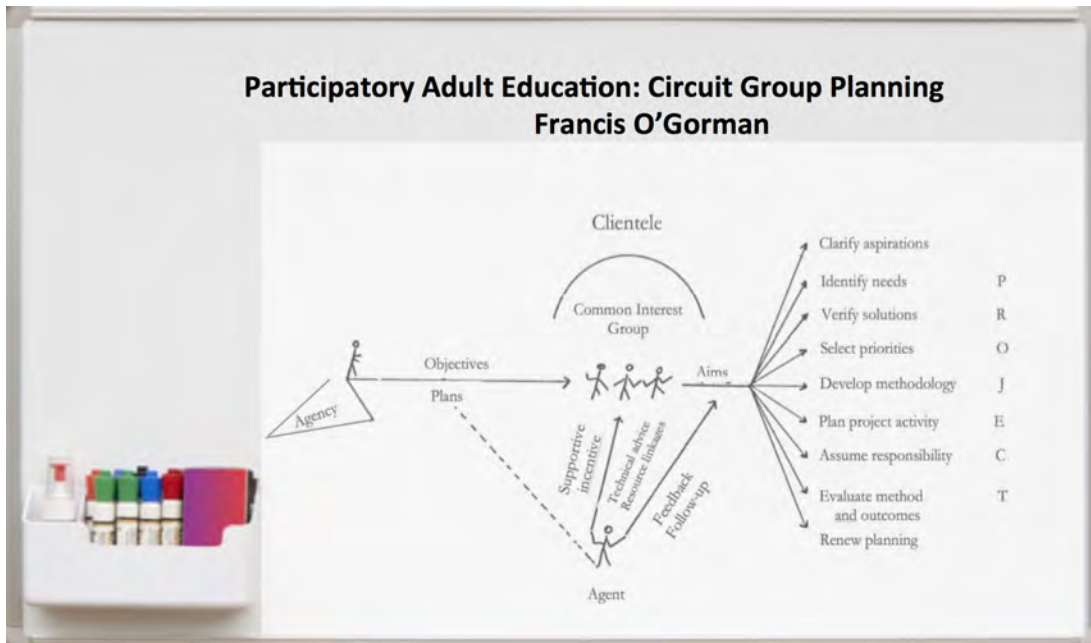
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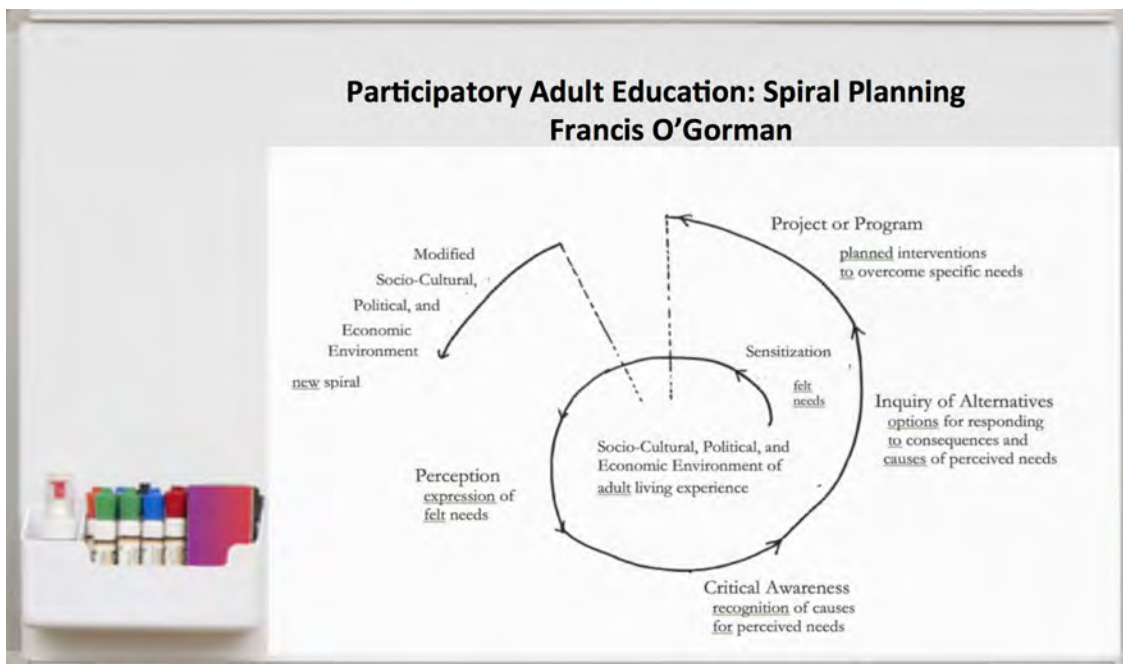
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From the Whiteboard

The Nonformal Education Facilitator . . .		
<u>Knows</u>	<u>Does</u>	<u>Is</u>
His/her own class conditioning and ideologies	Becomes familiar with the community beliefs, values, customs	An accompanier, facilitator, teacher, co-learner
Personal motives for involvement	Promotes conscientization	A potential link between the disenfranchised and local and/or national leaders
Limitations of personal energy and resources	Invests self in the goals and aspirations of those involved	Able to manage ambiguity
It is impossible to be apolitical or to be perceived as apolitical by other people	Seeks to be a facilitator rather than director, works with ambiguity, and can change focus as needed	Not dependent on learners' dependency or fears for self-actualization
The opinions and values of the leadership may not represent those of the majority	Cooperates with local leadership	
Positive feedback or reinforcement helps stimulate creativity and build confidence	Identifies and adapts to locally available resources and sees new uses for old resources	
	Measures success differently from a formal teacher	
	Works with participants in planning, learning, and evaluating	
	Seeks to avoid control over students	
	Adapts to a variety of methodology and theoretical approaches	
	Develops trust and credibility with participants, financial sponsors, and government officials	

From the Whiteboard

The Role of the Nonformal Education Facilitator

Creates space for the base-level groups (marginalized sectors) to:

- Find themselves
- Define who they are
- Discover where they want to go

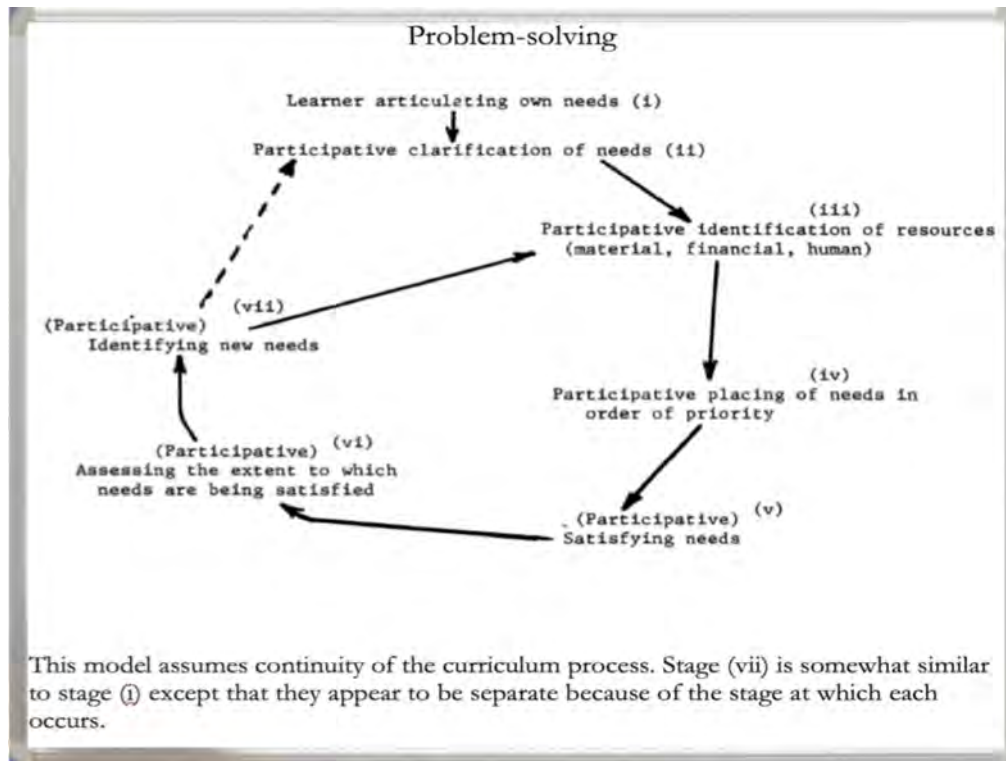
Plans with the group:

- Accompanies the project
- Opens ways

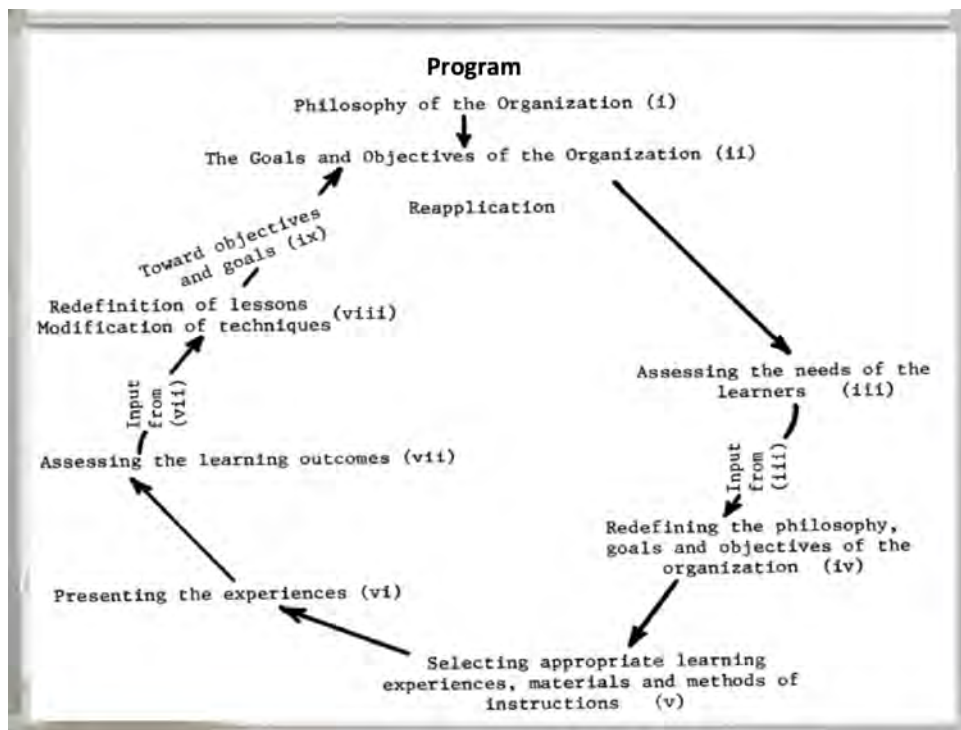
Has dialectical role:

- Conducts
- Accompanies a learning experience

From the Whiteboard



From the Whiteboard



From the Whiteboard

Nonformal Education Evaluation			
Why Evaluate?			
<u>to</u> determine effects, outcomes, consequences <u>to</u> get a basis for improvement <u>to</u> provide data for informed decisions			
By Whom?	For Whom?	What Kind?	
Insiders: Supervisors Subordinates Participants Facilitators Outsiders: Consultants	Decision-Makers of: Sponsoring agencies Community programs	Formative (ongoing throughout <u>the</u> program): For shaping, <u>modifying</u> , forming Summative (at end of program): Program funders ask for summative	
How?		Comments	
Qualitative and Quantitative Formal (i.e., Robert Stake's model) Informal (i.e., unobtrusive measures)		Decisions about evaluation procedures <u>must</u> be included in initial plans. Most <u>costly</u> factor is time. Collect only meaningful data.	
- Observation checklists - Keep a daily journal - Look for evidence of learned skills <u>or</u> knowledge being put to use, <u>attendance</u> and participation		Evaluation should be based on a program's <u>stated</u> objectives. Where objectives have <u>been</u> made explicit, the evaluators should <u>meet</u> with the decision-makers to clarify <u>them</u> .	

Thoughts to Share

Nonformal Education Program Planning

Doing needs assessment. An official survey may be intimidating. A more effective approach may be to ask, "If you were to help other people in the community, what would you do?"

—Suvit Joongtrakulrat

People tend to answer what you want. A needs assessment survey can be credible if there is two-way communication where people are free to express themselves in their own words—when there are no third party listeners. —Suvit Joongtrakulrat

Deciding the Level of Participation

There are two different cultures involved in the planning of nonformal education projects—planners and target population. Participation of both is essential for designing effective nonformal education projects. There are different levels of participation. Nonformal education projects can be planned on a scale of participation ranging from minimum to maximum participation of the target population. The projects that involve minimum participation of the target population are centrally planned projects ("isolated projects"). Projects that involve maximum participation of the clientele and provide opportunity for "dialogue" between the two cultures are "integrated projects" based on Paulo Freire's approach. Different levels of participation are governed by the political structure of

the society. The question before the planners is: “Up to what level is the participation of the target population required?” –Ila Patel, B. Ramakrishna, S. Benjamin, Faustion Quioco

Emphasis should be placed on the formation of a common issue-based nonformal education program that might influence the local power structure. People should be given the liberty to express, learn, and categorize their needs and find solutions on their own. Projects should be self-reliant, where participants do the decision-making, planning, policy-making, program designing, implementation, supervision, and handling finances. Leadership should come from the group and be decentralized when possible. A national common forum should be organized that might offer opportunity to exchange sharing of experiences, mutual collaboration, and integration. A legal aid system should be organized to provide legal support to the people during their needs. A regular exchange forum between organizations is necessary to avoid duplication and facilitate sharing of experiences. –Rati Roy

We need to learn to live creatively between our own expectations and the reality of the slow pace of the development process. We have a responsibility to educate our supporting network as to the “real” nature of development as opposed to many of their common stereotypes about how to “help” people. The needs of funding agencies for concrete measures of progress should be dealt with in a realistic but truthful manner. Some progress is measurable over a short time span. Other progress is not. There are always variables that we can’t foresee when we begin a project. “Patience” and “restraint” are key words to understand when looking at the development process. Where outside money is necessary, restraint should be used in its allocation. Lack of community investment is often a signal that there is a general lack of interest and unity in the community to work for the project. If money is available for projects, it should be used for small community-based, community-run programs. –Ken Kastner

Chapter Three

What Do We Believe?

We can see, hear, and touch, and thus learn. But of what use is all of this apart from those matters that we *believe*? What is important, what is valuable, what *ought* to be done—these are matters of belief and of faith. In the demanding world of human development, people need more than scientific answers. They need to believe in themselves, in society, and in the potentialities for development, healing, and wholeness. As Francis O’Gorman and others have shared with us, nonformal education isn’t just a matter of technique. It is a matter of heart.

Faustino Quiocho discusses nonformal education as it can complement and supplement formal education in developing countries. In “Conscientization: Whose Initiatives Should It Be?” Francis O’Gorman raises a fundamental question about the nature of educators’ interaction with people.

Motilal Sharma and Ken Harder bring up the concern for implementation. Sharma offers suggestions for nonformal education planning in “Developing an Effective Model of Nonformal Education.” Harder’s emphasis in “Participatory and Anticipatory Curriculum Development” is the incorporating of future goal-oriented and present process-oriented concerns into curriculum development. Ted Ward adds to the implementation issues from a teaching perspective in “Developmental Levels of the Teacher.”

In “What’s ‘Non’ About Nonformal education?” Francis O’Gorman asks if nonformal education, at this stage, is not becoming an institutionalized form of education. A final paper from Lyra Scrinivasan’s book, *Perspective on Nonformal Adult Learning* raises the issue of facilitation of adult growth.

Crucial Areas of Nonformal Education Application

Faustino P. Quiocho

We look all around us and we are looking at the world. What do we see? We see people and their environment, and all the elements around them. We look back at history, at the interaction of people with one another and with their environment, and the various elements of the environment with one another. What do we see? We see the history of humanity unfolding into various stages and ages, until we get to what is termed the present and the modern, and then we see ourselves living humanity’s history.

Just like the present, people of the past sought knowledge through learning. They had to live and survive. They had to fend for themselves against the forces of nature and other living creatures; and adapt to the natural forces.

The history of humanity, of civilization, unfolded through the various ages of people's existence—stone, iron, industrial, machine, atomic, jet, and finally missile—gives us a clear idea of the evolution and advancement of human learning. In time, formal education was invented, developed, expanded, and finally established into a system—a system unable to absorb large segments of the population. This latter point, against the backdrop of the inability of substantial segments of the population to access formal education, has brought about the imperative of returning to or reinstating pre-formal education approaches—nonformal education, for one.

Nonformal education has two principle role categories: nonformal education as complement and supplement to formal education, and nonformal education as alternative to formal schooling.

Nonformal education as complement and supplement to formal education are those approaches incorporated into a formal system to make its learning process more relevant and effective. It is oriented to the formal education population and, thereby, becomes an integral part of formal education. On the other hand, nonformal education as an alternative to formal schooling is oriented to all who are outside the formal structure, be they young people, adults, laborers, or professionals.

While nonformal education as complement and supplement is important and necessary, nonformal education as an alternative is imperative and urgent. We know for a fact that in the formal educational structure of many countries, students leave the system at any stage. This causes a sharp drop in enrollment at upper levels. In the present situation, unless dropouts return to the formal system, they are lost from the useful manpower force. In such a situation, there is a need for a receptacle to catch the dropouts and a system to recycle them into utilization and usefulness. In the case of those who complete schooling, there is a need for continuing professional growth. This need could be met by self-study through reading, but short-term nonformal approaches in continuing education are proving to be more effective.

Nonformal education responds to the needs of professionals in terms of continuing education. This results in professional as well as career advancement of this group of clientele. Nonformal education is needed by the fully employed skilled workers for advancement of skills, position and, certainly, compensation. Nonformal education also meets the needs of the semi-skilled and underemployed by upgrading them, thereby allowing them to qualify for reclassification to that of a skilled worker and moving their employment status to full employment.

Nonformal education is at times utilized to meet human resource needs for what I call captive jobs or placements. The government or a private establishment uses a nonformal education training program to fill their personnel needs. A specific example is the case of the Presidential Arm for Community Development (PACD) in the Philippines. When PACD needed thousands of community development workers, a nonformal education program was set up. Upon finishing the program, trainees were assigned to fill vacant positions as community development workers. This is a legitimate use of nonformal education, but urgent needs for nonformal education are of a different and special nature.

I suggest that a crucial area for nonformal education application is where people are forced to live a sub-human form of existence because they seem to find no other way. These are the people who live in squalor and deprivation, hard as they may try to labor and toil to change their lot. They hardly know their basic rights, so they would not seek, much less, demand them. They work hard for others and would accept anything in return for their labors. These are the people who do not recognize opportunities so that they will never be in any position to take advantage of them. They have taken their lot in life as a matter of fate, and unless they are helped, they will never be in a position to improve that lot.

This category of population is entitled to some form of education. They must be developed as individual human beings, as fully participating members of their families and communities, and as useful and productive citizens of their country. Certainly they must be developed as happy and beautiful people as befit children of God.

I would surmise that the immediate question to be raised is How? We should know that this category of our population has missed the opportunity for development through formal education. But having missed it does not mean that they no longer need the learning process. It is, therefore, logical that the only opportunity left is nonformal education; they must by all means have access to that learning process.

The condition of the impoverished and oppressed has far-reaching effects. It affects social progress of a country, retards economic development, spawns social injustices, affects the social and mental health of the nation, retards development of good values, and affects law and order.

It should be easy to see that the learning process needs of these people are comprehensive. They must have basic education. They must learn to comprehend and value sound family life. They must be oriented in community living and become aware of their responsibilities in the community. They must be prepared for the world of work and must be led to understand that their participation in gainful work is an important component in their country's social and economic development.

Basic questions, then, are, Must the school limit its services to formal education—the very purpose for which it was established? Does the school have a social responsibility to discharge? Must the learning process be made accessible to segments of the population who are out of the formal school system? Does the school possess capabilities to undertake the learning process for the out-of-school population? It is clear that there is a vast demand for nonformal education for the out-of-school portion of a population, from young people to adults. Unemployed, underemployed, and those already employed in various occupations and professions are all candidates for nonformal education.

Conscientization: Whose Initiative Should It Be?

Francis O'Gorman

Do we, educators in formal and nonformal teaching-learning situations, have the right to raise the consciousness of the learners with whom we interact? This question, with all its implications, has emerged often during some honest searching shared with my colleagues in Brazil. If we consider

ourselves to be agents of a consciousness-raising process, are we not, subtly and self-deceptively, manipulating others? Conscientization occurs through experiences. An educational intervention is necessary to facilitate these experiences. Should the directive influence of the facilitator's own values, perceptions, and involvements be the stimulating factor?

Looking at the experiences of other educators does not do much to ease these misgivings. Consciousness-raising, or conscientization as it has come to be known from the conceptualizations of Paulo Freire, seems to be falling rapidly into the category of a technique. Its essential meaning is subverted and used as surreptitious educator domination. When a concept captures the popular imagination, there is the risk that its significance becomes watered down and that the idea stagnates at a fixed stage of conveniently pragmatic interpretation. Thus, conscientization in some literature is listed among the methods for change agents in nonformal education, along with managerial instruments, persuasion techniques, training, and so on.²

A recent document presented at a social service institute in India distinguished between the Freirean concept of conscientization as directed "towards the masses" and the broad concept of "from the masses to the classes." It pointed out that the conscientizing agent's task was to be a spokesperson on behalf of the people and to intervene by using literacy, games, exercises, and a variety of means to enable members of the masses to affirm their identity as human beings. While consciousness-raising was given a primary role in projects and nonformal education, more was needed than "sheer conscientization." People had to be provided with technical and financial resources to work out their own projects.³ Statements such as these evoke more apprehensive questioning: Should educators speak for the learners? About them? Is it a problem of speaking *for* or listening *to*? Are we making conscientization into one more rung on the ladder of development?

