A COMPARATIVE ANALYSIS OF TWO RURAL DEVELOPMENT PROGRAMS:

SRI LANKA'S SARVODAYA SHRAMADANA MOVEMENT AND

THAILAND'S FUNCTIONAL LITERACY PROGRAM--

A PARTICIPANT AND EXPERT PROFILE

by
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ABSTRACT

Title of Dissertation: A Comparative Analysis of Two Rural Development Programs: Sri Lanka's Sarvodaya Shramadana Movement and Thailand's Functional Literacy Program—An Expert and Participant Profile

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The purpose of this study was to conduct a comparative analysis of two rural development programs: Sri Lanka's Sarvodaya Shramadana Movement and Thailand's Functional Literacy program. The initial aim was to ascertain whether these programs have kept pace with the changing environments and aspirations of their participants. An objective was to investigate the educational component of each program by profiling the opinion of experts and participants who have been involved with either program for a substantial period of time (four years or more). This research project sought to determine whether the philosophical approach employed by each program was helpful to participants with regard to further educational services. This research project also sought to determine whether participants from the Sarvodaya Shramadana Movement or Functional Literacy Program have matured beyond the educational parameters (i.e., course offerings, program objectives, mode of delivery, etc.) of their respective

programs. A posititional-repututional approach was employed to ascertain a population for this study.

Indepth interviews where held in the following cities and villages: Bangkok, Columbo, Hennawala, Key Lom, Makandana, Moratuwa, New York, Sribuangern and Washington, D.C. Of the 81 subjects, 57 were participants who had actually been involved in either the Sarvodaya Shramadana Movement or Functional Literacy Program. There were 24 subjects who were considered to have expert knowledge.

The data collection process for this study utilized a variety of interviewing techniques. To further analyze the data the use of SPSS Multiple response variable procedure which permitted the use of dichotomous labeling provided frequency distributions and cross tabulations by category.

The conclusions show that although the majority of participants benefited from being either rural development programs, participants felt that neither program could accomodate their desire for further educational services. Participant educational choice appears to be strongly influenced by the proximity of a village, local town or urban centers. The philosophical ideals espoused by the Sarvodaya Shramadana Movement or Functional Literacy Program had minimal influence on participants with regard to helping encourage further educational pursuit. Moreover, this study shows that older youth and adults can and often do continue to examine their lives through a series of complex decision-making strategies that enable some to pursue new directions.

Dedication

I would like to dedicate this contribution to the following three individuals: to my late father, Nicholas John Arrindell, Sr., to my mother, Anna Arrindell-Goodall, and to my daughter, Haile Elizabeth Arrindell.

I am especially grateful to my parents, for if it had not been for them, along with the miracle of conception, I would not have been here to accomplish this goal.

To my daughter, Haile, I am eternally grateful; for she has given me purpose. I only hope that through this experience, the one lesson that is important to me has some relevance to her. That is, goals and objectives are obtainable--hard work, patience, and diligence are perhaps a few of the prerequisites necessary to accomplish one's goals; however, understanding this fact of life, I hope there is a place in her life space to accommodate these attributes. I wish her the best of luck.

Acknowledgements

In the course of time spent in any one place, a person is bound to meet a myriad of interesting people who wish him or her well. Such was the case living and working at the Univesity of Maryland; and to all who fall into this category, I wish to extend thanks for your support and encouragement.

There are still others that this author would like to express special thanks to for their constant support helpful comments, and belief in me and this project.

I am especially grateful to Dr. Daniel Huden for his patience, professional guidance, and his unyielding comments that made this contribution a document worth completing. He has not only provided constant support but he is a friend as well. I would like to thank Dr. Richard Hopkins for helping this author get through a particularly difficult period. His support and encouragement has been much appreciated. I am grateful to Dr. George Male for helping to develop my interest in the International Community. Moreover, I am thankful to have taken classes under his direction and thus had the opportunity to expand and broaden my horizons. Appreciation is also extended to Dr. Randall Craig, whose continued faith and encouragement have helped in the completion of this project. I would like to extend special thanks to Dr. Homer Hopkins for his patience and support during the final stages of this project.

TABLE OF CONTENTS

TABLE OF CONTENTS

LISTS OF TABLES

LISTS OF TABLES

LISTS OF TABLES

LISTS OF TABLES

References

x

CHAPTER I

INTRODUCTION

There is a large and growing literature dealing with various forms of non-formal education, including much material on rural programs of non-formal education. It is therefore necessary to show why and in what ways this research may be viewed as making an addition to knowledge of these matters.

Much of the current literature concerning non-formal education from such sources as journals, monographs, external international agencies, case studies, reports and other popular and scholarly efforts is by active proponents of the non-formal appraoch to education. Such authors as Phillip Coombs, Manzoor Amed, H.M. Philip, Paulo Freiere, Ivan Illich, and Lyra Srinivasan have made leading contributions that have fostered new insights and interests in non-formal education programs in relationship to their future role in developing countries. Also significant are the contributions made by Abraham Maslow, Malcolm Knowles, and Carl Rogers and other men and women who have written extensively regarding the needs and aspirations of individuals as they move from one stage of development to another, in their quest for the acquistion of knowledge.

While sharing interest in development, each author approaches the study of non-formal education with different

perspectives. However, collectively, they may have offered the elements of a theoretical framework for planning and implementing youth and adult non-formal educational programs. Many of these programs have helped to increase individual awareness, helped to eliminate adult illiteracy and, more importantly, have helped youth and adults increase their abilities to cope with their ever changing environments.

In the past twenty years there have been numerous non-formal educational programs designed to fulfill a variety of national and community objectives. For the reader who may lack a sense of the scope and purpose of rural non-formal education programs, and to show some of the range of such programs, three such efforts, drawn from Bangledesh, Kenya and the Peoples Republic of China have been briefly described.

Each program has been conceived from a unique perspective to suit different circumstances. This accounts for their divergent approach toward non-formal education. Each is programmed for flexibility while maintaining the objectives and goals of the over all program design. Selected to illustrate the problems area are: Bangladesh's Non-Formal Educational Program for Women, China's Rural Development Program, and Kenya's Non-Formal Educational Program for School Leavers.

Bangladesh

Bangladesh is a country born out of conflict within Pakistan during the 1971 Civil war. As Naseem Hoque (1976) notes, "because of the war, several million people were directly affected and often in an extremely destitute situation. This was particularly true of women in the newly established nation of Bangladesh." According to Hoque:

> At least 300,000 women were directly affected by the war---raped, widowed, or lost homes, family members, and economic support or capacity to earn. Most were housewives with virtually no educational background.
>
> (Hoque, 1976 p. 1)

Non-formal educational programs supported by government and non-governmental agencies have directed a concerted effort to help prepare women for new roles. These programs covered a wide range of activities from basic literacy classes through establishing small craft industries.

Although, prior to the conflict with Pakistan, there were a few non-formal education programs for women, many of these programs did not encourage or permit women to enter the economic work force. However, post-war non-formal educational programs were designed to encourage the women to acquire new skills and knowledge so that they would become more self-reliant.

China

According to Sarafta Azia author of <u>Rural Development --</u>
<u>Learning From China</u>, the use of non-formal education has proven
to be a rewarding and meaningful method for facilitating rural
development. The Chinese model of rural development is
politically and economically motivated. Moreover, the Chinese
model has been based on an ideology that consists of three
components: Collective welfare, i.e., a preference for
collective over individual gain, reward, and welfare;
self-reliance, i.e., the gradual evolution of a self-reliant
society in which every village, commune, province and
ultimately the whole nation develops its own resources to meet
on