A few years ago, to mention the word *conscientização* in Brazil incurred threat of prosecution for subversion. Paulo Freire's books were banned and his name was taboo. Today, Freire's writings are displayed in any bookstore. Has consciousness-raising taken on the trappings of an innocuous training technique? It is possible. Yet, conscientization transcends the hollowness of catchwords and the manipulability of skills. It is a process that is recreated in each experience. No one can live another's experience. One person cannot undergo the process of another's consciousness growth. Then, what does it mean to be "conscientizing agents?"

Conscientization is a term that came out of the group reflections of the Brazilian Institute of Higher Studies in the 1960s and was popularized in other countries by Bishop Helder Amara. Paulo Freire has often pointed out that the term implies a commitment to "critical insertion into history" in order to create it. He likens conscientization to a painful birth. Who of us can be born to the life of another?

Educators who are sensitized to the penetrating potentiality of consciousness-raising are wary of "developers" who have a propensity to cling to production-oriented methods and to play the role of the omniscient teacher. The process of conscientization involves the educator *and* the learner in a

² Richard O. Niehoff (ed). Report on Conference and Workshop on Nonformal Education and the Rural Poor, Program of Studies in Nonformal Education. Michigan State University, 1977.

³ Michael, V.D.; Bogaert, S.J. Nonformal Education, Conscientization and Village Action. Ranchi, India: Xavier Institute of Social Service, 1978.

simultaneous experience of being subjects of the objective reality being uncovered. Can an educator be both co-subject and agent of consciousness-raising? Some experiences suggest new understanding of the experiential meaning of conscientization and the role of facilitator. The following experience, shared by the *Grupo de Educación Popular* in Lima, Peru, comes as a challenge to engage in practical action as an outcome of questioning.⁴

From Literacy to Fotomontaje: Promoting Learner Initiative

The *Grupo de Educación Popular* had worked with Paulo Freire's method of consciousness-raising literacy in Peru and had built up a good collection of audio-visual material codifying the life, problems, and aspirations of the people. When a request came from the Electoral Junta for the *Grupo de Educación Popular* to present a unit on "Education and Liberation" for the 120 delegates of the newly reformed *comités vecinales* (neighborhood committees), the first thought was simply to apply the consciousness-raising literacy method to the new situation.

However, they soon began to question their intent. What were the real needs, and how could they be best met through the process of conscientization? Hitherto, the process had been linked mainly to literacy in the Freire method of psychosocial alphabetization. How could the approach be deeper and extend beyond the limitations of a well-tried technique? This is the kind of questioning that most of us educators hesitate to plunge into. It is so much easier (and more rational, some would argue) to transfer familiar and successful methods to different needs. We tend to mold the needs to our methods rather than reconstruct our methods upon the needs of the participant learners.

The *Grupo de Educación Popular* entered the experience without a clear idea of how the method would evolve. While pursuing a process of consciousness-raising, it realized the necessity to overcome certain shortcomings. These include:

1) *Fragmentation*

The literacy method used "generative words" that were preselected and codified by the educator and not by the participants as an integral part of their growth in awareness. The words were geared to reading and writing. This disconnectedness weakened the potentiality for investigation of the total worldview of the participants.

2) *Dispersion*

The "generative words" and the codifications were based on generalizations and lacked the interrelationships and continuity of content that comes out of the actual living and working environment of the participants.

3) *Artificial Grouping*

Participation in the group was determined on the basis of illiteracy (a societal distinction which is unrelated to life interests and values) and not on the basis of common neighborhood concerns.

⁴ Fotomontaje: Una Profundización de Método Paulo Freire. Educación Popular en America Latina Buenos Aires, Mayo de 1975, Año 1, No. 1, pp. 11-19

- 4) *Theory Apart from Action*
Reflecting on the “generative words” did not lead to assuming a commitment with the neighbors or engaging in positive organized action as an immediate consequence of the reflection.
- 5) *Delay*
The mechanics of literacy required at least 40 hours for a critical consciousness to begin to take root in the participant. It was too slow. The *Grupo de Educación Popular* would only have four or five sessions with the *comités vecinales* in which to nurture the motivation for conscientization. (Here we might ask ourselves: What is more essential—to read or to reflect critically? What is the main thrust of our basic education programs for underdeveloped areas?)

Together with the delegates from the *comités vecinales*, the *Grupo de Educación Popular* constructed a method that was both a consequence and a criticism of the classical method of “generative words.” They attempted to adapt the methods to reach the total communication universe of the participants in their *barriada* (urban slum), encompassing dimensions of social and political relationships in a manner that was coherent with the basic assumptions of the process of consciousness-raising. The result was *fotomontaje*.

Fotomontaje, as it is reported in the activities of the *Grupo de Educación Popular*, could be looked at from three dimensions: as a technique, as a method, and as a process. The three dimensions are interdependent to provide the consciousness growth experience.

Technique

As an audio-visual technique, *fotomontaje* aims at helping participants, grouped around some common interest, to portray their own reality in order to form a background for reflection. The material includes every available medium of audio and visual representation of the living and working environment of the group, highlighting the social contradictions. This could include: photo slides, sketched slides, film strips, posters, photographs, banners, words and phrases printed on slides or placards, slogans, printed texts, tape-recorded segments of speeches, discussions, commentaries, folk or popular songs.

Part of the material is collected earlier by the educator and is used as a starter or reinforcer; the remainder is produced by the group and coordinator according to the observations of the participants as the sessions progress. (An easy and cheap way to make slides of drawings or phrases is to sketch or print directly on wax paper with colored felt-tipped pens and mount the design in slide frames.) The subjects of the audio-visual codifications focus on evidences of deficiencies in sanitation, employment, housing, nutrition, transportation, and labor, as well as some aspects of the city or nation associated with these conditions, such as government buildings, factories, farms. The groups meet weekly in their own homes or in local centres, usually at night. Walls of buildings are used as screens for the projections and become the community “newspapers.” The equipment is fairly common: slide and/or filmstrip projector, cassette tape recorder, camera for slides and photos, and material for drawing posters and slides.

The coordinator collates the appropriate audio-visual content throughout the reflection descriptions and explanations from the participants about their situation. This is done to deepen the discussion, draw relationships, or elicit determinations to undertake practical actions. The sequence of the material presented follows the group's reactions and interests but takes place within a broad five-stage plan:

1. Explanation of the objectives of the gathering.
2. Composition and problems of the area.
3. Interrelationship of production, labor, and living conditions.
4. Role and function of the neighborhood groups to take action or continue critical reflections.
5. Evaluation.

Method

As a method, *fotomontaje* aims to involve the participants in providing input for their own reflective discovery of reality and critical appraisal of the interdependence of the socio-political causes of their deprived conditions. The critical discovery must be linked to organized action, which then becomes the vehicle for implementing the decisions that come out of the reflections.

Fotomontaje is a systematic ordering of a wide range of audio-visual codifications of the social, economic, political, and cultural reality of the slums, from national as well as local perspectives. These codifications are not just to be seen or heard and then discussed, but are to be created by the participants in a group situation. The content for reflection is never fixed or permanent; it is constantly being restructured to extend the insights of the participants. The group not only discusses what is perceived, but corrects distortions and completes what is lacking in the codifications and traces relationships among the factors and events. Nothing is presented as an affirmation; it is questioned, challenged, and probed to find deep-rooted causes and imaginative solutions. The role of the coordinator is to guide the revelation of the message by the participants, not to introduce a message as in the literacy method. The message is open-ended, a "living" text produced by the participants who are their own educators. Words, phrases, or comments are written on slides or posters or recorded on tapes, then used as the basis for each following step in the discussion. The coordinator contributes by organizing the gatherings, listening to those who are too inhibited to speak out, investigating problems raised by the participants, systematizing the feedback from the group, and coordinating a democratic involvement of all in specifying the objectives and plans for each successive step.

Process

Fotomontaje is a process used when the goal is to foster the initiative for self-developing critical consciousness and practical commitment to values anchored in social justice. Coordinators and participants are co-authors of the process and take on a commitment of solidarity, mutual respect, and dedication to the issues and social transformations that surface through the method. Coordinators share in the existential richness of reflections and experiences of the participants and make available their own sources of knowledge, technical information, and linkages with social institutions beyond the *barriada*.

The process of *fotomontaje* is unfinished. It emerges through different group experiences—labor movements, mothers' clubs, neighborhood circles—building an awareness of a history of struggles, hopes, frustrations, and potentialities to which each participant adds his or her chapter. It is a search for identification and acceptance of class consciousness. It is dynamic and ongoing; the interrelationship of causes and consequences is vital and transcends the critical analysis.

The Experience of the Grupo de Educación Popular

When the *Grupo de Educación Popular* was requested by the Electoral Junta of Lima to present the theme “Education and Liberation” in the training of the delegates of the *comités vecinales*, this neighborhood organization was beginning to undergo a restructuring in districts all over the city. New leaders had been elected who were to form their neighborhood committees. The training for the delegates was intended to explain the organization and pave the way for integration into it.

Despite certain discrepancies between the two entities, the *Grupo de Educación Popular* saw the opportunity to make the activity sponsored by the Electoral Junta a truly educational experience, and an amicable relationship between the educators and the leaders of the Electoral Junta facilitated the procedure. The *Grupo de Educación Popular* drew on the wealth of knowledge and codified material built throughout experiences of conscientization literacy, self-directed census, and direct involvement with the people of the *barriadas* to set up conditions for dynamic and practical dialogue, using the impetus of the movement of the *comités vecinales*.

The *comités vecinales* were open and receptive to the educators. Mutual trust was strengthened through the experience. The neighborhood groups sought evidences of commitment from the coordinators of *fotomontaje* and raised questions which obliged the *Grupo de Educación Popular* to search for information. The educational experience could not be separate from the political and organizational event of the renewal of the *comités vecinales*. *Fotomontaje* proved to be an efficient and rapid way of stimulating critical reflection on the broad socio-political reality and tying in the conclusions with the proposed functions of the neighborhood organizations. The *Grupo de Educación Popular* coordinated the order and relationship of the themes presented in the codified audio-visual media so as to permit the participants to express and clarify their perceptions at each step. This, in turn, indicated to the coordinators what direction to take in the successive steps while keeping within the five general stages of explanation, composition, history, and problems of the *barriada*, relationship of the problems to the systems of labor and production, role of the people in the *comités vecinales*, and conclusions for action and evaluation.

How did the people of the *barriadas* react to the *fotomontaje*? The *Grupo de Educación Popular* registered a succession of reactions that were common to most groups. When seeing their own world in the photo or sketched slides, the initial response was surprise and pleasure at recognizing their own environment. This was followed immediately by shame, disdain for their deprived conditions, fear of seeing self alone, oppressed and small, without any sense of class identity. To cope with this depressive helplessness, the next reaction was to make fun of and laugh at their world. This was followed by a short explosive, but uncritical, outburst. Gradually, feelings were attuned to a dialogue about the presented codification.

During the next phase of response, the participants began to describe what they saw, becoming more positive as they recognized the richness of each one's experience in life. But description alone was not analysis. Critical awareness only unfolded gradually through questioning and motivating reflection, using the various media of the *fotomontaje*. As their world came into sharper focus, the participants' own experiences were codified for discussion, which stimulated a natural progression in the critical analysis of their reality. For each concrete problem posed in the *fotomontaje* and lived collectively by the people, the group tried to find solutions through objective discussions of the message and of the possible role of the *comités vecinales*.

The *Grupo de Educación Popular* pointed out the positive nature of the experience with the 38 *comités vecinales*. Participation, for the most part, was wholehearted and, at times, considerably critical, with very few incidents of apathy. The *barrio* increased in political awareness through the instrumentality of the *fotomontaje*. A great number of people were able to perceive and discuss problems which, prior to the experience, they had not been able to grasp. The groups promoted the use of *fotomontaje* in other small group gatherings. The *comités vecinales* proceeded with their organization, now with incipient critical attitudes, in unity and solidarity, and with a deeper awareness of the general and specific needs of the *barrio* within the historical and socio-political context of the city.

Taking the Initiative in Conscientization

Educators of the marginalized are ultimately outsiders looking in at a world that is not their own. Should the educators speak for the people? How could the people speak for themselves and be heard? Whose criteria should be used in the codification of reality? The area separating honest manipulation from altruistic stimulation is abstruse and intangible.

The *Grupo de Educación Popular* attempted to go beyond reproducing literacy techniques of conscientization to re-create the process of conscientization by using their own methods which were developed with the learners in the course of the experience. They tried to tread the fine line between being directive and neutrality; between purposive facilitation and committed co-participation as subjects of a shared conscientization process. Did they manage? Only each participant would really be able to tell.

Perhaps it is time to think of turning our conscientizing efforts away from “others” and directing them towards ourselves. If we educators concentrated on developing critical reflection among the privileged elites of our societies (and we must admit that we are among them) who influence the socio-cultural, economic, and political destiny of so many, we would not be faced with the dilemma of the right to raise the consciousness of the so-called “masses.” We would be forced to face the task of being our own “conscientizing agents.” And this would mean doing something about changing those social structures that are the root causes of the very situations which cry out for conscientization.

Developing an Effective Model of Nonformal Education

Motilal Sharma and Ken Harder

Nonformal Education

The relevance of education to rural development was fully recognized at the Pan African nonformal education conference held at Kericho, Kenya, in 1966. Some assume that literacy is a necessary precondition for development. But illiterate populations are capable of learning what they need to know to adjust and contribute to development. Ward and Herzog (1974) state that “unless lesser developed countries can break out of the ‘literacy first’ perception of education, they are dooming huge percentages and often increasing numbers of their citizens to continued ignorance,

powerlessness and poverty.”⁵ People who cannot read can develop and achieve maturity and leadership capability if knowledge is made available to them through modes and channels which do not require prior literacy skills. This situation demands development of instructional experiences which will effectively communicate knowledge necessary for development of the illiterate, semi-literate, and educated. It warrants an integrated system of learning which provides opportunity for all three modes of learning—informal, formal, and nonformal—in a flexible learning environment. Coombs and Ahmed (1974) define nonformal education as “. . . any organized, 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, adults as well as children.”⁶ La Bella (1975) says that “nonformal education refers to organized out-of-school educational programmes designed to provide specific learning experiences for specific target populations.”⁷ La Bella does not treat the three modes of education as discrete entities, but he treats them as modes of emphasis or predominance. Illich (1970)⁸ and Freire (1970)⁹ conceived of nonformal education as anti-formal education, although in two different senses. In response to this ideological attack overloaded with anti-schooling bias, Bock and Papagiannis (1982)¹⁰ noted that “nonformal” suggests that there is very little nonformal structure; it suggests a highly participative, non-hierarchical, and spontaneous learning environment where all participants are both teachers and learners. Grandstaff (1974)¹¹ views nonformal education as a major new component in nation-state development. It is obvious from the above observations that nonformal education is a planned instructional design to create a more flexible environment. Case and Nichoff (1976)¹² say that:

“Nonformal education is a deliberate process of communicating ideas and developing skills in adults and out-of-school children in order to be able to participate more intelligently in civic, economic and political groups; as well as to achieve other personal and social goals. The types of activities are extremely varied, highly focused on specific learning objectives and of varying duration. Nonformal education focuses on improvement of social and personal living, occupational capability and vocational competency. It aims at socio-politico-economic growth of the individual as well as the nation. It is deliberately planned with the motive of bringing educational opportunities closer to people and of opening more alternatives to formal schooling experiences. It also allows participants to function as powerful formative elements in program planning and design. It is need-centered and could be defined as ‘learning by objectives.’ Nonformal education is an active, critical, dialogical educational program which aims at helping people to learn to help themselves.”

⁵ Ted Ward, et al. *Effective Learning: Lessons to be Learned from Schooling*. In Ted Ward and Herzog. *Effective Learning in Nonformal Education*. Michigan State University, East Lansing, Michigan, 1974

⁶ Philip Coombs and M. Ahmed. (1974) *Attacking Rural Poverty: How Nonformal Education can Help* (Baltimore, MD: John Hopkins University Press, 1974)

⁷ Thomas La Bella. *Liberation, Development, and Rural Nonformal Education*. *Council on Anthropology and Education Quarterly*. Vol. 6 (4) November, 1975, pp. 20-26

⁸ Ivan Illich. *Deschooling Society*. New York: Harper & Row, 1970

⁹ Paulo Freire. *Pedagogy of the Oppressed*. Sheed and Ward, 1970

¹⁰ J. Bock and G. Papagiannis. *Nonformal Education and National Development*. New York: Praeger, 1982

¹¹ Grandstaff, Marvin. 1974. *Alternatives in Education: A Summary View of Research and Analysis on the Concept of Non-Formal Education*. General Editor: Marvin Grandstaff. Program of Studies in Non-Formal Education, Study Team Reports. Institute for International Studies in Education, Michigan State University, East Lansing, Michigan.

¹² Harry L. Case and Richard O. Nichoff. *Educational Alternatives in National Development* (Program of Studies in Nonformal Education), East Lansing, MI: Michigan State University, 1976, p. 50

Systems Approach to Nonformal education

The systems concept provides a framework for visualizing internal and external environmental factors as an integrated whole. It allows recognition of the proper place and functioning of sub-systems. The degree of “wholeness” makes the whole something different from, and more than, the individual units considered separately. The way to look at the whole system is in terms of the plan which is organized from interrelated components. A system approach to a problem warrants that a piece-meal approach is replaced by an overall approach.

The allocation and use of resources are central to educational system planning. When planning a new educational system, make sure of adequate resources. These resources could be categorized under money, manpower, equipment/facilities, and program materials. Program budgeting must relate expenditures directly to objectives. A case example of a system approach being developed for a rural village in India follows:

Developing a Model of Nonformal Education for Rural Development: A Systems Approach

Major aims of the project are as follows:

1. To understand the relationship between nonformal, formal, and informal modes of education in a rural context.
2. To develop a systems model for planning nonformal education which will serve the following purposes:
 - a) Represent compilation of the planning and operational functions required of nonformal education facilitator and coordinator.
 - b) Systematic planning and predictability about the effectiveness of a nonformal education program.
 - c) Provide guidelines for planning, producing, and evaluating learning materials and programs for specified audience as per their requirements.
 - d) Provide guidelines for gathering, analyzing, storing information needed for making decisions.
3. To develop a battery of evaluation tools for evaluation.
4. To develop a model nonformal education center.
5. To study teaching and learning approaches and develop instructional methodologies for nonformal education.

Initiating the Project

The process of selecting a village for the proposed project involved a series of meetings. The principal investigator along with faculty members from South Gujarat University contacted community leaders and voluntary agencies. The Takarma village was suggested by several people. But, before making a final decision, we planned meetings with the people of Takarma. We did not

want to enter Takarma as foreigners. We wanted to enter the village as if we were returning to Takarma, not as if we were reaching Takarma. Hence a public relations program was initiated. A large number of letters went to community leaders of different castes and sections saying that we wanted to meet them with the purpose of initiating some activities in the village. This was followed by a series of meetings with village people, mostly in informal settings. The director of the project, along with the project team, participated in these meetings. The meetings led us to believe that there was the possibility of bringing them together to work for the development of the village.

Village Survey

This phase included two steps: collection of demographic information about the village and a door-to-door survey. To complete the first step, two survey blanks were prepared: a demographic data blank and a village needs assessment questionnaire for village leaders.

An overview of the results of the survey follows: Takarma is about 30 kms from Surat. Its population is 903 distributed over 142 families. These 142 families include 3 Muslim, 55 Halpati, 6 Harijan, 15 Rajput, 2 Brahmin, 1 Bania, 3 Desai, and 55 Patel families. Halpaties are landless labor, and 98 percent of them are illiterate. The village has a milk cooperative. There is no industry in the village. There are only three skilled workers: one tailor, one wireman, and one mechanic of tractors. Agriculture is the major occupation of the village population. A few people are also engaged in a diamond-cutting industry and yarn industry based at Surat. There is one primary school in the village, and a secondary school is located outside the village at about a distance of 1 km. Students from about 16 villages come to the secondary school. A primary health center is in Arthan village which is at a distance of 2 kms from Takarma. There is no drinking water facility in the village, and the condition of streets and sanitary facilities is very poor. People are interested in the development of the village. They would be interested in participation in programs directly related to the immediate problems of the village such as drinking water, village sanitation, health and hygiene, improved agriculture, training in diamond-cutting, education, and programs related to economic development. To supplement data regarding village needs assessment, interviews with community leaders were conducted. These interviews had the dual purpose of gathering more information and creating an awakening among the people that they should know their problems and their potential to face them. This will help in developing programs with the help of villagers. Our philosophy is to work with village people instead of working for them.

Door-to-Door Survey

A family survey blank was prepared and administered to each family. Students from the secondary school were involved in conducting a door-to-door survey. Research staff also visited every family individually and spent some time completing the blank and getting acquainted.

Family Health Survey

A family health survey was developed by project staff in consultation with medical experts.

Literacy Survey

A survey to assess political, economic, and social literacy in the village was prepared.

Nonformal Education Center

One Nonformal Education Center was established early in the program. Plans include two additional centers.

Programs to be Initiated

The nature of programs introduced depends on the analysis of data collected for the identification of village needs and from door-to-door surveys. Programs are identified and developed with the help of village people. Continuous dialogue with village people about the major objectives of increasing participation is used as a base for developing programs. Experience with the people of Takarma suggest that programs may be related to setting up a “dialogue group” (for men and women), introducing “newspaper without paper,” initiating structured consciousness-raising programs, introducing literacy, health education, improved agriculture, and rural family welfare programs. These programs in the future may emerge in the form of special programs like human physiology, good habits for health, health rules for children, mother and child protection, planned parenthood, religions in India, Indian culture, road safety, training in organization, world beyond earth, saving and investment, language learning, health and nutrition, learning to construct a latrine, diseases transmitted by insects, first-aid, vaccination, leadership training, and building a new future for Takarma. Programs aimed at special skills may include diamond-cutting, spot-welding, identifying electric circuit faults, driving habits, cycle repairing, and improved farm tools.

Development of Instructional Materials

Instructional materials are developed by project staff as needed. Use of audio-visual aids is encouraged. Radio-vision programs can be developed and used for education as well as for conducting consciousness-raising. Task analysis and trait treatment analysis are done for making decisions about the type of instructional materials to be developed.

Participatory and Anticipatory Curriculum Development

Kenneth Harder

During the last 25 years the first man landed on the moon and over 40 new nations have emerged in the Third World. In spite of technological and political advances, 40% of the population in the developing world still lives in absolute poverty (World Bank, 1980). That impoverished condition affects not only the present situation through reduction in productivity and costs of social services, but also affects future generations through malnourishment of children.

The present status is not due to a lack of effort. Many developing nations allocate nearly 20% of their total budget to education. Effort is made by some nations (e.g., Kenya and Nigeria) to provide free primary education.

Parents too have been concerned with the education of their children. Where opportunity exists for secondary education, parents have been willing to sell their basic assets (e.g., cattle and land) to pay school fees.

The hope of education in the developing world is well-founded. In Kenya, for example, the official list of occupations in the modern economy includes formal school qualifications (Ndegwa Commission). Thus, educational level can determine the occupational level and corresponding economic rewards.

The thirst for education has resulted in 117% of the primary age children of Kenya attending primary school. Since some children do not attend primary school, the figure represents a grade-repeating phenomenon not seen in the United States. The unrealistic hope is to be the one person to attend a University out of the 100 children that begin first grade.

Out-of-school education has also become important. President Nyerere of Tanzania has equated the process of development with the process of education. In order to increase production, the agricultural extension education system of the Western World has been utilized. In the 1960's hope remained high. Hopefully, increased production through a modern industrial and agricultural economy would provide a better life for all.

In reviewing the last 25 years' usage of a "production development model," E. Rogers (1976)¹³ does not find hope fulfilled. Instead, he finds that disparity between the rich and poor has grown. The condition of the poor has worsened. As a result, Rogers advocates a new paradigm based on equity, participation, and rural development.

Paulo Freire, a Brazilian, goes a step further by advocating a process of conscientization. Education not only needs to be liberating, but also needs to help a learner understand the historical, economic, political, and social factors which determine his or her poverty. Being conscious of these factors, learners can plan their liberation as part of a learning community. Although Freire's voice has been clearly heard in development and nonformal education circles, many development projects still retain values of the production model. In some other projects, Freire's methods have been incorporated without addressing their supporting values.

Innovative Learning

In *No Limits to Learning* (1979), Botkin¹⁴ suggests a different model of "innovative learning" in a report to the Club of Rome. Innovative learning recognizes that the increasingly complex and interdependent world needs to plan for the future. The practice of responding on an ad hoc basis to crises, whether local or international, will only deepen the poverty and dependency already existing. Instead, they suggest that education needs to have "anticipatory" and "participatory" qualities.

With these qualities, the goal of innovative learning is autonomy and integration. The development of autonomy results in development of insights and skills which learners can use in resolving future issues. Integration helps participants integrate their own culture and its needs with the larger world.

The purpose of this article is to describe a curriculum development process which can be both anticipatory and participatory in nature. The described curriculum process will identify stages of development that an external development worker or community leader can use in developing a nonformal curriculum which meets community needs.

Anticipatory Learning

Anticipatory learning allows learners to select desirable future events and work toward them. Instead of building the present and future based on the past, the present is viewed in terms of the possible future.

¹³ E. M. Rogers (ed). *Communication and Development: Critical Perspectives*. Beverly Hills, CA: Sage, 1976

¹⁴ James Botkin. *No Limits to Learning*. A Report to the Club of Rome. New York: Pergamon Press, 1979

The creating of new alternatives demands development of skills and instilling of a sense of hope. Skills are needed to assess the future options, identify resources, and synthesize the present and future into a plan. Instilling of hope for a possible better life and more control over economic and social factors releases energy and endurance required for a liberating education.

An anticipatory curriculum begins by helping learners plan for the future. One of the first concerns is unlocking the chains of fatalism. Through educational activities, an attitude acknowledging change, even small change, must be encouraged. As the learner begins to anticipate change, he or she must also begin to specify ideals or dreams. Listing these ideals then becomes the basis for directing an educational plan toward change.

In developing an anticipatory curriculum, learners must also gain a realistic attitude toward change by examining the potential of learners and the constraints of context. Instruction in new skills and strategies to examine context, learners and future options helps the learner acquire new skills required to set grounded goals which can be reached.

Finally, an anticipatory learning experience helps learners develop a strategy of action. Through practice, a learner gains experience, satisfaction, and an opportunity to be responsible.

Participatory Learning

Participatory learning involves identification, understanding, and re-formulation of problems, in addition to problem-solving. If education is to be liberating, participatory education must be concerned that learners are involved in all decisions, not only in selecting learning experiences or discussing predetermined issues.

Two critical components of participatory learning are active participation of the learner in the learning process itself and the cooperative or collaborative nature of the participation. Thus, the learner relates both vertically to the instructor and horizontally to peers in a participatory manner.

Although involvement of learners is the cornerstone of participatory learning, other important qualities exist. Creative participation respects the perceptions of the learner. Learners' viewpoints and analyses are considered important. To encourage realistic and grounded thinking, strategies are introduced to help learners refine viewpoints. These strategies, in turn, encourage learners to examine constraints of the learner, context and resources, helping them become realistic in their plans.

Through participation, learners are able to realize the fulfillment of needs. Probably more important, learners begin to realize the role of personal responsibility in reaching individual and community goals.

Curriculum Development

The curriculum development process raises two issues: First, do the values to be reflected in educational experiences of a specific curriculum need to be reflected in the development process of that curriculum? Secondly, how can these values be incorporated?

Modeling of Values

John Dewey felt strongly that curricular values needed to be modeled in all aspects of education, including curriculum development. To Dewey, the value of democracy, for example, could not be

taught by lecture or discussion alone in isolation of life. Rather, a democratic value should be taught by experience, by making decisions, and discovering the worth of those decisions while in school. Failure to incorporate the value would develop a “continuity of experiences” which would encourage isolation of the value from real life.

Another reason for modeling values in a curriculum development process evolves from the two qualities themselves. If learners do not have the privilege of participating in the process of curriculum development, the curriculum is asking them to participate in solving other people’s problems instead of their own. The whole concept of problem identification becomes artificial. Critical skills are omitted. Likewise, anticipatory learning requires participation. Although anticipatory learning skills may be taught from a set curriculum, development of an anticipatory “hope” cannot result.

The lack of modeling curricular values has been a major deficiency in nonformal education. The hope of the 1960’s (Rogers) was not the hope of the communities. It was the hope of experts—the ones who had participated in the development of projects. Likewise, the discouragement of experts should not cause despair, but re-evaluation.

Structure

Modeling of the quality “anticipatory” and the quality “participatory” will require a deliberate structuring of the curriculum development process. First, it will require a structuring of a process which will model significant characteristics of anticipatory and participatory learning. For example, the process must require the learner to identify future ideals or options. Second, the process must encourage incorporation of values not structured in the process. For example, the process must encourage participants to dialogue rather than rely on expert opinion.

The process will also need to be developed so that both qualities can mix. If only the participatory nature is included, the tendency will be toward meeting the needs of the present. If only the anticipatory nature is included, the process will tend to produce a skillful elite.

Curriculum Development Process

A six-stage curriculum development process consistent with “anticipatory” and “participatory” learning has been developed. The curriculum development process will take the concerns of people, and through a group process, help participants refine concerns into needs. The needs will be used to develop an educational plan.

The process is not viewed from a linear perspective, but rather a circular perspective. Each stage will allow participants to re-answer or refine questions from previous stages. This will allow for continual reflection through the whole process.

The six stages of the proposed curriculum development process are the following:

1. The grounding of the concern or issue to be resolved through an educational experiencing.
2. The targeting of curriculum toward specific learners.
3. The describing of learners.

4. The analyzing of the learners' context.
5. The structuring of the concerns into educational needs.
6. The organizing of the needs into an education plan.

These six stages can be divided into two phases: The first phase, "Development of Focus," is a listening phase. The educator does not identify needs to be resolved through education, but rather helps the community to identify needs of mutual concern and a target audience which would benefit from an educational program. The length of this phase can vary depending on the community educators involved. The tendency to drop this phase or use a structured needs assessment approach will limit both the "anticipatory" and "participatory" qualities of the curriculum.

The second phase, "Development of Educational Plan," is a more intense and structured phase. A thorough job of identifying a vital concern with an identifiable group of learners will greatly help the development of an educational plan. Usually participants of this phase will be selected to represent the community, limiting the number to a manageable size and a two- or three-day workshop format.

Each stage will be briefly described. After this description, the "anticipatory" and "participatory" nature of the process will be discussed.

Stage 1: Grounding Concerns

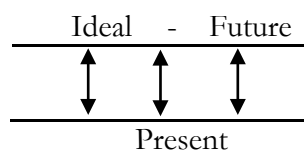
The basic issue in this stage is to identify concerns mutually held by community and agency. If the concern of the agency is health, the concerns addressed by the curriculum will need to omit non-health concerns. The task of the educator will be to help the community and its leaders begin a conscious discussion of health issues.

Stage 2: Target Curriculum

The task here is to help the community to begin identifying specifics of health concerns. As the specifics are discussed, the educator will help the community identify a group of learners who can be helped through an educational program. Also, a possible programmatic "home" needs to be found in the community. Identification of specifics must be developed together with the leaders of the community. Even if educators feel the identified target group is not the most critical group, they must refrain from imposing their will.

Stage 3: Describing the Learner

This stage involves two steps: First, a thorough description of the learners' general interests, problems, values, and daily activity. This will form the basis for a learner-centered curriculum and be the basis for evaluating each succeeding stage. Second, the participants will identify "ideal" or desired characteristics of learners who have overcome the problem under consideration. These two steps will create a basic discrepancy between "what is" and "what can be." The reduction of these discrepancies will become the basis for curriculum.



Stage 4: Analyzing the Context

The discrepancy allows participants to examine why learners have not reached the ideal. What are the hindrances to growth? As the context of the learner is analyzed, various social, cultural, political, and economic constraints are identified. The examination allows participants to examine their own culture and accept responsibility for some of the present conditions.

Stage 5: Structuring Concerns

The two-step stage helps participants develop a list of possible needs identified learners have in overcoming hindrances and reaching the ideal. Once needs are listed, participants can prioritize them according to learner potential and program resources. To be realistic, the number of needs are limited by time-frame and resources of the proposed program.

Stage 6: Organizing Needs into Educational Plan

During this stage, prioritized needs are described. The brief description includes basic information to be taught, learner objective, and attitudinal goals. Along with these descriptions, a plan of action to develop an instructional plan is approved (see Figure 1).

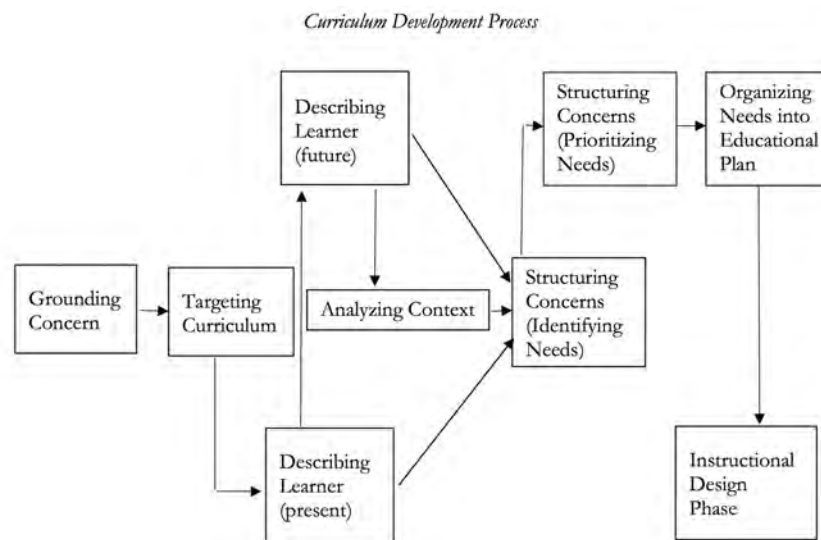


Figure 1. Curriculum Development Process

Participatory Nature of the Process

The process described is participatory in its structure and process. The structure helps participants to identify and refine a problem of their choice. It calls for an internal, not external, identification of concerns to be addressed. Throughout the process, in each stage, questions are asked which encourage group participation and reflection. The prioritization steps help groups to be realistic and work together.

Anticipatory Nature of the Process

The use of concerns (or unarticulated goals of a better life) as an organizing basis helps participants translate the present into the future. As the future becomes defined, structure helps the learner to develop a plan which will help the community have greater control over the future. The development of one definite plan of action will help build hope for other plans which tackle more difficult problems.

The process as a whole forms a problem-solving strategy. The general categories allow adaptation to various problems and context.

Conclusion

Even a curriculum development process which is “anticipatory” and “participatory” cannot be assumed to develop a curriculum which is the final answer. Instead, each curriculum must be considered part of a large spiral development process—the best answer understood today. The implementation of the curriculum will reveal weaknesses to be corrected and wrong analyses which require new curricula. In both cases, the curriculum process can be used to develop the next level of curriculum.

The complex world in which we live demands learning from past mistakes as we prepare for tomorrow. That is possible if a community is willing to become a responsible body working together to define a realistic future.

Developmental Levels of the Teacher

Ted Ward

Who can deny that the experience of teaching tends to change the teacher? For any sort of a teacher, the rich variety of circumstances and the unpredictable encounters with people encourage continual development.

Reflecting on my own career as a teacher, I see changes that fall into a pattern. This pattern is not unique to me. Through many professional and personal experiences with other educators, I have discovered that there is a predictable series of stages through which teachers develop.¹⁵ (To be fair, I acknowledge both the subjectivity of these observations and the developmental presuppositions that cause me to interpret the data the way that I do.)

Developmentalists tend to see growth and development in stages. We describe each stage of development and then look for evidences of the conditions that accompany the transformations from stage to stage. Developmentalists assume that development is a continual process, in the sense that it is a matter of persistent forces and lifelong change; but we also assume that certain “milestones” represent fundamental transformations. In the physical realm, these milestones are obvious, and the stages they herald are substantially different from one to the next—consider puberty, for example.

Because of the developmentalist’s commitment to holism—all aspects of life influence and are bound up with each other—the clear evidence of physical stages would be a sufficient basis to argue that other aspects of life’s development would also be fulfilled in stages. This assumption underlies the wide variety of stage-oriented hypotheses and theory now binding together the literature of human development. Sheehy’s *Passages*¹⁶ has brought many newcomers into contact with this literature. Its

¹⁵ This essay relates especially to nonformal education in the conscientization and community development mode. The relationship between teacher and learner—indeed, the relationships among all those in a learning community are considered as a set of levels or stages.

¹⁶ Gail Sheehy. *Passages: Critical Crises of Adult Life*. New York: Random House, 1974

traditions are substantial: Gesell and Ilg's stages of physical and emotional development, Erikson's stages of psycho-social development, Maslow's hierarchy of needs (with its developmental implications), Piaget's stages of intellectual development, Kohlberg's stages of moral development, and Fowler's stages of faith development.

Teacher Orientation, Level 1

For many, the original motivation to become a teacher arises out of the love of a particular subject matter, content area, or skill. A youthful love of science motivates toward a career as a science teacher. For me, it was a deep love of music that attracted me into preparation for a career as a music teacher. Over many years as a professional educator, I have encountered many young educators who describe their interest in teaching as a concern to share the values of a particular body of knowledge, skills, or aesthetics. To hypothesize this *love of content* as the first level of teacher orientation seems well enough grounded in experience and observation.

In this first level of orientation, the motive is to bring valued content into the lives of others. A concern for the learner is present, of course, but as Figure 1 indicates, the focus of the teacher is in the content.

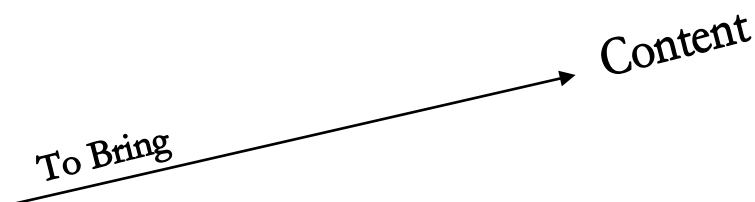


Figure 1. Teacher Orientation—Level 1

The frustrations that the Level 1 teacher feels most deeply arise from the learner's disinterest or lack of appreciation of the content. Because the teacher succeeds or fails in terms of the role of "bringer of content," the learner has more control over the situation than most "bringers" are able to cope with. It is not unusual for Level 1 teachers to withdraw in frustration, convinced that "today's students" are inferior or hopelessly distracted.

Level 1 teachers most readily succeed with students whose interest in the content, like the teacher's before them, can be fanned into a flame of enthusiasm. Level 1 teachers are thus apt to sharply divide students into two categories: good (highly motivated) and bad (lacking motivation).

Teacher Orientation, Level 2

Not every teacher reacts negatively to the apparent disinterest of students. Some, fortunately, come to see the sour signals from their students as a symptom of a deeper problem. As teachers gain experience, this deeper problem can be recognized and identified: the students, individually and as a group, have needs that the content is not meeting. Sometimes the needs of students are so fundamental to personal identity and self-worth that they are virtually blinded to the learning environment. What the teacher values and what the students need are miles apart. Sometimes the wise teacher finds at least a partial solution by helping the student see more clearly the potential worth of the content. More often than not, this doesn't work.

When the teacher begins to take the importance of the needs of learners as seriously as the value of the content, the teacher turns a corner. A new level of development has been reached. Figure 2

suggests this “turning of a corner.” Without discarding the earlier commitment to content, the teacher turns toward a new focus and adopts a new role. As Piaget has shown in reference to intellectual development, there is a “vertical integration.” The importance of content is not rejected, but it is subordinated to a higher value: the facilitation of the meeting of needs.

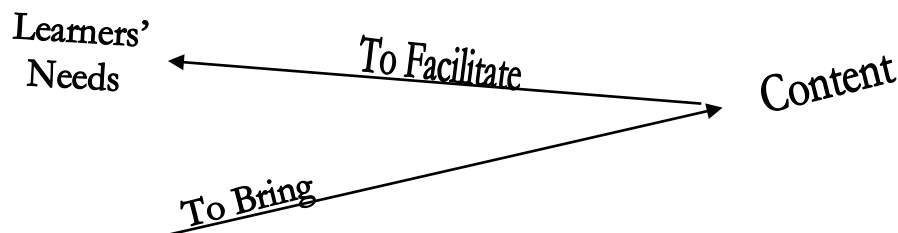


Figure 2. Teacher Orientation—Level 2

As teachers turn this corner and strike off on the Level 2 orientation, many are inclined to look across their left shoulder to observe with disdain their fellow-teachers who are still “trapped” in the preoccupation with content. Maturity in Level 2 is a matter of getting beyond this sense of superiority, recognizing with proper and humble appreciation that facilitation of the meeting of needs always involves the learner’s encounter with appropriate content. For the level 2 teacher, content cannot be narrowly defined disciplines and the recall-level learning that sometimes satisfied Level 1 teachers; but content is there, nonetheless. Meeting needs always involves learning, and learning always involves learning *something*.

Sooner or later a new concern emerges in the developing of the Level 2 teacher. The limitations of Level 2 become a burden, and what had seemed so satisfying begins to go sour. The very process of facilitation proves to be inadequate for the more elegant and humane relationship as a fellow-learner that the maturing teacher craves. Level 2, with its emphasis on needs and facilitation of the meeting of those needs, creates in the teacher a compulsion to know—to be knowledgeable about the learner’s needs and to know how to meet those needs. In time, the teacher tires of investing so much time and effort in diagnosing and prescribing. The limitation of Level 2 is that it does not allow for the closing of the social distance between teacher and learner.

Teacher Orientation, Level 3

Now and then we encounter teachers who have turned a second corner. A third level of development has begun. When this happens, unfortunately, such a teacher may leave the ranks of educators. Indeed, many institutional programs of education do not allow for this third level. When properly understood, this level is also a matter of vertical integration. It rejects neither the importance of content nor the importance of learners’ needs; but it represents a different sort of relationship—one in which the teacher becomes a full participant in the life-walk of the student. Such a relationship emerges from the new orientation toward communal development. By “whole and communal development,” I intend no suggestion of a cultish or political sort; nor do I intend to coin peculiar jargon. Instead, the words are combined to indicate a commitment to *learning together* as a social process—a learning community. And they represent the consciousness of a stage beyond needs—beyond the action of the teacher to cause change in students—a stage in which the common-ground sharing of teacher needs and learner needs become the basis for fulfillment of human development. In this larger fulfillment, all aspects of development are important: physical, intellectual, emotional, social, moral and, through it all, spiritual development. Figure 3 represents this grand transition.

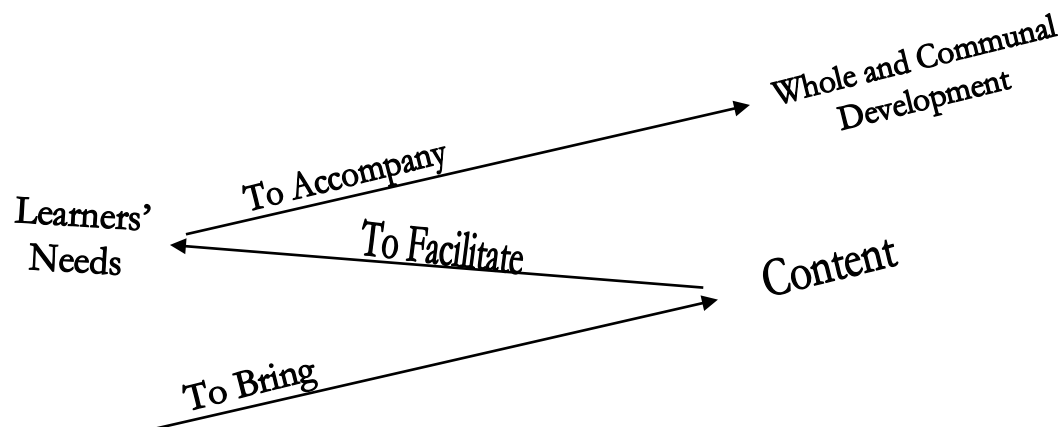


Figure 3. Teacher Orientation–Level 3

The teacher in Level 3 is a participant in the learner's development process. Equally important, the relationship is seen as part of the teacher's continuing development as well. Francis O'Gorman has described the teacher's role in Level 3 as "accompanying" –no longer doing something *to* the learner, but becoming part of the learner's ongoing development. Such a relationship can be tough-minded and demanding, but it always has a commitment to shared values and ideals at its core. One remembers the great teacher from Nazareth whose learners were invited into three years of a communal development through learning and service. They experienced life together—in cities, villages, and in the quiet of mountains and the sea. They learned from experiences shared. The teacher not only affected his disciples but, in turn, was affected by them.

The difficulty of recruiting and training teachers for nonformal education arises in no small measure from the need for Level 2 and Level 3 stages of development. So many beginners—teachers and learners—are still in Level 1. Training can add skills to the teacher, but training doesn't make much difference in the relationships and in the teacher's self-perception. Development takes time.

What's "Non" About Nonformal Education?

Francis O'Gorman

When specialists from 26 countries convene "to explore better ways of relating nonformal education concepts and methods to the rural poor," one looks forward to sharing the latest thinking about nonformal education. The results of a conference and workshop sponsored by Michigan State University and the Agency for International Development in September 1976 have just been published by the Program of Studies in Nonformal Education at MSU under the title *Nonformal Education and the Rural Poor*. Résumés of the conference presentations and workshop conclusions, concisely packaged and edited by Richard O. Niehoff, reveal the concerns of the educators across a wide span of program content, implementation strata, and national interests. I looked into *Nonformal Education and the Rural Poor* with a critical curiosity typical of students abroad, anxious to glean new insights. More importantly, I attempted to discern meanings in the book that could relate to my own

experiences of the past seven years together with my FASE¹⁷ colleagues in Brazil as we worked with marginal urban and rural populations.

Nonformal Education and the Rural Poor elicits an initial impression of an orderly array of educational misfits juxtaposed to set nonformal education apart from formal education. Any activity related to imparting or acquiring information or skills geared to modernization that does not come under the domain of formal education seems to have been categorized and justified as nonformal education.

At first glance, the distinction appears plausible. Closer scrutiny, however, shows that “non” is used as a sort of crutch for formal education—an extra arm of the schooling system. It reaches out to involve undeveloped (hence un-industrialized) populations in the process of modernization by supposedly reversing the effects of poverty. This is done by changing the attitudes and actions of the rural poor in regard to agricultural production, health, social participation, literacy and numeracy, family planning, and the provision of basic goods and services. What the schooling system does on a theoretical, institutionalized level—that is, socialize the participants and prepare them for integration into the dominant society—nonformal education does on a concrete subsistence level. The “non” in nonformal education is not set apart as a characteristic of uniqueness peculiar to the social inequality of rural poverty, but as one of extension through which the methodology and content of the formal educational system (an integral part of the national socio-political system) is diluted according to the ratio of the recipient population.

The nonformal educational activities advocated by the nonformal education conference and workshop appear to be “misfits” despite the neat side-by-side listing and some overlapping in the pattern of involving the rural poor in improving their standard of living. They are pulled together from experiences which stem from contrasting views of the meaning of education. Education is used to denote methods of implanting socio-economic development, putting learning at the service of progress and man at the service of modernization, instead of vice versa. The practices exemplified are reminiscent of traditional community development of the last three decades, which has since been questioned and even refuted by international as well as local agencies.

When techniques of “consciousness-raising” are enumerated along with techniques of persuasion and behavior modification as tools for implementing nonformal education, the contradiction becomes too vital. The thread of meaning carefully woven through all the activities and programs to bring them under the umbrella category of nonformal education stretches to the breaking point and loses credibility. The “non” becomes synonymous with any and all activity at the convenience of the designer of nonformal education, whose only model has been the hierarchical inflexibility of formal education. Variations may occur in the applications of the designs, but never to the extent of challenging the basic tenets of traditional education.

The underlying assumptions evidenced in the application of nonformal education to the rural poor as summed up by Niehoff raises some doubts about the direction of the “non” in nonformal education. While the activities of socio-economic are per se commendable—who wouldn’t favor adequate health and nutrition, habitable environments, marketable skills, cooperative social improvement?—the aims and procedures of these activities should be examined more critically. Some

¹⁷ FASE—Federação de Órgãos para Assistência Social e Educacional, a private Brazilian organization promoting participatory education and social intervention among marginal groups.

allusions to the needs for questioning the premises of nonformal education were made by the nonformal education conference and workshop participants, but these were obscured by the overwhelmingly pragmatic “here’s how to do it” conclusions.

If “non” means no more than out-of-school education, then it is purposeless to raise questions. The direction is predetermined by the social systems in power. But, in trying to be all things to all people, nonformal education has stirred up deep waters of social issues.

Goals and Objectives of Nonformal Education

The explicit objectives of nonformal education, as seen in the résumés of the nonformal education conference and workshop, center around a “non,” that is, out-of-school approach to transmitting the know-how formalized in social structures to people on the outer edge of those structures. This means informing and influencing—a one-way channel of access to society. Down this channel are poured particles from the store of knowledge of society; up the same channel come the adapters, the innovators, those who have learned their lesson well. The objectives are spelled out in terms such as: “inculcate literacy, numeracy and communication skills,” “combat *campesino* apathy,” “inform and motivate the rural poor to improve.”

Objectives for the education of the rural poor are determined by norms and policies of the educators—the developers, agencies, or ministries. So when values conflict, the learners must be convinced to adopt new values and modify cultural beliefs that inhibit change. The aims are pragmatic, and outcomes are assessed in terms of measurable results on the scale from failure to success. Underlying these objectives are the goals of socio-economic development seen from a national and international perspective.

Education devoid of a guiding philosophy or ideology is a powerful tool to be yielded by the dominant society. Here one must ask: What are the aims of socio-economic development? To alleviate poverty sounds fine, but can one separate poverty from alienation? The causes of poverty are surely far deeper than ignorance, apathy, and fatalism. What are the socio-economic structures that control the production and distribution of goods and services? Implicitly or explicitly, the advocates of development hold some view of man and society, of education and development. Are these views coherent with their actions and with the reality of the social situation in which they are intervening? Should not some distinction be made among assistance to relieve subhuman conditions, development that takes on an interdependent character, the diffusion of skills and information to serve a specific development purpose, and education as a process of human fulfillment through cognitive and psycho-social realization?

As developers, we like to dictate policies for the poor, as though the poor had no capacity to think and decide. Is it right to set goals for the marginal learner with only one point of view to go by? Shouldn’t we take into account the aspirations, fears, and self-determined needs of the people to be involved in the education? Aren’t the idealized “self-help projects” merely stopgap solutions for problems that originate beyond the village, the community, the region?

Procedures in Nonformal Education

It is in the methods and techniques of nonformal education that the “non” denotes a learning environment that is distinct from the formal classroom setting. Time, place, location, ranking, content requirement, ratification by an authority—all these are exchanged for a program designed to meet the specific time- and situation-dimensioned interests of the learners. Nevertheless, the

procedures operate within a frame of reference of conformity to society similar to that of formal education. The whole thrust seems to be: add resources to an efficiently designed project, place them in the hands of a competent teacher with the adherence of a few model villagers—and you have educationally solved the problem of the poor. The organization of nonformal education, while horizontal in application, comes vertically from the designer (official or private agency) to the village which is mobilized to take part. The educator is the change agent, the developer, the facilitator. The participant receivers of the education are the “masses of rural poor.” The techniques range across instruction, demonstration, persuasion, adaptation, and even “experimental consciousness-raising.” The techniques and instruments provoke further questioning as to the aims of the approaches used: First of all, is “consciousness-raising” a technique? Doesn’t it imply that the developers are conscious and the undeveloped are not? If one assumes this position, then whose consciousness is the norm? What right do we have to provoke awareness of situations of social injustice if we are not prepared to assume a commitment to the consequences of changing the dominant social structures which maintain social injustice?

The emphasis on training, acceptance, changing attitudes, and adopting new practices seems to deny the right of reasoning, discovery, and growth in reflective creativity of the participants. Furthermore, we objectify the rural poor by making them recipients of our information and even “use” local leaders to spread the program. Is this education or imposition? Is it possible to achieve a balance between promoting socio-economic development methods and stimulating human potentials for thinking, deciding, and valuing? Are not the long-range consequences of the nonformal educational approach to create mass followers rather than individuals who contribute from their unique differences? Hasn’t formal education done the very same thing? Do the nonformal approaches simply perpetuate the existing social structures and intensify the dichotomy between the integrated and the marginal in society?

From “Non” to “New” in Education

The doubts raised about nonformal education are by no means a refutation of this approach. The extraordinary value of nonformal education is to have begun to focus on an education that is broader than the elitist schooling system. It is only the beginning. Questioning can bring out hidden potentialities if we don’t stop at this point thinking we have found the solution for social development. The great danger that threatens the promises of nonformal education is that it is about to become institutionalized, legitimized by the political and educational systems. Unless nonformal education can move beyond the “non,” it will stay on the level of schooling extension and nothing will change. But the exciting thing about nonformal education is that it is bringing schooling into contact with people who have not yet been molded by the schooling traditions. Here is where educators could discover new insights by listening, sharing, being open and sensitive to the marginalized, and transmitting what they have learned to the power structures. Instead of a one-way channel of information, there could be a mutual learning so that the techno-scientific knowledge of development could merge with the values, beliefs, dignity of humanness, wisdom of lived experiences, and inventiveness of action built around creative reflection and not imposition. This could make nonformal education the source of a “new” education, not just for the underprivileged, but to be shared on all levels of society. Only when the dominant will be willing to learn from the marginalized will education have a meaning beyond instrumentality. Whereas the “non” in education has been concerned with integrating into society, the “new” education must look to participation in forming and reforming society.

Nonformal education must be liberated from the “non” of schooling expectations to be a symbol of searching for a “new” education in which knowledge is the heritage of all mankind, not the possession of a few. The process of sharing knowledge on all levels is a process of critical and creative thinking that can take place through the same socio-economic development activities as those encompassed by nonformal education, but with methods and goals based on justice, respect for differences, critical awareness of the limitations of socio-economic progress, nurturing of reflective maturity and reciprocity. At the same time, the “new” education must look to the future—to the signs of ecological equilibrium and steady state economy, to the incipient realization that we are all more and more members of a global humanity rather than autonomous nation states. We need each other, rich and poor alike, if we are to survive.

If the “new” education is to listen to the poor, we must first create conditions for the poor to listen to themselves. We have drowned them out so long that it will be a long and arduous pilgrimage for both the privileged and the marginal. Even before hearing themselves, the poor must realize that they have a voice . . . a right . . . a history . . . a future.

We can begin this journey by learning from our on-going experiences in nonformal education, by looking for the meaning of our failures instead of the glory of our successes. We can search the thoughts of educators like Mannheim and Dewey, Alvaro Vieira Pinto and Paulo Freire, Piaget and Bruner. We can share the findings of moral justice by Kohlberg, and the practical open doors of Malcolm Knowles and Allen Tough.

We can discover the way through the “non” to “new” education if we open our minds and hearts to what is going on around us. I have heard hints of it expressed in “participatory” education of FASE colleagues. I have seen it happen in small elusive experiences of rural and urban marginal groups striving in solidarity to think through their obstacles and act together. I have felt its strength in friends who were jailed and tortured without cause, yet came right back to sharing education with the deprived, still believing that society can grow responsibly through the educational growth of each person. We will discover it more surely if educational institutions like Michigan State University continue exploring nonformal education so that we can go beyond the “non” to find the “new.”

Self-Actualizing Approaches¹⁸

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Self-actualizing education is hard to define. The term, as used by Maslow, describes full humanness. Like growth, it is best experienced. I shall, however, try to clarify the concept by referring to the processes set in motion at two staff workshops, in two vastly different contexts. One was under the direction of Antonio Santiago and Connie Madayag of the Philippines Rural Reconstruction Movement (PRRM) in Nueva Ecija, Philippines; the other took place at Henry Street Settlement House in New York. Both were concerned with the training and development of innovative learning materials and learning approaches.

¹⁸ From “Functional Education for Individual, Community, and National Development,” *Perspectives on Nonformal Adult Learning*. New York: World Education, 1977, pp. 52-67. Used by permission.

Having served as principal adviser to both projects, I admit to a certain bias—or call it faith—in the method, and an expectation of positive results. This may well color the judgment of actual outcomes. To guard against such bias, however, and to facilitate analysis, large portions of both workshops were recorded on tape and transcribed.

The Philippines field test included demonstration sessions at the village level and involved the participants in the evaluation of each other's learning designs. They applied a set of objective criteria and took turns functioning as teachers and evaluators.

The Henry Street workshop was organized differently. It was an in-service training program for social workers and used peer teaching as the essential method. One test of its effectiveness was thus the degree to which basic educational issues emerged spontaneously through group discussion with the consultant playing only a minimal role. The social workers who took part practiced participatory techniques and explored together their reactions to this new way of working with adults. Their comments reveal their feelings about the new methods they were learning. Brief quotations excerpted from the transcripts of the training sessions are interspersed throughout this section. In themselves they speak for the self-actualizing process: they are evidence of participants' sensitive involvement in the analysis of issues, drawing from their own background of experience and freely using their own style of expression. I believe this kind of open and free-flowing process is more likely to take place when the design of the learning session encourages creative self-expression, strengthens peer bonds, and enables participants to carry major responsibility for the outcome of their deliberations than when learners mainly respond to stimuli presented in a structured, set way by an outside consultant in the role of teacher and mentor.

Four Characteristics of Self-Actualizing Education

Four of the key characteristics of self-actualizing education will illustrate some of the purposes and thinking that underlie the process:

1) Learner-Centered and Learner-Generated Process

As in the client-centered therapy developed by Carl Rogers, self-actualizing education begins with a strong belief in the individual's capacity to re-order one's own life. The underlying assumption is that opportunities for self-discovery (by learners experiencing new, expressive roles) can develop and release this capacity. The primary function of the facilitator is in fact to create such opportunities which engage the learner as a whole person and encourage his active, expressive, autonomous contribution. This requires that facilitators genuinely accept nondirective roles for themselves. At the same time they need to be able to draw out and enhance the leadership capacity of others. This skill may depend on such elementary capacities as the ability to listen, to refrain from dominating the group's thinking or from supplying the answers, and to detect and support the learner's positive initiatives however tentative they may be.

. . . many of these women . . . I deal with feel hopeless and . . . I think this interferes with their learning process, if they underestimate themselves . . . so I see my function, not only as teaching office training, but in helping these people by stimulating their motivation so that even after they've finished in the program . . . it gives them a clearer perception and objective . . . Even afterwards they can pick themselves up and maybe direct themselves.

2) Peer Learning

The self-actualizing process begins with the establishment of a trusting relationship between the facilitator and the group. Trust is an essential prerequisite for promoting the growth process.

Without it, strong participatory currents cannot be released within groups, particularly those that are defensive or suspicious in their dealings with outsiders. The facilitator must view the participants as his peers and maintain this climate of mutual acceptance throughout the learning experience; he must be genuine in his own relationships and consistent in his efforts to help learners play the dominant role:

An experience that I think all of us have had is if we are sitting in a group like this, we'll do all the speaking out that's necessary. But if Mr. B. suddenly comes into the room, some of us suddenly get tongue-tied and I'm not talking about community now, I'm talking about staff.

3) *Facilitating a Positive Self-Concept*

It is assumed in self-actualizing education that a key factor influencing the choice of a course of action is self-concept, the way individuals perceive themselves and the degree to which they can envision themselves as effecting change. Self-esteem and willingness to take calculated risks go together. Often, when weighing the consequences of a decision, the risk of social disapproval can act as a more powerful deterrent than the economic risk involved. The timid individual, or one whose self-esteem has been undermined by repeated failures, may tend not to opt for new ideas out of a fear of appearing too bold or a feeling of powerlessness.

David McClelland points out that there is a powerful and pervasive network of associations which define the self; associations from this self-system can act consistently to block thoughts of achievement. Frequently, in working with adults, educators tend to emphasize the solution of a problem in the external environment when the real causal factor, which may relate to many different situations, lies within.

Maslow maintains that a growth-motivated person solves his or her own problems and conflicts by turning inward, by self-searching, rather than by seeking outside direction.

Self-actualizing education shares the belief that change is most effective when it begins with the inner person, releasing capacities, and fostering the more positive, more confident use of self. It, therefore, provides stimuli that encourage learner initiatives. Each time learners feel bold enough to act constructively on their own initiative and not simply in response to questions or suggestions by the teacher, they are gaining a measure of psychological freedom. This, in turn, is invaluable to the growth of individuals and to the overall community and national development effort. Self-actualizing education provides opportunities by which learners experience a new and more positive estimation of themselves and are more willing to express views that diverge from those of their peers:

There are some problems that deal with the system, there are some problems that deal with knowledge, and there are some problems that deal with oneself and one's attitude.

4) *Creative Imagination*

Self-actualizing education emphasizes creativity. By this I mean the full use of imagination, going beyond the cold and rational analysis of facts. In many programs designed to help learners with poor motivation, where problem-solving is emphasized, the stress tends to be on the cognitive understanding of a problem and on the use of scientific methods to arrive at its causes and solutions. This is already a big step away from the traditional style of coping with or adjusting to problems. But it is not nearly enough. Major advances throughout history have been made by beginning with the free use of imagination to visualize creative solutions not conceivable on a purely judicious, rational, pragmatic basis.

The need to encourage creativity in relation to development effort in rural areas is great. Traditional rural societies tend to reward conformity rather than innovation. They offer few incentives to creativity. There is safety in following the traditional path even though it may not lead to satisfactory solutions. Yet the pace of development will remain restricted if the full creative and visualizing power of rural communities is not turned on. My own personal belief is that to the extent that we imagine a better quality of life, regardless of how it is defined, to the degree to which we conceive of ourselves as achieving it, to that extent our efforts become more effective. It is not the outsiders as much as the insiders whose imagination holds the key to a major breakthrough in rural development. Yet few rural adult education programs as yet make deliberate efforts to develop and make use of the learner's imaginative capacities.

Self-actualizing education shares with synectics the view that humanity's full potential will not become fully effective unless they can break away from sterile self-perpetuating patterns of thinking. It therefore utilizes methods and materials which, though very different from those used by synectics, also enable individuals and groups to discover new ways of looking at life solutions. The aids used may, themselves, be nothing more than the raw materials from which learners can recreate and interpret their own perceptions of reality or their aspirations for the future. Each learner may manipulate them to express a personal and perhaps unique viewpoint. Thus with a minimal stimulus, a rich flow of communication from the learners' end becomes available as the initial subject matter of study. The aim of this strategy is to transform learners from passive recipients of messages from the outside to active communicators and decision-makers. And the first decision they make is about what they want to learn:

I can't see anything really to relate to in that picture.

Would you like to try? . . . Come and choose two or three others.

This is the beginning, right? This is a family, the mother and father and two children. The father is gone away to war, and the mother is really worried, she's worried . . . she's worried that maybe he won't come back, and she's looking at the children . . . What's going to happen to them if my husband doesn't come back? And that father's also looking back, wondering or admiring his children, really just looking at them, because he's going away to war. And here he is at war; he feels as though he's really scared. I guess this could be the father. He's really scared, and he sees a younger guy, and maybe he's thinking, this could be my son, and here I am in a war fighting with him. That's all I got, all I see in it.

Do you want to comment, do you want to tell us anything more about the use of those pictures now that you have used them?

I just felt my imagination going.

Is that a good or bad thing?

Implications for Training

From the curriculum viewpoint, the facilitator's skill lies in using these life experiences of the learners as a resource. A skillful facilitator will begin where the learners are and help them move to where they want to be, and to do this without reverting to the dominant role of the traditional teacher. If the training of facilitators incorporates direct experiences of the same kind they are expected to generate in working with adults, it increases the chances that they will be convinced of the value of creativity and be committed to fostering it.

Accordingly in the Philippines example, the entire workshop was designed and conducted on a “taking over” principle. By this is meant that each level of staff traditionally viewed as representing authority and expertise, divested themselves of their authority role and encouraged the learners assigned to them to “take over.” Those in a learning role thus assumed responsibility for their own learning with a minimum of outside structure. But there is a difference here from the posture taken by some educators who, reacting to the authoritarian role of the traditional teacher, maintain that the learner is the only expert. In some respects this is true and in others not; the educator too, though playing only a facilitator role, *has to be an expert at facilitating*. The learner provides content, experience, awareness, critical analysis, and feeling from his own life experience; the facilitator brings to the learning situation professional expertise in creating the atmosphere of mutual trust and sharing that can foster a self-actualizing experience.

Consistent with this principle, initial planning for the Philippines workshop was done through an intensive two-day preplanning session with the director of PRRM, Tony Santiago, and the associate director, Connie Madayag. Decisions were not theoretical. They were reached only after each activity had been personally tested out by each member of the preplanning team. This meant actually going through and experiencing each exercise or activity, since no other way would have been adequate to get the feel of the activity from the inside. In the course of this “tryout,” new ideas emerged for adapting or substituting activities. Preplanning thus became a creative encounter, and proved an excellent means of enabling PRRM leadership to identify with the self-actualizing ideology and to feel committed to it through their own personal and creative involvement.

. . . and I think . . . that is going to make me feel a little more comfortable with the fact that I don't know it all. I'm a professional, but I don't know it all, and there's a lot for me to learn and also, in terms of the people I'm helping, they're not so helpless as they may think they are. Although I may have identified certain things about them as being helpless, as I begin to make mistakes, I think this is where their positiveness and their strength is going to come in to kind of guide me, and at that point, they're just going to be in a different role altogether, in a different ball game.

The same procedure was adopted by the PRRM director and associate director in introducing the workshop participants to innovative educational methods and materials. Apart from the inaugural session, no time whatsoever was spent on lectures or other prepared technical papers, published case studies, or other theoretical expositions. Participants were immediately involved in sensitizing and comparing notes in plenary meetings; participants themselves played a key role in developing strategies for work at the barrio level. They were thus more convinced, through personal experience, than they possibly could have been through hearsay, that the “taking over” principle really works.

The initial expectations of the village groups were that they would be lectured to, admonished, and taught. The learning experiences that the trainees set in motion at the village level placed the villagers in a totally different role. They became active and expressive decision-makers. This change could have been traumatic and confusing were it not for the skillful design and use of stimulus materials to build confidence, self-esteem and expressive behavior among learners.

Also crucial to the process was the use of pretesting and feedback measures alongside of each learning experience. Since a detailed report on the project is available from World Education, I will limit myself here to summarizing the main features of training and briefly describing the experience of implementing some of the sensitizing and monitoring exercises. Further details of the exercises are given in the Appendix.

I cannot overemphasize the importance of internal consistency in the application of self-actualizing principles at all levels of the training and educational process. By internal consistency, in this context, I mean that the training of trainers—or for that matter, the orientation of curriculum planners—must conform to the same principles of participation that are to be applied at the village level.

The standard objection to this strategy is that it does not take into account the level of sophistication of the group; surely, the reasoning goes, those who have a higher academic background can learn through more abstract theoretical presentations. The traditional practice in training trainers and field staff is to organize lectures on the psychology of rural adults and on principles of adult education. Then the trainees are usually given brief opportunities for what is called “practice teaching” or “practicum.”

During practicum on others, the degree to which trainees have understood theoretical concepts is put to the test. Observations of field-level training in varied settings and contexts lead us to believe that the apparent logic of this position is open to question. It is like attempting to train swimming instructors by lecturing to them on the psychology of non-swimmers and then supervising their efforts to teach swimming from outside the pool. My own belief is that teachers of facilitators need direct experience as learners in gaining an understanding of the educational processes which they are expected to generate among other learners. But perhaps this is not an either/or matter. Some “theory” and “practice of theory on others” has its place at different levels.

The real question is when and to what degree. For the self-actualizing approach, theoretical lectures per se and as a starting point are least useful. They can be used later as a means of reinforcing what has already been discovered by trainees through direct experiencing, but they defeat the basic purpose if used at the outset as a means of imposing a predetermined, prescriptive body of knowledge.

The training process in the Philippines comprised twelve main steps over a six-month period. It will be noted that every step in this sequence is essentially practical, with theory coming in as an outcome of practical testing rather than as its antecedent:

1. Baseline survey of target barrios or villages.
2. Preplanning session described above.
3. Experience-based exercises and introduction of workshop participants to new types of participatory learning materials.
4. Barrio familiarization visit by subgroups. This helped to supplement, confirm, or correct data about the barrios previously obtained by a research team through a formal baseline study.
5. Subgroup-level planning of innovative approaches to the education of rural women in their barrios.
6. Pretesting of methods and materials in neighboring barrios.
7. Conducting of learning experiences in the target barrios.

8. Use of monitoring and feedback systems with each learning experience.
9. Plenary sessions to compare findings and share ideas.
10. Audio-visual documentation of workshop experience.
11. Continuous field-testing of learning experience.
12. Evaluation workshop making recommendations for follow-up activity.

The “take-over” points in this sequence are Steps 2, 3, and 7. Since Step 3 is the beginning of the training of trainers (a process which does not end here but continues as a substratum supporting Steps 4 and 9), it may be useful here to give a few examples of the kinds of training exercises included in Step 3.

The exercises can be grouped into two main types: process sensitizing, and planning and assessment:

A. Process Sensitizing Experiences:

- (1) Self-awareness.
- (2) Visualization related to aspiration levels.
- (3) Human relations in problem-solving.
- (4) Awareness of attitudes towards rural adults.
- (5) Sensitivity to flow of communication within learning situations.
- (6) Experiencing innovative methods and materials which involve and enhance the learner.

B. Planning and Assessment Exercises:

- (1) Flow-chart of curriculum activities. (Pert Chart).
- (2) Activity analysis. (Charting of teacher/learner roles).
- (3) Relevance assessment. (Use of preplanning checklist).
- (4) Group interaction analysis. (Use of behavioral checklist).

Except for the Broken Squares game used for human relations in problem-solving, exercises and tools used in the workshop are original, and some were created on the spot to serve the specific needs of the group. In describing some of these activities, therefore, I wish once again to stress that these are not given as models but only as example of simple tools that seem to work.

It is important to note that there is a progression in each of these two sets of activities. In Group A, the progression is from awareness of self to awareness of learner, and from there to awareness of the teaching/learning process. The movement is thus from the inside to the outside and from the intangible or subjective to the tangible and objective. Many “group dynamics” training activities, though highly enjoyable, may confuse the learners simply because they are unable to see the connection between the group experience and their real-life situation. I believe it is extremely important to design the sequence of exercises in such a way that the connection between the two becomes clear to the trainees themselves as they go through a series of experiences.

In Group B, the progression is from general or overall curriculum planning to the planning of specific learning experiences using self-actualizing criteria; it implies a progression from assessment of teacher's sensitivity to learners in their community context to sensitivity to them as individuals in a group context. The planning and sequencing of exercises, with sensitivity to the purpose for which they are designed, becomes a matter of prime importance. A small slip in timing or sequence can neutralize the entire value of an exercise. For example, if an expectations exercise is to be used—"What I expect to get from this workshop"—it loses its value if given after the participants have been briefed about workshop objectives and procedures, since they will tend to parrot what they have learned from the briefing. If given immediately after registration, even before individuals have become acquainted with each other, the expectation exercise can capture the unprejudiced views of individual participants. Their expectations as expressed at the beginning of the workshop can then be compared with a corresponding test at the end of the workshop. Used in this sequence, it should be helpful in identifying and assessing changes in perceptions of learner/teacher roles. Out of sequence, the exercise is of little value.

Another technique that becomes particularly important in self-actualizing education is the posing of questions. For the teachers to be able to involve the learners fully, it is important for them to understand which types of questions are most likely to promote independent thinking.

Usually teachers ask memory types of questions. Several U.S.A. studies show that 90 percent of teachers' questions are the memory type. Memory questions are not to be ruled out, but they should be low in priority because they tap only a limited aspect of our intelligence. In addition, memory questions tend to have only one right answer each. The teacher knows the one right answer, and so memory questions reinforce the position of the teacher as the dispenser of knowledge (for the learner) and makes the learner's position more subservient.

If we want to build independent learners, confident in their ability to think for themselves, teachers must become skilled at other types of questioning which stimulate the problem-solver to consider different answers, each of which may have a partial clue to the solution. Questioning strategy must, therefore, aim to provoke a large variety of responses around which discussion can take place.

Choice of Materials in Self-Actualizing Education

Although materials cannot do everything in education, their role is often crucial in getting a process started. Since the aim of self-actualizing education is to encourage learners to take the dominant role and to discover themselves as creative, thinking, capable people, the materials used must be able to do just that—to foster learner initiative, encourage creative self-expression, challenge the mind, and lead to practical action. Of these, the first two concerns—learner initiative and creativity—set the self-actualizing materials somewhat apart from those of some of the other nonformal education models. Two examples may help to clarify this:

One of the materials used in the Philippines workshop was called "Serialized Posters." It consisted of a set of pictures, usually four, which could be placed in different sequences with the result that each person who arranged them in the sequence of his or her choice could tell a somewhat different story. In a way, the serialized posters were the most limiting materials we used at the workshop because there were only a limited number of combinations one could make with four pictures, and the content of each picture already conditions to a large extent the interpretation that the learner can give:

. . . certainly materials can't do everything. Materials can't take the place of the process.

Despite this limitation, the serialized posters proved to be a useful first step in getting village members to speak up, in convincing them that their ideas were valued, and that different interpretations were welcomed so that all group members would express themselves without trying to guess at a single "right" answer. As can be seen from the pictures, the women of the barrios became involved in the workshop, took pride in relating their own versions of the serialized posters. Some preferred to speak from the safety of their own places within the circle, while others went up to the flannel board and spoke from there.

In training the facilitator to use serialized posters, one great difficulty was the tendency to keep a simple story in mind (the one originally conceived by the facilitator and given as a model to the artist) and to hope that the learners would somehow arrive at this particular interpretation, at which point the learning experience could move to another phase. Participants were hesitant to accept the idea that there should be no "right" answers in interpreting the serialized poster except what learners themselves consider to be the best interpretation, even when it is radically different from the one which the facilitator originally had in mind. To help trainees gain this understanding for themselves, they tested the serialized poster idea in their own subgroups and general sessions. Their own direct experience demonstrated very clearly the greater enjoyment that can result when the responses are varied (some of them with quite unexpected endings) and when there is open acceptance of individual interpretations.

A somewhat different and much more open participatory process can be initiated through the use of *flexiflans*—light cardboard figures with movable joints. The advantages of the *flexiflan* over the serialized poster are many, but the most important one is that it leaves the facilitator no choice but to "let go" and to trust the learner to take over unaided. While, as author of a poster series, the facilitator may continue to hold a faint version of the original model in his mind, the *flexiflans* present no such problems. The *flexiflan* figures are simple "props" which the learners can use in any way they wish to come up with any experience, incident, idea, story problem or aspiration they wish to share with the group.

The important thing to watch out for in using these materials is to be sure that we are truly giving the learners options from which they can respond creatively and not just making them believe that they are doing so. If the facilitator does not sincerely and confidently "let go" of the role of authority, if he already has in mind responses that he expects learner to match, then he will not be able to involve the learner fully in a creative and expressive process.

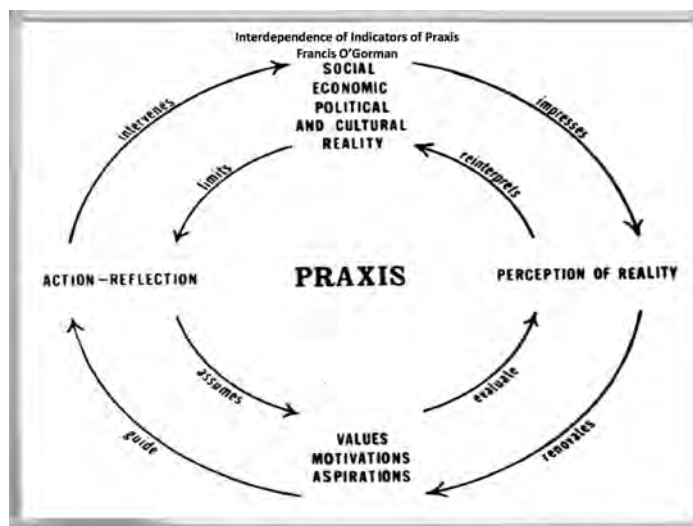
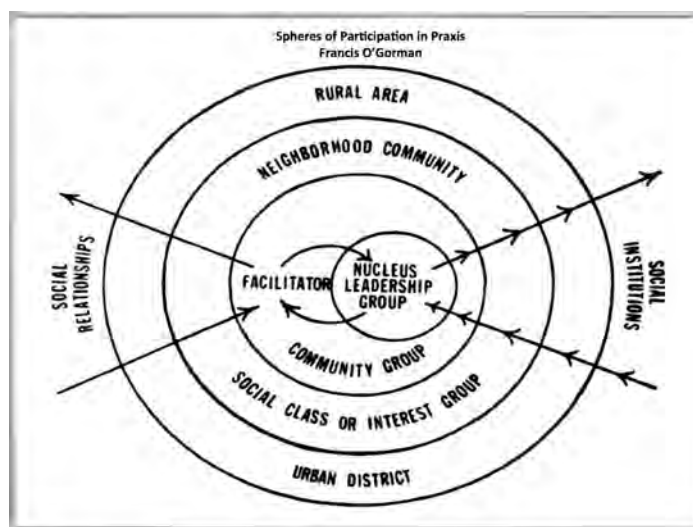
A third type of discussion materials that has proved very effective is the use of open-ended "problem-drama" stories or critical incidents based on the learners' own experiences. Usually based on a local anecdote or situation, each of these stories depicts a poignant problem and leaves it unresolved so that learners can give their own interpretation of the outcome. Each story presents enough controversy to stimulate discussion. Each one covers a short period of time, focuses on one major point, and contains characters that are believably human so that there can be reasons for siding with any one of the characters.

The fact that learners can recognize, at least partially, the incidents and opinions they themselves have shared on previous occasions makes these open-ended stimuli very different from those written by outside specialists on a purely fictional basis. Care must, of course, be exercised to avoid

embarrassing any member of the group whose views or experience has been incorporated into the story. In the Philippines, tape recorders were used not only to play the story to the group, but also to record discussions from which data was selected for the story. While there had been some concern initially that rural women might feel constrained by, if not suspicious of, the use of tape recorders, this difficulty never arose, and the tape stories provided a lively means of initiating discussion about practical problems and their solutions.

These three examples of materials should not leave the reader with the impression that the self-actualizing approach is bound to a specific set of materials and techniques which can be applied in a more or less mechanical way. As Carl Rogers said about client-centered therapy, here the concepts we are working with are dynamic and, therefore, methods and materials cannot be static; we must keep them fluid and open to continuous revision in the light of experience and research findings.

From the Whiteboard



Thoughts to Share

Paulo Freire speaks to curricular needs. He speaks to curriculum design. Simply stated, curriculum, as he proposes, must have the following characteristics:

1. Curriculum must be founded on *faith* in the individual.
2. Curriculum should be the design through which the learner *interacts* with life.
3. Curriculum must be based on *dialogue*.
4. Life is curriculum and curriculum is *life*.
5. Curriculum should facilitate the learner's taking *responsibility* for his own learning.
6. Curriculum should facilitate the learner's *integration* with his life context.
7. Curriculum must be *facilitative*, leading the learner into reality.
8. Curriculum should facilitate the learner's gaining a *critical consciousness*.
9. Curriculum should facilitate the learner's ability to *problematize*.
10. Curriculum should be *participatory*. —Larry D. Horton

If one is concerned with education, the basic assumption is that although the other society may be less “modern” and less “developed” by some “standards,” the function of education has, nevertheless, been going on in the other culture as well. *Nonformal Education and the Structure of Culture*, Modes of Intervention. Axin and Kieffer

The typical assumption is that the technology of the change system is good for all mankind, and it would be desirable for the target system to share that technology. With respect to the organizations or institutions which carry on education, the typical assumption is that there are no such organizations or institutions in the target system, or that they are weak and ineffective. Therefore, the institutions or organizations of the change system should be either transplanted or somehow developed within the target system. These may be labeled as fundamentally arrogant assumptions.

Nonformal Education and the Structure of Culture, Modes of Intervention. Axin and Kieffer, p. 6

One thing that is required for the treatment of nonformal education is a re-examination of the perennial question of how to study education. Ways of studying education have to be devised that can accommodate non-school educational events and processes, rather than just assigning them to a conceptual limbo that is vaguely recognized, but not treated theoretically. The major theoretical perspectives on educational phenomena are applicable almost exclusively to schools. Theories of educational administration are not concerned with choices among different modes of education but with changing and managing schools. Educational psychology is, for the most part, the adaptation of the theories and findings of general psychology to the special environment of the classroom. Educational philosophy deals with the clarification of linguistic formulations that occur with the context of schooling and with the formulation of systematic normative views of what schooling should be, while historical studies deal mainly with the ideas of normative philosophers of education and with the historical evolution and development of schools and general types of schooling, along with efforts to explain schooling types in terms of historical variables.

While these school-centered theories may have utility and even a high degree of validity in regard to the school, they do not necessarily have an automatic transfer to educational contexts other than the school. To overlook this fact is to dissipate the “explosive” potential that the concept of nonformal education does not proceed from a thoroughly reconsidered conceptual framework, there is a very real probability that planning and practice in nonformal education will embody the schooling mode as an unexamined assumption. This seems to happen, for example, whenever some

learning, presently located in a nonformal arena, is brought forward as an object for organized and deliberate education. Initial language learning is a good example in current deliberation about American education. *Nonformal Education and the Structure of Culture*, “Educational History and Nonformal Education.” Marvin Grandstaff, pp. 14-16.

Perhaps the most important thing is not the acceptance of a single focusing strategy as it is an acceptance of the fact that some focus is needed if “nonformal education” is to be a useful concept. *Nonformal Education and An Expanded Conception of Development*. Marvin Grandstaff, p. 55

. . . nonformal education has many contexts, and the context cannot be assumed as it can in the case of formal education. Definitional statements, as a consequence, tend to involve considerations and dimensions that do not get treated when “formal education” is defined within the schooling context. Definitional treatments of the concept of nonformal education, then, are usually either brief and operational or complex. *Nonformal Education: The Definitional Problem*. p. 1

If the promises of nonformal education are to be fulfilled, careful, insightful planning is needed. The functional roles of education within the culture of a society must be understood. The problems of making education more effective through the innovative nonformal alternatives are worthy of a thorough search for solutions. *Nonformal Education: Problems and Promises*. Ward and Dettoni, p. 29

The role of the change agent continues to be valid within the changing views of development. The change agent, in fact, bridges the gap between traditional and emerging paradigms of development. The training of change agents continues to depend totally on the philosophy and ideology of his or her agency. Training responsibilities, thus, begin with the staff of the agent’s parent agency. *Role of Change Agents in Development*. Francis O’Gorman, p. 12

. . . change agents must be freed from their provincialisms and from their tunneled vision of social development. Questions should be raised. What is change? What is the purpose of change? Why should there be change? What are change agents, agents of and for whom? It is important to clarify the assumptions underlying the models of community development and explicate the agency’s concept of development, not only within local and national development, but considering the international significance of it. A critical awareness should be cultivated among change agents to perceive areas of social interdependency. *Role of Change Agents in Development*. Francis O’Gorman, p. 12

Change agents, while clarifying their own values which determine the roles they will perform, need to be able to cope with and reconcile different values, including their personal ones, those of the local community, those of the agency, and those values submerged in the models of development of which they are change agents. The agent needs to make judgments about values in terms of the community, being secure in placing priorities, and yet open to questioning. There is no such thing as a “role of neutrality” for change agents. *Role of Change Agents in Development*. Francis O’Gorman, p. 13

Change agent roles can be a dialectical movement between patterns of behavior that are socially acceptable for different developmental concerns. Paradigms are always static. There is not just one or two ways of being a change agent for development. *Role of Change Agents in Development*. Francis O’Gorman, p. 14

Questions to Consider

1. There has been relatively little village participation in a project; they seem to be more the passive recipients of a service. Project personnel perceive the villages to be split by conflicting values, fear of cooperation and trust, and little evidence of a uniting, informal leadership. Could this be a problem of cross-cultural perception?
2. What is the project's image in the eyes of the villagers?
3. Do they see the large facilities as being an unjust situation, especially since some of the homeless were forced to leave their land and homes (huts)?
4. Does the project present an image of paternalism that cannot be erased by what is done later on?
5. What can be done to work with local leadership and communication channels despite the fact that there is government intervention?
6. Can local participation be increased effectively so there will be something left when the project pulls out?
7. Has there been an evaluation of the project's impact, including village feedback to re-plan?
8. What is done concerning cross-cultural values and biases to help project personnel overcome these problems?
9. Do subcultures identify with the project?
10. How can one insure participation by all segments of a target society to bring about the greatest involvement in a nonformal education project?
11. What we wish to ask of different educational modalities is the question of what the environmental conditions were to which the modalities were adaptive responses?

Chapter Four

Where Are We Going?

Planning demands a sense of vision. To be able to look ahead with creativity and vigor is a sign of strength. An outstanding characteristic of many of the participants in the Annual Institutes has been an open-minded but disciplined commitment to the future. Few seem to care about fads or jargon. Whether we will still be using the term “nonformal education” after another decade seems relatively unimportant. What really matters is that we continue to work toward effective learning in support of development.

Two groups of students from previous Institutes in two articles, “Infrastructure Building for Nonformal Education,” and “Integrating Formal Education and Nonformal Education,” propose methods and raise issues for relating nonformal education to a total educational strategy. Betty Javalera specifically looks at curriculum issues in nonformal education in “Developing a Curriculum for Nonformal Education Mode I or II.” Then a group of students from a previous Institute propose “Important Principles of Planning and Evaluation Relevant to Nonformal Education.” Wes Stafford looks ahead at a sector of the population that will demand increasing attention in development in his article, “Youth as a Learning Resource.”

The section closes with a portion from Lyra Srinivasan’s “Perspectives on Nonformal Adult Learning” in which she focuses on several assumptions about nonformal education that will impact on the future.

Infrastructure Building for Nonformal Education

John Jackson, Dennis Jefford, Kerstin Ek,
Yves Joseph, Wesley Stafford, Trudy Brekelbaum

Background

All of us know of a number of good pilot projects in different sectors that showed great promise but failed for a variety of reasons—the individual who inspired it moved on to other stamping grounds; attempts to transfer it as a package on a larger scale crushed it; a report was written but never went beyond the institution’s doorstep, etc. Many of us involved in nonformal education are wary of a more formalized approach and its possible stifling effect on nonformal education; yet there is a need for some sort of an infrastructure that will make it possible to build sound programs from successful pilot projects.

Nonformal education emphasizes individual development and growth stimulated by a supportive environment. An analogy can be made to illustrate this: a plant develops from a seed into a tulip or an onion according to its initial genetic makeup. We can help that plant develop its full potential by removing obstacles in the environment (e.g., tilling and fertilizing the soil, weeding, watering), but we cannot make a tulip develop into an onion. The same is true of nonformal education; we can facilitate the development of the potential of the individual, but we cannot make him into something he is not.

In the case of the Plaisance Reforestation Pilot Project with which Wesley Stafford was involved, local initiative and creativity were used to help young school children learn about the value of reforestation through songs and illustrative posters. The children's families were acquainted with this through the children. If this were to be taken to other schools and districts in Haiti, however, there is a need to develop a mechanism for doing so. Some of the issues and/or constraints related to this can be grouped under the following headings: participation, information, communication and outreach; staffing; training, and resources.

Issues/Constraints

A. Participation

The problems inherent in participation are very complex and difficult to generalize upon, but there are three areas that can be mentioned at the village, district, and government levels, respectively:

1. Legitimacy

A local decision-making body—whether it be made up of a tribal or village chief and the elders, an elected council or a religious body—may in fact be autocratic, have vested interests, and generally be oppressive, holding back development which may threaten their positions. On the other hand, they may lack the information and skills required to make sound decisions with regard to change. Many of these bodies think that the “established system” is the only solution.

2. Isolation

The villages are often isolated from the rest of the country because there is no effective mechanism whereby they can take their concerns upwards for help. Because there are no channels of communication between the village and the district authority, the village has to resort to direct contact with the central government. Villagers do not have the skills necessary to lobby for their concerns, so nothing happens. There is also the problem of getting the district commissioner, for example, or the dyed in the wool “formally” trained education officer to understand or appreciate their needs.

3. Negotiability

The village (unless it happens to be the birth place of a minister of state) will have the difficult, if not impossible, task of getting the central government's attention. On the other hand, the government could be disinterested in village-level concerns or simply lack the funds to support effective participation at that level.

B. *Information/Communication/Outreach*

Information is an intangible commodity, which makes it very difficult to evaluate in a quantitative manner. Alvin Toffler (*The Third Wave*) feels that we are moving from the age of technology to one of information and services; yet most administrative groups place very low priority on information systems, which are the first to be cut when budgets are reduced, or they may never be created in the first place. Nevertheless, information is essential for the success of any development scheme. We are faced with such vast problems that need to be resolved within a very limited time framework that we cannot afford to be rediscovering the wheel in every local project.

1. Information Retrieval

Third World countries are faced with a serious problem of accessing information internally and externally. A well-designed system is essential to ensure inputs at all levels.

2. Information Processing

The field of information sciences is still in diapers; the traditional library approach lets the information die on the shelves (if it even comes into the acquisition system and gets catalogued.) Even a bibliography is only useful to someone who has the time and the money to search for the articles and digest the information contained in them. A much more dynamic approach must be taken in which the information is truly processed and a synthesized product is produced at different levels to meet the different needs of those who are working in development, especially at the village level. Information does *not* trickle downwards like water.

3. Communication

Several communications models have been developed, but what usually occurs is from the top downwards; rarely does communication occur in the other direction. On the other hand, there is a great need for horizontal communication among field- or district-level workers, for example. In many Third World countries, the physical and structural barriers make this impossible. Added to this are the barriers created by cross-cultural differences; e.g., professionals who are far removed from the village-level worker, institutions that oppose the participatory approach on general principles, urban vs. rural values, etc.

4. Outreach

This term is used to explain activities that an organization carries on to make known what its mission is, report on research and development activities, and carry on other public relations-type activities. The person responsible for outreach requires good information and its related products to do this job, which is vital for obtaining further funding as well as increasing the number of people that can be reached in the target group.

C. *Staff for Nonformal Education*

The soundest of programs can collapse by the wayside if they are not staffed properly. The following are some of the main issues:

1. Training

A teacher employed from the formal system to conduct nonformal education activities needs to acquire new skills to make the transition from formal to nonformal, from an authoritarian to a facilitator approach; yet in many cases this teacher is given inadequate pre-service training in this area, and aspects related to management, development issues, and community development are completely ignored. The result—incompetence.

2. Teamwork

Because of the remoteness of many villages and the lack of people willing to work in these isolated areas, people are often left alone to do the job. A professional misses the challenge of interacting with others at his level; loneliness and frustration may lead him to give up.

3. Selection

People employed at the district or local levels may be those who did not “make it” in another profession or within the formal system. Lower salaries and reward systems restrict the quality of candidates, which results in incompetence.

4. Continuity

Low salaries, lack of teamwork, lack of a career structure, low priorities for nonformal education—all these factors tend to result in a rapid turnover of staff. The result: discontinuity, lack of follow-up, or abandonment of the project altogether.

5. Supervision

If the structure provides for supervision of front-line personnel, it is usually inadequate. A facilitator needs to be backed up by a more experienced person who can help tap into resources, stimulate good problem-solving activities, coordinate local and district communications; everyone is free to set his own priorities, do his own thing.

6. Level

Clear job descriptions and clear qualifications for jobs are often ignored; consequently, staff are frequently working above or below their capacities. Staff roles need to be clearly differentiated, and there needs to be better coordination both horizontally and vertically.

D. Training

The whole concept of training in nonformal education is vital to the success of any project. Unfortunately, miracles cannot be created by trainers in one week of *pre-service* training, which is often very formal and not really suitable for training a person to use nonformal education principles.

1. *In-Service* training must be provided at all levels; it cannot be a pre-packaged delivery system but should be created around the specific needs of the village- and district-level personnel. It is a continuous process, without which staff cannot grow and respond to the different tasks with which they are faced, evolving through feedback and experimentation.

2. The intensive pre-service training workshops are often conducted out of the context in which the nonformal education facilitator will be working. When out in the field, the facilitator may revert to formal approaches with which he or she is usually more familiar. Training someone how to go from a didactic teaching approach to a truly participatory learning situation cannot be done in a week or two.
3. Front-line workers are often trained for one specific task. When they return to the community, they often find that they need information and skills to deal with other village problems. If they are unable to cope, they will lose credibility. Training needs to include aspects of a more global nature, such as integrative development issues, sound assessment of problems and how to reach group consensus, certain basic management skills, and so on.
4. Training materials are often developed for one situation and then adopted in their entirety in a completely different setting. This results in irrelevant content in many cases. Training personnel need to have skills in assessing what the facilitator needs to bridge the gap between what he or she already knows and what he or she needs to know in order to do the job effectively. Training materials must be developed to meet specific local needs.
5. There is a need for training at all levels of the system—from the bottom to the top. How much, where, and by whom need to be looked at carefully.
6. Important constraints for the development of adequate training support include time limitations, adequately prepared trainers, funding, etc.

E. *Resources*

In many cases, resources are available that are not tapped because of the lack of awareness of the same or the inability to “sell” the project. On the other hand, when external funding sources are used, there may be a creation of dependency, or costly strings may be attached to them. At the same time, continuity may be sacrificed when a project goes from funding one time to another due to the red tape involved, or the funds may be available at the wrong time. It is essential to determine the appropriateness of the resources at the local level. We have seen too many cases of agencies donating equipment that is unsuitable.

**Model of a Nonformal Education Village Center,
District Service Center, and National Supporting Institutions**

See Figure 1, “Infrastructure Building for Nonformal Education,” on the following page.

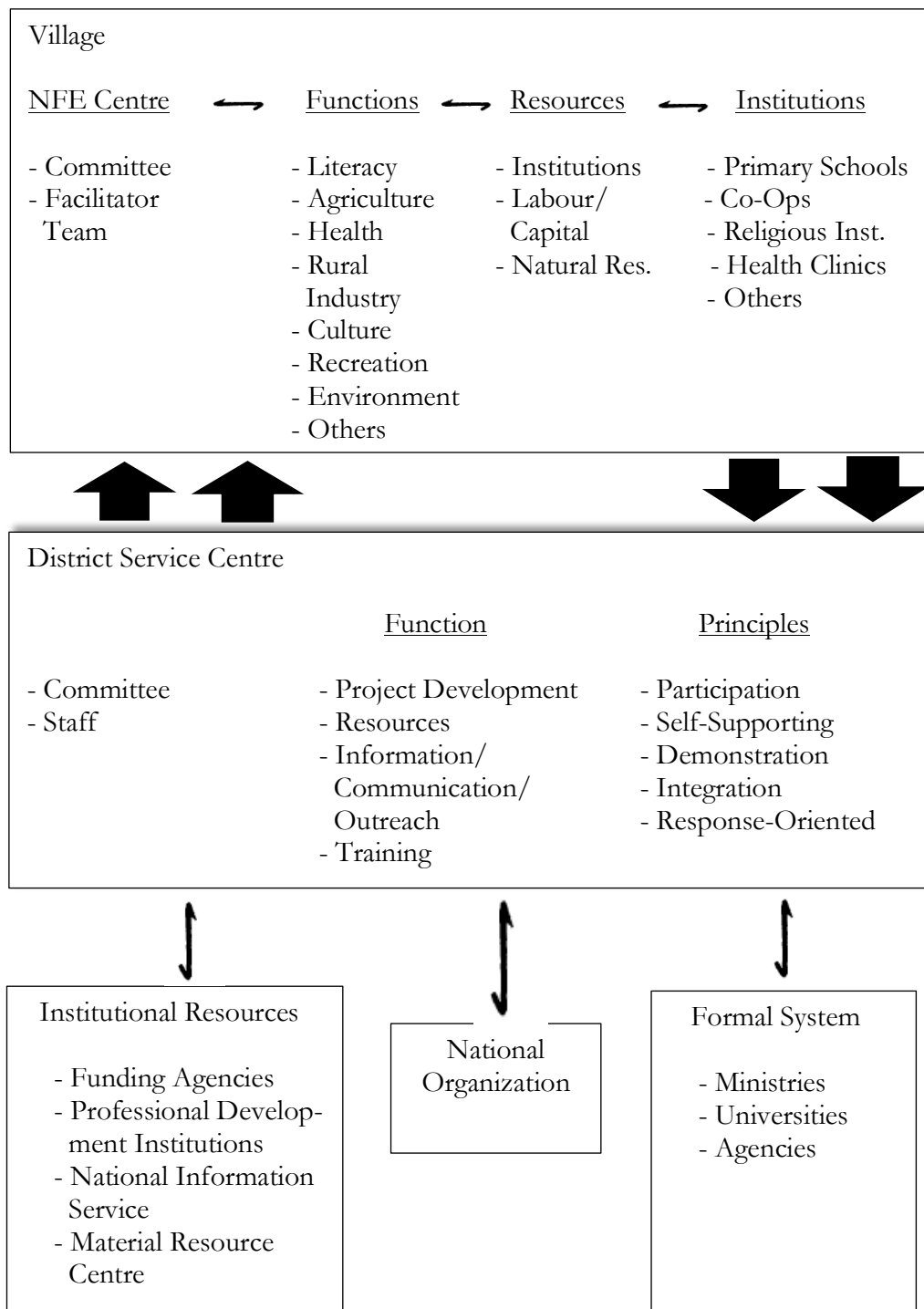
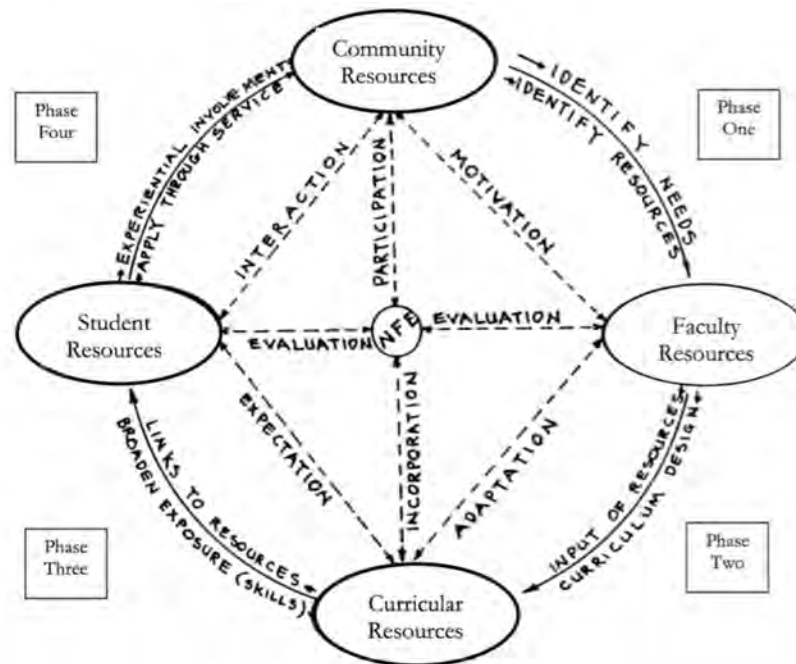


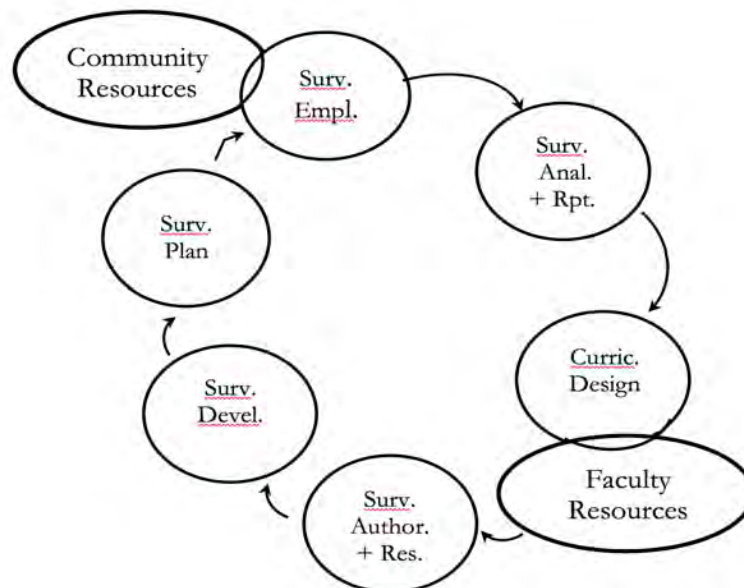
Figure 1. Infrastructure Building for Nonformal Education

Integrating Formal Education and Nonformal Education

Betty Javalera, Done Moore, Peter Orimoloye,
Modesto Rico, Brad Smith



Phase One: Community ↔ Faculty Resources



Observations

Survey Authorization and Resources

Identify decision-makers and resources available. Solicit the endorsement of needs assessment project by decision-makers and gain access to resources available.

Survey Development

Organize a committee of representatives (from decision-makers, project, community, and so on) to develop the survey based on broad categories of needs from which prioritized questions can be formulated.

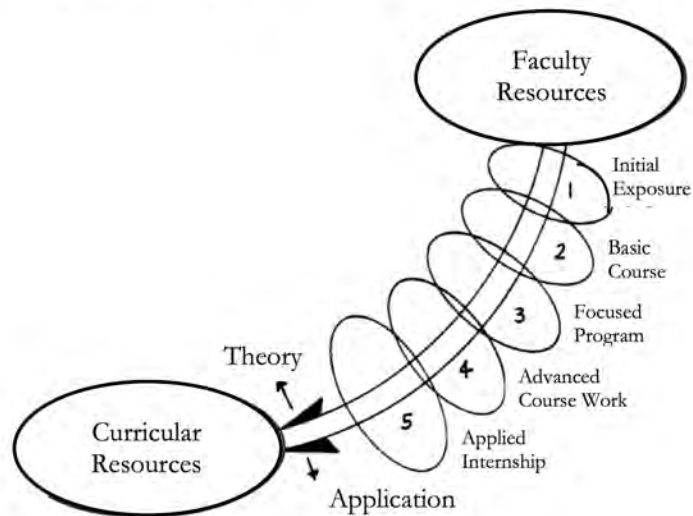
Survey Implementation Plans

Review the survey instrument with the decision-makers to gain approval (recycle as necessary). Determine the approach and procedures to be taken in doing the survey and then enlist and train surveyors.

Survey Employed

Following training and practice, have trainers take actual survey based on the guidelines and procedures developed by the committee and approved by decision-makers.

Phase Two: Faculty ↔ Curricular Resources



Observations

Curriculum Design

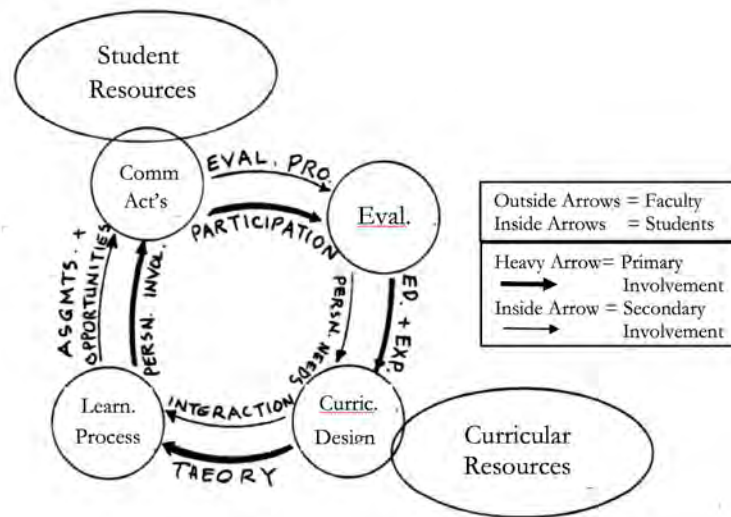
1. *Relates needs assessment* to theoretical causes and larger systems for understanding.
2. *Shapes* curricular approach to cultural and cognitive levels of students.
3. *Organizes* complex problems into categories of problems which can be analyzed.

4. *Utilizes* the indigenous system and its representatives.
5. *Employs* case studies to the indigenous knowledge system approaches to larger professional or more informed approaches.
6. *Utilizes* projects to summarize understanding and identify relevant approaches and concerns.

Methodological Suggestions

1. *Expose* the problem and identify goals (field trip or case study dilemma).
2. *Organize* into small groups to investigate the problem.
3. *Expose* students to resources (readings, community, people, etc.) to establish base-line data.
4. *Simulate* hypothetical approaches and critique these within the classroom setting.
5. *Expose* students to other similar problem-solving documentaries (in literature, interviews, audio-visual presentations).
6. *Develop* summary papers (and presentations).
7. *Relate* findings to actual on-going project involvements in the community.

Phase Three: Curricular ↔ Student Resources



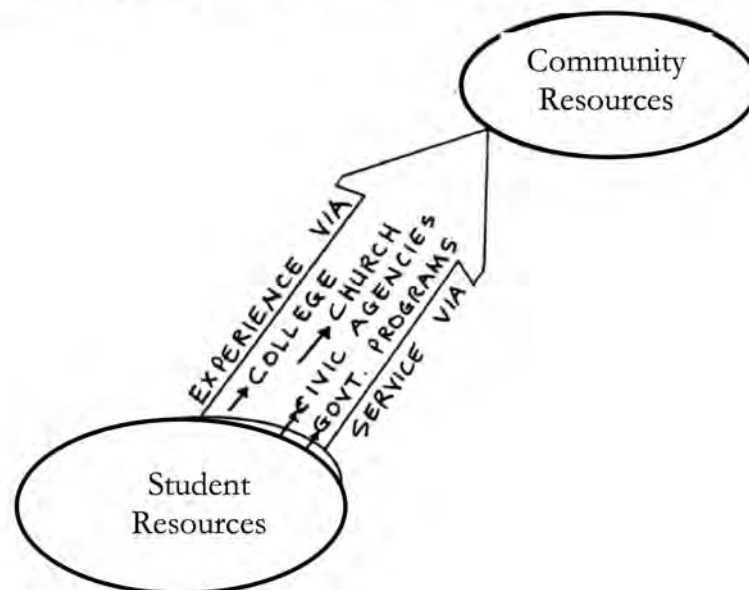
Observations

If learning is to be effective, students should be provided opportunities to participate actively in the learning process: designing the curriculum; carrying out the learning activities in the classroom; making implementations in the community, and evaluating the total learning experience.

Facilitating Student Participation in Formal Education

1. *Involve* students in community-sponsored meetings to expose them to needs and issues related to their formal education.
2. *Encourage* students to analyze issues and propose solutions to the same.
3. *Motivate* students to be change agents in all areas and levels of community life using all available resources.
4. *Create* opportunities for observation trips related to formal education (other schools, offices, churches, communities).
5. *Provide* students opportunities to work with a community organization in their area of interest for extended time periods.
6. *Encourage* students to recommend resources in the community as input agents in their formal education.
7. *Foster* sharing of ideas with others on an individual or group level, formally or informally to stimulate reflective thinking.
8. *Urge* students to exchange resources, both material and personnel, between the school and the community.

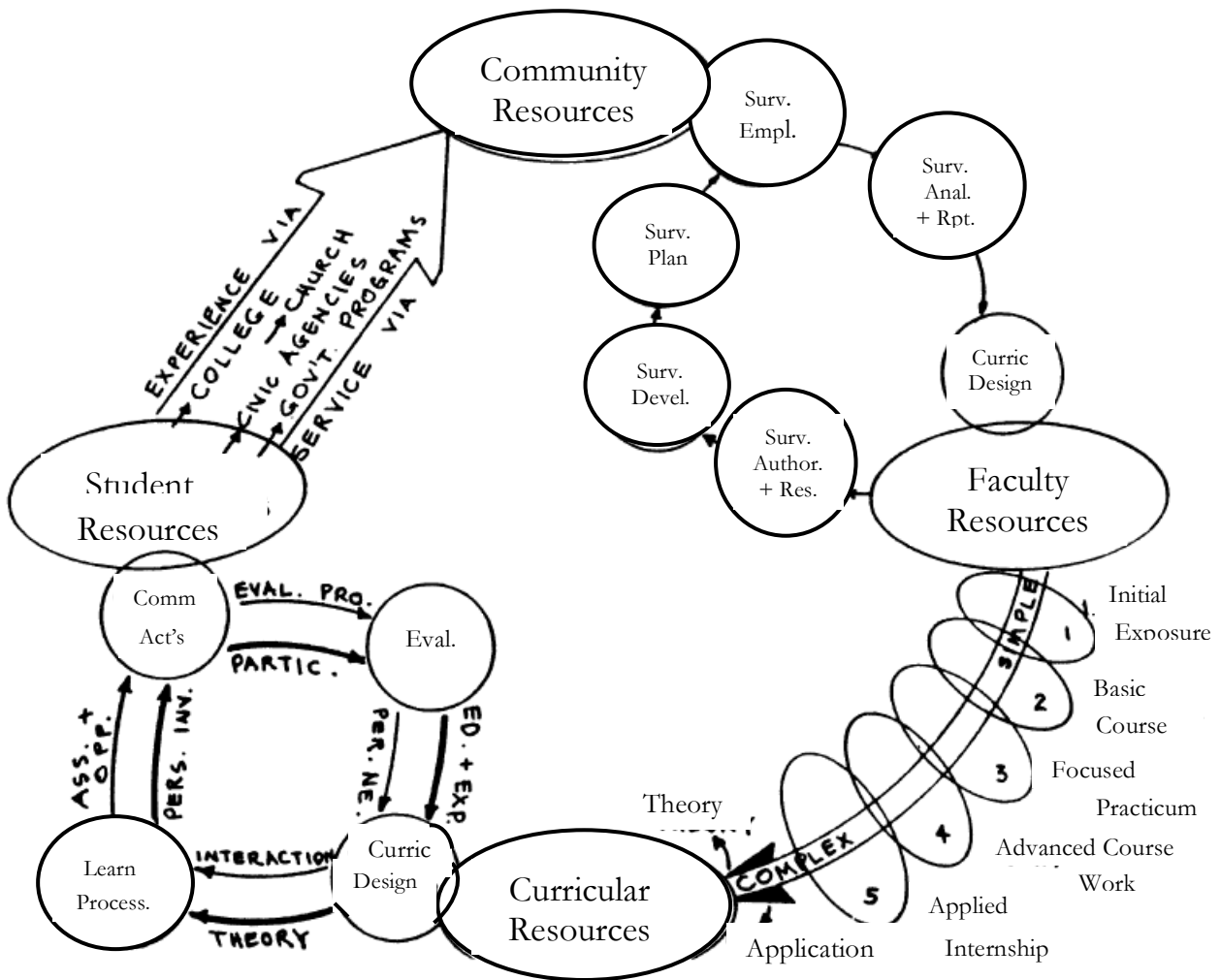
Phase Four: *Student* ↔ *Community Resources*



Observations

Involving Students in Community Development

1. Identify and interchange resources of the students and the community.
2. Working in light of community needs, organize voluntary and formal organizations to assist in community development.
3. Encourage interagency cooperation with student resources and participation.
4. Offer academic credits for student service and internship programs.
5. Encourage student/parent interaction as resources for one another.



Developing a Curriculum for Nonformal Education Mode I or II

Elizabeth Javalera

Curriculum development calls for “making decisions about what should be taught, why, to whom and under what conditions.” Ordinarily, these decisions are made by persons who are referred to as curriculum designers. Ideally, however, these decisions are shared with others. In the case of nonformal education, the active participators in the curriculum development process include: the agency (e.g., the World Bank, World Education, UNESCO); the specialists or technicians (e.g. the agriculture and marketing specialist, family life education specialist, health education specialist, et al.); the agents (e.g., agricultural agent, home economist, youth agent, et al); and the clientele (e.g. the farmer, the homemakers, the youth, or any other target group).

There are two basically different modes of nonformal education for which a curriculum needs to be developed: *Nonformal Education Mode I* is the technology facilitation mode which focuses on such matters as basic education, health education, farming skills, mechanical and trade skills. *Nonformal Education Mode II* is the human fulfillment mode which puts emphasis on matters like consciousness-raising, family relationships, community living, leadership, and service.

The steps to follow in developing a curriculum for a *Nonformal Education Mode I* program or project are somewhat different from those in a *Nonformal Education Mode II* program. The sequence of the steps and the degree of involvement of the participators mentioned in the first paragraph appear to vary with the mode.

In my observation, the steps usually taken in developing the curriculum for a *Nonformal Education Mode I program* (e.g. a post-literacy training program to increase income among rural people) are the following:

1. *Making the decision* to have a particular program or project in a given community in response perhaps to an appeal for help or out of desire to help as a service agency. This decision usually originates from a funding agency, specifically from the policy-makers of said agency.
2. *Defining the objectives* of the agency for the program and *preparing a corresponding program design*. The specialists or the technicians undertake these tasks of planning learning experiences, choosing methods and materials, recruiting and training facilitators.
3. *Preparing for the delivery of the program*. The agent, being the fieldman, is usually responsible for:
 - a) Assessing the needs, problems, and aspirations of the clientele through a community survey, observations, or interviews with clientele.
 - b) Reviewing the designed program and its objectives to see if it fits the identified needs, problems, and aspirations of the clientele.
 - c) Submitting to the agency a report of findings and corresponding recommendations.

4. *Evaluating the program* in light of findings and revising the same if necessary. The agency reviews the agent's reports and passes on the task of redefining objectives and revising programs (if deemed wise) to the specialists or technicians.
5. *"Selling" the revised program* to the clientele and the influential leaders in the community until it gets accepted and "owned" by them. This would involve building relationships, discussing with individuals and groups, giving a written or oral presentation about the program before gathered groups, demonstrating how the program works and promoting the program in other ways.
6. *Implementing the program.* This has two phases:
 - a) Planning for implementation which includes finding sites for the program, scheduling, acquiring resources, and recruiting and training local facilitators.
 - b) Initiating and operating the program involving not only the agent and agency resource persons, but the trained local facilitators as well.
7. *Evaluating the program* as to effects, outcomes, and consequences. Involvement of all four groups of participants in evaluation is imperative.

In developing the curriculum for a *Nonformal Education Mode II program*, the steps might be as follows:

1. *Making the decision* to help a community. Again this decision originates from the funding agency, prompted perhaps by its own desire to serve or in response to an appeal from someone in the community or someone who has been to the community.
2. *Surveying the community and building relationships with the clientele.* An agent or agents are sent into the community to create awareness among the people of their needs and problems and to encourage them to express the same and to desire solutions. Establishment of material trust relationships between agents and clientele is very crucial at this stage and throughout the process.
3. Identifying specific needs/problems and setting objectives. As a group and with minimum assistance from the agent(s) who plays the role of facilitator only, the clients themselves will:
 - a) Express their needs and problems as they perceive them.
 - b) Prioritize their own felt needs.
 - c) Set their own objectives.
4. *Discussing possible ways and means* by which to fulfill objectives and thus meet needs/problems/aspirations. Again the clients will be the active participators at this stage. The agent may offer suggestions just like any other members of the group, taking care not to dominate the discussion.

5. *Choosing from the alternative solutions or programs and preparing the plan of action.* While the clients will be the ones to decide or to make the choice for a solution, the agent/facilitator will have to provide necessary assistance in preparing the plan of action. The latter might have to consult with specialists in case of difficulty in the planning. At this stage, the clients, with some help from the agent, will decide the learning activities to be undertaken, the methods, the materials, the facilitators, the schedule, etc.
6. *Submitting the planned program to the agency* for possible funding, etc. (if desired). While the agency may be willing to fully fund the program, it would be wiser to encourage the clientele to raise local support for it as well so that they can claim ownership of it, not only in terms of having planned it themselves, but also in terms of having raised support for it. The concept of indigenization is pertinent to the self-fulfillment mode of nonformal education.
7. *Implementing the program.* Throughout the program, the clients will play the part of active participators, hence the need for utilizing participatory methods like Srinivasan's Model IV.
8. *Evaluating the participants (clients) and the program* as to effects, outcomes, and consequences. While this is listed here as a last step, it is suggested that evaluation be ongoing, that is, throughout the program. It is also suggested that more informal measures like observation checklists, daily journals, interviews, and the like be utilized. Of course, if supported by an agency, a summative evaluation might have to be made and submitted to said agency.

From here on, the cycle may be repeated as desired.

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Planning and Evaluation for Nonformal Education Projects

Adama Berthe, Mignonne Gumbs Kinder,
Mark Chollom, Raymond Etienne, Cheon Ung Bae

Planning

1. The objective of a project must be clear and must seek to alleviate a problem that is identified or is identifiable by members of that community.
Suggestions:
 - a) *Conduct a needs assessment* so that the target population can identify the needs of their community.
 - b) *Choose/set a clear objective* that directly relates to the expressed needs of the target population.Note: When the target population can both understand the objective and agree with its utility, their active participation in the planning and evaluation processes is increased.
 - c) *Do not Rush!* Take time to come to know the socio-economic, cultural, and topographical aspects of the target population's environment. Clearer understanding of their environment will facilitate choosing an appropriate objective and formulating it in clear/understandable terms.
2. The necessary means needed must be identified. Suggestions:
 - a) *Estimate both the type and volume of needed means* (e.g., costs of human, structural, and equipment needs—see details on attached sheet).
 - b) *Locate needed resources* from internal or external sources (e.g., within community or from national and/or international agencies, philanthropic organizations).
3. The strategies must deal with inputs to be efficient.
Suggestions:
 - a) Design strategies so that they can be carried out by the available equipment. In addition, whenever possible, locally relevant materials can and should be both designed and produced to assist project strategies and procedures.
 - b) Indicate every foreseeable step by exploring extensively the details necessary for meeting the objective.
 - c) Specify the teaching method that will be used and allow for flexibility so that individual differences can be addressed.

Evaluation

1. Use of appropriate evaluation materials.
Suggestions:
 - a) Make the instrument items relate directly to the objectives and/or goals of the project.
 - b) Make the items clear and the instrument easy to use.
 - c) Focus the evaluation on the appropriateness of the strategies used.

2. Being faithful to project purpose and objective with regard to evaluation outcomes.
Suggestions:
 - a) Take care in determining the correct method of instrument application and data analysis.
 - b) Communicate results in an unbiased manner.
 - c) Evaluate the process of evaluation.

Germane to the topic of “Planning and Evaluation in Nonformal Education Programs” are the issues of Community Participation and Communication. These two issues are strongly interwoven also with one another, therefore, a discussion of these issues along with suggestions for efficiently effecting them cannot be avoided.



Figure 1. Elements of Community Participation

Community participation and communication in both planning and evaluation are important because:

1. Through community participation in planning, community members commit themselves to further involvement in the project.
2. They ensure that the project's focus and guidelines are compatible with the expressed needs and interests of the community.
3. They allow and provide a vehicle for an on-going formative evaluation of the project's procedures and interim outcomes.
4. They facilitate the development of internal community resources to support continuance of the project.
5. They facilitate development of an auto-sufficiency for the continuance of the project.
6. They ensure that the desired changes in the areas of conscientization and motivation are coming about in the community.

Suggestions for bringing about effective community participation and communication in planning and evaluation:

1. Solicit community assistance/participation/guidance from community members in command (e.g. chiefs, ward or village heads).
2. Acknowledge that the entire project can fail if the change agents disregard the fact that all parties concerned have something valuable to offer and, therefore, deserve the respect of being heard equally.
3. Keep in mind that, in most cases, more of the target population can be reached if the local dialect is used in communications regarding not only techniques for implementing the project, but during project implementation as well.
4. Because objectives in nonformal education involve an element of change, change agents must be flexible and open to accepting change.
5. Use a multi-media approach to achieve project objectives—blending cultural modes with modern modes.
6. Note that timely communication of project information is crucial (e.g., late or premature announcements can cause confusion or loss of interest).
7. In evaluation, use methods which do not inhibit honest participation:
 - a) Be tactful—protect each person’s right to a healthy ego.
 - b) Institute a system that allows participants to anonymously evaluate the project.
8. Use communication to establish a “support-group-system” (e.g., exchange information and share resources with similar projects).

Summary

Before the implementation of any nonformal education project, a complete socio-economic study of the milieu has to be undertaken to guarantee success. Along with this socio-economic survey, project beneficiaries must be integrated into the planning process. In fact, no development project can be implemented in a community if the members of the community that will be benefited by the project are not involved. Since the main objective of any nonformal education project is to bring change into a community through an investment in human resources, local people must have the respect of being considered in the planning of nonformal education projects. Without this, positive results will not be achieved.

As a principle, nonformal education projects do provide incentive for and encourage the participation of those for whom the project is designed. Therefore, it is even desirable that a project be designed by or at least suggested by someone from the grassroots level. Indeed, who is better able to identify the problems inherent in a community than those who live there?

If and when help is needed, then it is most often required in the area of technical assistance—the provision of suggestions for relevant solutions to the problems as well as ways to approach other community members with a positive attitude regarding identified needs.

The planners and the beneficiaries of a project must keep in mind the elements of the project design (objectives, goals, sub-goals, inputs, outputs) when preparing the log frame for the

evaluation. Also if the evaluation is to be worthwhile, it has to be carried on in an objective manner. Evaluation must reflect, as the planning of the project anticipates, the successive changes occurring in the community.

It should be kept in mind, however, that effective communication plays an important role in both planning and evaluation. Without communication, there will be confusion in both the planning and evaluation processes. This two-way communication is essentially on an equal basis between all parties involved—rural or urban. A wise choice of communication means is most important. Where local drama, dance, and miming can do a better job, it is not necessary to use radio or television.

Youth as a Learning Resource

Wesley K. Stafford

Youth is the trustee of posterity. —Benjamin Disraeli

Introduction

The emerging stress upon the values of social justice and equity in international development efforts indicates significant growth in the West's understanding of the roots and realities of poverty. Human suffering is far more complex than originally perceived, and the understanding of it has demanded a shift from strict preoccupation with GNP to direct confrontation with the actual needs of the poor. The result has been the acquisition of radically new definitions of "needs" and "resources."

Western assistance strategy, which assumed that any need could be eliminated if smothered in adequate quantities of resources, has proven futile as suffering continues unabated. The plight of the poor has often been aggravated rather than eased. In the massive pursuit of economic growth, it is but misery that has managed to trickle down.

Aside from the dismal track record of the strategy itself, a critical need to redefine needs and resources arose from the mid-1970's startling revelation that the resources so vital to the strategy were finite. In fact, they were dwindling at an alarming rate! The global scramble for new and alternative resources confirmed their paucity in the struggling Third World nations, and development experts bemoaned the lack of resources to meet such tremendous human need.

At the demise of ambitious Western strategy, the patient wisdom of poverty could finally be heard to redefine needs and resources. Assistance is not what one does *for* or *to* another, it is what is done *with* him or her. There need be no dichotomy between need and resource. The problem can be the solution and the giver can be the receiver. When asked to indicate his greatest *need*, the poor peasant will display his 10 hungry children. The children will also be proudly presented to indicate his greatest resource. Children—at the same time the greatest need and resource!

Such definitions from the perspective of the poor indicate that human development must be far more people-oriented than product-oriented; more a removal of obstacles than a pouring on of

resources. Ironically, the most neglected resource in development is the greatest strength of the most needy nations—the people.

Educators were tragically slow in awakening to this reality until led by Paulo Freire in the 1970's to view human development as inseparable from equity and social justice (Freire, 1970). In education the neglected resource has been youth, mistakenly identified as merely learners (need), instead of teachers (resource). Education has historically been done *to* or *for* youth, as if they were the end of the knowledge flow, solely beneficiaries of the educational system. To meet the enormous learning task of the developing nations, the Ministries of Education scour the world in quest of traditional resources—teachers, buildings, funds, equipment, and texts—to smother the need. As in economic development, those who have benefited are members of the elite and middle classes, while little learning actually trickles down to the vast majority of society, the rural poor.

Among the rural poor in traditional societies, youth have unique roles and responsibilities, serving as both learners and teachers in daily life within the context of the family. They are often the only social segment actively engaged in the total educational process involving formal, nonformal, and informal education, and serve naturally as learning extensions to peers, siblings, and parents. Optimistic, open to change, and often the first generation formally educated and literate, the small minority of youth to whom educators have access must not merely be taught, but taught to teach.

Historical Context

Throughout the history of education, youth have been instructed in the knowledge, skills, and values held by society and deemed essential for active and productive roles as contributing adult members. The youth learned what the adults knew, and the knowledge flow was unquestionably established downward.

Only occasionally has the traditional information flow been altered and then only temporarily. It tends to occur during times of rapid technological advancement in which educators do not have direct access to the adult segment of society, and “learning gaps” occur where practice lags behind available scientific knowledge:

1. In the early 1900's, scientific research in agriculture made significant advancement in farming techniques essential for increased production of the largely agrarian U.S. society. With limited access to adult farmers, but access to youth through formal education, youth clubs like the 4-H Club involved young people in nonformal education, exposing them to the new techniques in the form of individualized agricultural projects. When junior's calf grew to 700 pounds while dad's herd averaged a mere 450, knowledge was transferred by demand from youth to parent informally within the family context. The next year dad's herd was larger due to the new technique, and junior was producing more honey, bigger chickens, fatter pigs, etc.
2. More recently an innovation has been introduced into society which has caused a learning gap, and great anxiety in the adult population—the computer. Children in school skillfully manipulate the device making exciting strides in learning while their parents maintain a worried distance. Educators again are using youth to transfer knowledge to adults. Dr. Norman Bell of Michigan State University tells of inviting children to elementary school board meetings to allow them to demonstrate the usefulness of computers in everyday life and as learning tools to august adult decision-makers.

3. An equally threatening learning gap occurred in Cuba in 1961, in functional literacy. In response to government appeal, 100,000 Cuban children, 40 percent of them younger than 15, joined in a massive battle against adult illiteracy among the rural poor. After 10 days of instruction, they ventured into the least accessible, poverty-stricken regions of the island, in order to live and work in the homes of the *campesinos*. In less than one year, adult illiteracy had been reduced from 20 percent to less than five percent—several hundred thousand adults were newly literate (Kozol, 1980).

Such gaps in technology and knowledge are now the rule rather than the exception in the social context of many developing nations. With education systems virtually unavailable to rural adults and serving but a small percentage of the rural youth, the learning conditions are appalling, but ideal for the recognition and utilization of youth as learning resources.

Rationale

Youth in traditional societies today reflect many of the characteristics and carry many of the responsibilities of Western agrarian youth prior to the Industrial Revolution. They are not “young people who are no longer children but not yet adults,” but rather “those who still have a spirit of daring, creating, asserting life and relating openly to the world,” as defined by Malcolm Boyd. They fulfill the vital functions in society and ease into adult life, as opposed to graduating into it.

Child labor laws during the Industrial Revolution forbade young people from working until a legally established age. Such laws relieved exploitation, but effectively removed youth from continuing to make significant contributions to the overall family productive task. “Adolescence” is that resulting time lag between childhood and adulthood that interrupts the natural assumption of responsibilities according to capability. In modern society, traumatic emotional experiences are considered normal and even appropriate during this period of life. Youth are more to be tolerated than viewed as a productive resource for anything.

The cycle starts early. While the Western six-year-old girl is punished for touching the stove and mother blows on the breakfast cereal to cool it, the Haitian counterpart is responsible to start the morning cook fire and boil the corn mush. While the six-year-old boy in the West is taught to handle a butter knife and has his steak cut for him, his Haitian counterpart capably carries a machete as tall as he is into the bush to chop wood. As an adolescent, the Haitian girl doesn’t play with dolls, she takes full responsibility for three or four younger siblings—cooking, cleaning, and weaving—while mother works in the field. The boy at age 15 is fully trained and capable of managing his own farm and in turn training his younger brothers. They receive and transfer meaningful knowledge and skills daily.

In such traditional societies, education does not equal schooling. “Education is any development of knowledge, skills and attitudes and is facilitated not merely by the school, but in a variety of social agencies such as the family, peer groups, community and church.” (UNESCO, 1977) Only the formal school claims a monopoly on education and has power to accept or reject those who should have access to it. The remainder of the community view education as a continuum on which the education of the children and the education of adults are inseparably linked.

It would consequently behoove the formal school to unite itself to the educational philosophy of its community and view the learners under its influence as extensions of its program into the

mainstream of community life. Where rural schools are teaching first generation students, the young and old of society are both in need of the same learning and skills to better do the things they are doing.

The rural youth are responsible, and respectful of family and elders; the community learning needs are uniform in relation to the school's program; society's educational philosophy is established and consistent; the educational need is critical to national development priorities, and the local youth as resources abound.

What now remains is the creative curriculum development to utilize youth as a learning resource in educational programs that are self-reliant and authentic to the local needs and situations.

Haitian Situation

The potential for youth as a learning resource in traditional society came to my attention as the result of a youth-oriented reforestation project sponsored by Compassion International in Haiti. Colonial exploitation, slash-and-burn agriculture, and extensive tree consumption as charcoal have transformed the once "Mahogany Queen" from 80 percent lush tropical forest, described in the journal of Columbus in 1492, to a desert expanse with less than eight percent tree cover. Serious national efforts at reforestation have met consistently with apathy and eventual failure. Compassion was actively involved in the six rural primary schools of the remote Plaisance Valley and worked with the schoolteachers to facilitate a learning experience for the valley students.

The program consisted of two series of eight lessons concerning trees: One taught the "value of trees," the other "how to plant and care for a tree." Each eight-lesson series was supported by locally written songs and a poster depicting each lesson's content. Ultimately each student was instructed to plant one tree near the school and become responsible to care for the tree for one year. Teachers numbered the trees and conducted daily inspections, praising, and ridiculing the successes and failures. A lost tree was replaced by the child amid considerable peer heckling. At the end of the instruction phase, each child who could sing the songs and indicate the appropriate lessons depicted on the poster was ceremoniously awarded the poster to take home for proud and prominent display.

Six months later a visit to the Plaisance Valley revealed that not only the primary school students involved in the program were still singing the songs, but also the majority of youth who were out-of-schoolers and children too young to attend school. They had learned the songs from the formal school students. House after house revealed faded and smudged posters where many a little hand had displayed his learning. Many yards of the children's homes contained fast-growing, fruit-producing trees (papaya and banana), which the parent proudly explained were planted, like cassava, nearby for protection from animals, grew quickly like corn, and would produce food by next year. Tree planting had become children's play, and many a band of youngsters climbed the mountain slopes to gather little seedlings to transplant more conveniently in the village area on the valley floor. It didn't solve Haiti's reforestation dilemma, but some exciting and rather complex learning had taken place.

The program originated in the formal school classroom in a rather nonformal program addressing immediate community needs (originally "felt" only by the teachers), and spread informally via students as learning resources to peer group out-of-schoolers, younger village children, and adults in the family context.

Formal, Nonformal, and Informal Youth Roles

Youth may serve as an effective learning resource in any of the three basic educational modes, both to improve quality and expand services:

1. *Formal Schooling*

Some of the biggest blockages to learning in the formal classroom include overcrowding, unmanageable teacher-student ratios, social distance between teacher and learners resulting in high anxiety and poor communication, wastage due to drop-out and failure, poor quality instruction, narrow range of learning needs addressed, and its availability to but a small segment of the community youth. Utilization of youth as a learning resource in the classroom can allow for peer instruction whereby the older students assist younger students individually or in small groups, thus reducing the teacher-student ratio. Socially closer to the younger students, peers narrow the social distance gap and allow learners to communicate more often and with less anxiety. Individualized attention from peers lessens fear of failure and builds a confidence relationship that encourages younger students not to drop out. A teacher freed from the tremendous pressure of dealing with a whole classroom full of students all day long is encouraged to teach better and try new programs and ideas. Finally, the formal classroom can be extended into the community if youths are taught in class to tutor out-of-school youths, and even adults in the context of the home, in basic learning skills like literacy and numeracy.

2. *Nonformal Education*

The potential of an active role for youth as a learning resource is equally relevant in nonformal education. Outside of the formal system by definition, nonformal education can directly influence the vast majority of unschooled rural youth in learning experiences much closer to their traditional learning styles than possible in the formal classroom procedure. Addressing felt learning needs in hands-on experiences in the context of the community life allows for not only more effective learning, but easier informal transfer of learning to young and old nonparticipants in the community. No child enters with an “empty slate” to be filled with knowledge, as is often assumed by formal schooling. The unique life experiences with which each comes endowed are utilized to bridge the nonformal learning practically into his daily life needs, since by definition the curriculum is based on the learner’s practical needs.

A vital function of nonformal education is to facilitate change in society and to awaken the victims of poverty to their personal worth and potential to assert themselves in an organized manner to improve their quality of life. Optimistic and as yet untainted by fatalism, such vital messages of hope have no more receptive receivers or energetic transmitters than the youth of any oppressed society.

3. *Informal Education*

Informal education, also referred to as socialization, is the learning that results from daily experience in society as one internalizes the values, skills and knowledge essential to community life (Coombs, 1973). It is a lifelong process, but is most effective in the early stages of childhood. Rural youth in traditional societies play a major role in this process on behalf of younger siblings. As natural teachers in this mode, they can be instructed to further enhance the well-being and learning processes of young children by learning to

monitor health status, creating instructional games, encouraging physical and mental skills like walking and talking (Aarons, 1979). Youth can receive such training in formal or nonformal programs, and, as an effective learning resource for informal education, channel it to the child.

Conclusion

Human resources, particularly youth, historically have been mistaken as merely “needs” rather than potential “resources” in the global development and educational strategies conducted in the developing nations. The educational mandate has been to improve the quality and effectiveness of existing formal schooling and to spread educational opportunities to meet the learning needs of rural communities.

Education has been defined not uniquely as schooling, but as any development of knowledge, skills, and values in the context of school, family, peer groups, community, and church. As such, it is a continuing process starting at earliest infancy through adulthood. The total educational process of society comprises formal, nonformal, and informal modes which function simultaneously. No mode or institution is capable by itself of meeting the total learning needs of rural society.

Youth have been suggested to be potentially effective learning resources in any of the three learning modes if their natural role in traditional society is recognized and utilized in program design. They should be taught as *learners* and *teachers*, and provided opportunities to be channels of knowledge serving society, as opposed to isolated beneficiaries of the educational system.

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Contemporary thought in many fields continues to influence the development of new attitudes toward learning. Practical experience modifies, reinforces, and refines our thinking as nonformal education programs develop with different emphases and different priorities. I have tried here to describe three alternative approaches to the traditional informational model. Perhaps the simplest way to differentiate between the self-actualizing approach and other approaches is to compare the functions of teachers, learners, and materials or stimuli, and by analyzing principal concerns or “areas of emphasis.”

Such a comparison reveals a progression from a subject-centered or didactic model at one end to a learner-centered and expressive model at the other. Arranging them along a continuum . . . enables us to understand the differences among them more clearly. It should be borne in mind that as points along the following continuum, these models should be considered as merely abstractions; in reality any one curriculum based on any one of these types could in fact encompass at least some elements of the other types. In practice, the hard lines of differentiation tend to get blurred.

Four Curriculum Models: A Continuum

From maximum teacher role . . .

	<i>Information Model</i>	<i>Problem-Solving Model</i>
Teacher Role	Teacher imparts information and skills by lecturing and use of drills.	Teacher presents a picture stimulus and facilitates discussion of a given concept, topic, or problem.
Learner Role	Learner assimilates information like a sponge, from the teacher’s mind and from texts.	Learners analyze the concepts or problem, evaluates its importance, considers causes and effects, also considers alternative solutions, decides on action, if any, and discovers skills helpful in problem-solving.
Emphasis	Emphasis is on mastery of subject matter and on learning by rote.	Emphasis is on learners’ use of their own minds for inquiry and problem-solving.

¹⁹ From “Functional Education for Individual, Community, and National Development,” *Perspectives on Nonformal Adult Learning*. New York: World Education, 1977, pp. 69-77. Used by permission.

Four Curriculum Models: A Continuum

. . . to maximum learner role

Projective Model

Expressive/ Creative Model “Self-Actualizing”

Teacher Role	Teacher presents an open-ended story or picture-story with a fixed sequence of events. The idea of events in the story comes from the curriculum writer.	Teacher presents only the raw material from which stories, incidents, problem situations can be created and narrated by students. Raw materials include pictures in <i>no fixed sequence</i> and individual figures (<i>flexiflans</i>) with movable parts.
Stimulus	Stimulus has partial information both on a technical problem and on the attitudes and other social, psychological, and economic influences on the problem. Students supply the rest of the information needed through discussion, interviews, and consultation with specialists.	Stimulus has no information other than it relates to human beings. Students manipulate it to convey any meaning they choose. The group gets more understanding through discussion, consultation, interviews, and through comparing different creative interpretations of the same stimulus.
Learner Role	The students supply the ending. They discuss the behavior and motives of the characters in the story and in so doing they may project their own feelings, values beliefs, and so on.	Students use this raw material and their own life experiences to create a new story which the group can discuss. The words and sentences spoken by the students become the basis for literacy exercises.

Application of Theory to Learning Situation

Several unresolved issues emerge from any consideration of current learning theories and the field experience that is developed on the basis of those theories or perhaps gives rise to them. Briefly stated, these issues relate to learning strategies, criteria for selecting content, structure of the curriculum, and other planning components. These issues revolve around the central focus of the educational planning involved. Is that central focus on the exterior problem, or problems, facing the learner? Or is the planning more concerned with the learner's personal development? Every phase of planning is colored by one or the other of these viewpoints and the two show strong contrasts when juxtaposed, as for example, in the following:

Problem-Centered Approach

Self-Actualizing Approach

Basic Curriculum Strategy:

Approaching the learning situation as primarily an intellectual, rational cognitive process.

Designing learning situations that involve the learner emotionally as well as intellectually so as to touch the learner's deepest value base and self-concept.

Determining Content:

Identifying the appropriate subject matter for the curriculum through a short-term formal baseline study of local communities and combining it with the priorities of the technical or service agencies.

Involving the learning group in developing its own curriculum with both local and national priorities in mind, using baseline study as point of reference.

Designing the Learning Experience:

Building each learning unit around a problem in the external environment and conducting the lesson in a manner that will develop practical problem-solving skills.

Planning each learning experience in a way that provides learners with opportunities to reassess their feelings about themselves and about others, to exercise creativity, and to experience new roles in the course of solving practical problems.

Defining Curriculum Structure and Flow:

Prepackaging the curriculum into learning units with defined sequences, learning aids, and teaching guides; providing an adaptable but highly structured curriculum.

Predetermining only the bare materials needed to encourage and support an active learning role by the group. Sequence is determined by learners' interests and readiness for action.

Developing Appropriate Learning Materials:

Drawing heavily from a wide variety of available materials but relying heavily on standardized printed materials as the main vehicle for stimulating group discussion around a preselected problem.

Utilizing a variety of materials with greater emphasis on those not dependent on literacy skills, such as audio-visual aids, role playing, critical incidents, simulation games, etc., which arouse consciousness of self in relation to problems.

Problem-Centered Approach

Self-Actualizing Approach

Teaching Literacy:

Using a programmed text from which to teach literacy skills as a relatively precise science.

Using the group's spontaneous communications as the basis for instruction in literacy as an expressive art.

Selecting a Locale:

Conducting the learning sessions in a classroom or other specific setting to which learners are expected to report at specified times.

Decentralizing educational opportunities, taking education to where the learners are and at their convenience, and in informal settings, resembling spontaneous community gatherings.

Training the Group Leader:

Training of teachers or leaders emphasizes learning how to conduct group discussions and to help learners master the programmed text as a reinforcement to problem-solving skills.

Using participatory techniques to train group leaders or village workers to involve people in learning experiences which include group discussion and other expressive techniques in support of problem-solving and personal growth.

Evaluating the Learning Experience:

Assessing progress primarily on the basis of learning gains and attitudinal change as indicated by objective tests and teachers' observations.

Assessing personal growth and learning gains through observation and detailed analysis of the process that has taken place in the group: the role played by individuals, the nature of their interventions, relative role of teacher and learners, the basis for decisions and the technical validity of their plans for future action.

Focus of Training for Nonformal Education

What kind of understandings, attitudes, aptitudes, and skills do nonformal educators need in order to be able to fulfill program expectations? What adaptations or changes in training design, content, and approaches are needed in order to equip field staff to function effectively? These are important and difficult questions to answer.

We might begin by outlining some of the expected outputs of staff training. Such outputs will, first of all, involve a new kind of understanding of the adult learner. It is essential to understand the

learner as a person and to be sensitive to the personal motivations, value perceptions, fears, and inhibitions that influence the learner's capacity to progress. What are the effects on motivation and action of the learners' inner pattern of thinking and feeling about themselves? How do they perceive themselves, and what influence does it have on their outlook? How do socio-cultural restraints affect their decision-making and action capabilities? What facilitating and supportive role can peers and local leaders play? The whole influence of such forces as the traditional values, norms, communications systems of the learners' own community must be considered as well. Most of all, the staff of nonformal education projects need the ability to relate to rural adult learners with love, respect, and optimism.

In addition, training for nonformal education must provide a very clear picture of the role such education can play: its basic objectives in terms of personal and all-around development, the rationale of its specific methods and materials, the possibilities it presents for sound working relationships with technical staff of other agencies to provide additional opportunities for gaining technical knowledge.

Teachers must have adequate technical knowledge in order to get learners started on the solution of specific problems but the special skills demanded by nonformal education have more to do with the creation of an atmosphere that will be most conducive to learning: relaxed, nonthreatening, unhurried, confidence-building. Opportunities must be provided for experiences that can promote initiative and self-reliance among the learners and supportive cooperation among them too. Staff members must know how to encourage self-expression and participation by all learners, including the timid and the less vocal ones. They must also be skilled in coping with conflict situations within the learner group and in providing emotional support where needed. As the program progresses, they need to promote efforts on the part of the learners to make use of available assistance or develop new resources. Staff members need to know how to follow up dropouts with sensitivity and without pressure, respecting their right to make their own decisions. Finally, the staff needs to be skilled in following up the progress of the learners who have been in the program long enough to have benefited from it, and in keeping records and providing objective feedback for assessment.

Obviously this is a difficult task for any training program to undertake. At the same time, without this special concern for the human factor, nonformal education could not possibly fulfill its developmental objectives.

Summary of Assumptions

Most monographs end with a set of conclusions. I feel that the nonformal education field is so new that conclusions would, at this point, be premature. We can best restate assumptions and hope that they can be further refined in practical application. In looking for similarities and differences in nonformal education programs, whether of ideology or practice, I have become more than ever conscious of the unique opportunities which this field offers us—to be inventive, to experiment, to examine, to learn, to perfect new techniques, and refine concepts. The field is still wide open, with no prescriptions and no right-for-all-times answers. In planning new strategies best suited to the needs of particular learners in particular settings, we are as free to draw inspiration from science as from the arts, from business management and social services, from modern practical invention as well as from ancient philosophies. Openness to experimentation characterizes nonformal education at this stage of its development and provides one of its special challenges.

We have been considering here some of the fine lines of differentiation among experimental strategies but there are as well some common denominators, some shared assumptions. The ten assumptions listed below are not all equally relevant to all innovative nonformal education projects, nor equally shared by all practitioners in the field. But I believe they would be accepted by most of us as being consistent with the basic philosophy that underlies our work:

Some Assumptions in Nonformal education

1. Adults in rural areas are more likely to accept new ideas when they can understand them in the context of their priorities and interrelated with the other important segments of their lives.
2. Effective learning takes place most easily when there is strong motivation to learn. The motive power needs to come from mere persuasion or external incentives.
3. The individual's capacity to contribute to development requires that he be able to clarify value positions, discern cause-effect relationships, make considered judgments, and take responsibility for action. Learning experiences can be structured specifically to promote these attitudes, abilities, and behavior.
4. The learning experience should further enable the learner to change the way he uses himself (e.g., from passive to active, timid to confident, routine to creative). This is a fundamental growth objective.
5. Conscientization is not something that can be "done" to people—it must spring from within. However, self-concepts can be strengthened and expanded through sensitive preparation of the learning experience and environment.
6. The cultural and social milieu of the rural adult can exercise a powerful and decisive hold on the individual's ability to select options. A curriculum is not likely to achieve developmental goals unless it treats integrally the "set" and the "setting"—the mind-set and the social context.
7. In rural development the people are often their own major resource. At every stage of the educational process, local leaders and learning group peers—who can play an important role in reinforcing and legitimizing change—should be trained and involved in a variety of leadership roles in support of the program. Further, a facilitator drawn from within the community or from a comparable setting will be at least as successful as an outsider, if not more so. The facilitator can help create the climate of trust which is the first step in fostering human development. The selection, training, and use of facilitators is therefore of vital importance.
8. Technical cooperation among a variety of technical agencies and services is essential to the success of nonformal education processes and activities. Such cooperation must be based on common understanding and appreciation of human development principles and of the complementarity of staff roles. Multi-level and joint training sessions are useful devices to achieve these ends.

9. Learning materials can be developed locally with the full creative involvement of learners and can greatly increase the relevance and impact of training programs.
10. Training as well as field operations must be carefully documented, analyzed, and evaluated. The experience must then be ploughed back into program planning and further training so that future programs can benefit from our experience today.

Thoughts to Share

From a cost effectiveness point of view and also seen from the angle of teaching/learning impact and achievement, the provision of books, equipment, and qualified teachers, formal education is not necessarily the best approach, even far from it.

Substantial public funds are spent on financing an education system designed for the “fortunate few,” but which has now become inept in three respects. *A Case Study: The Gambia, West Africa*.
– Dennis Jefford

1. It cannot cope efficiently and effectively with the large and fast growing (social) demand for education and learning.
2. It does not provide the economy and society with the kind and the quality of skills (including the most basic of all skills, which is literacy) required for development.
3. It has developed its own momentum, making increasing claims on public funds, which it may be difficult to check without incurring major social and political risks.

It is possible to describe other contexts for work in nonformal education in Britain. The urgent needs are in decaying urban areas, with unemployed people and with young people who have never worked. Certain crisis groups have also been identified. *Adult Literacy Work and Nonformal Education Initiatives in Britain: Experiences from a Career in Adult Literacy and Urban Nonformal Education*. – M.H. Davies de Valdivia

- One-parent families. (One in ten families is a one-parent family usually cared for by a mother and almost inevitably living in poverty).
- Mentally handicapped young people and adults.
- Physically handicapped young people and adults.
- Mothers and young children isolated in huge blocks of government housing.
- Women in need of support, education, training, and employment opportunities.

- Indian, Pakistani, and West Indian young people.
- Illiterate and innumerate adults.

Nonformal education approaches are being developed for the following reasons:

- The school system and the post-school systems are not meeting the needs of these groups either in the quality or in the quantity of their work.
- Many sections of the population described above are alienated from the official world, from people in authority, and from government-sponsored initiatives.
- Because of illiteracy, a low-level of formal education or basic skills training, many cannot take advantage of existing education and training facilities.
- Nonformal education approaches are the only ones available in the fields of community development, confidence-building, motivation, health education, education of family and community life.
- Nonformal education techniques provide strategies for community leaders working with people and strategies for individuals and groups who want to change their lives.

Lessons from Nonformal Education with Volunteer Youth Summer Projects. *Nonformal Education and Summer Volunteer Youth Projects.* – Don Moore

1. Youth are capable of providing a valuable service . . . as well as be involved in nonformal education at the same time.
2. The varied multiple learning environments have a great capacity to enhance and enrich their personal learning experiences.
3. Guided interaction and careful evaluation cause youth to “rethink” their values and ways of doing things.
4. Youth internally motivated (with external input) will learn nonformally what they will not necessarily learn formally or informally (i.e. letter writing, clothes and dish washing).
5. Youth develop a high tolerance for ambiguity . . . which is difficult to come by outside of actual experience.
6. Team leadership must be well trained . . . to capitalize on teachable moments which are abundant as youth interface with another culture.

7. There must be a willingness by team leaders and team members to be flexible to fit into the cultural setting, practices, and demands (i.e., time orientation, practices and procedures).
8. Youth can often be used as resources in their own communities given such unique summer opportunities.
9. Youth will make major leaps in their growth and decision-making patterns through cross-cultural experience.
10. Often more is “caught” than taught in this kind of project.
11. Motivation around a single cause will bring youth of widespread backgrounds and ages together who would not otherwise mix at home, therefore, heavy peer influence and learning.
12. The reward for learning is within the experience and environment itself.
13. Learning for youth becomes an obvious integral part of just living and working in the culture.

Problems Encountered

1. This can be interpreted as a “hand-out” with little national ownership in the project.
2. Sometimes projects are dominated by American leadership on the field with minimum national leadership.
3. Due to their short-term nature, projects focus primarily on the physical work rather than national relationships and development.
4. Improved training for team leaders could help to maximize the nonformal education that takes place during the project.
5. Originally no training was provided for leaders or youth, but now this is found to be essential—an absolute must.
6. The further development of debriefing in evaluative and reflective activities is necessary.

Questions to Consider

1. How much training can be provided for paraprofessionals without losing them?
2. When government employees are used (not really the village’s choice), what can be done to facilitate their acceptance?

3. How far can the project go in screening personnel on the basis of basic skills and, perhaps, commitment and motivation?
4. There seems to be a move towards more nonformal approaches, but what can be done to break down the gap between the professional teachers and increase learner participation?
5. Is it wise to work with people who are heavily oppressed . . . unless you are able to get the “blessing” of the management, government?
6. Is it possible to use the conscientization process on the management or leadership so they will see the project as being to their benefit?
7. How should the success of projects be evaluated—quantitatively and/or qualitatively?
8. How might we more effectively address the change-agent problem of information translation and dissemination?
9. How might we better integrate the roles of literate with illiterate change agents . . . to more effectively penetrate the indigenous need?
10. How might we address the problem of information retrieval to increase shared learning through information centers?
11. How might we better sensitize both the field situation and the information institutions to the two-way responsibility of connecting resources to needs?

Epilogue

Dedication: To the Decade Ahead

If the ten-year period from 1972 has produced change, who can doubt that the next decade will also bring new understanding and further change? To the people who will create and comprehend the opportunities of the decade ahead this compilation is dedicated. Our collective efforts to share in the development processes of the post-colonial and other rapidly developing nations are bound together in a common spirit of human dignity.

The materials in this book are but a partial record of this moment in time. We cannot presume to guide further educational operations in the service of national development. But perhaps the concern for sharing what we have seen and what little we do know will encourage the explorations ahead.

We trust that the example of international sharing and intercultural adaptation documented here will be followed by many other such publications. We hope that those who come together will provide further and ever more valuable printed resources for the welfare of all people and the peaceful development of all nations in the decade ahead.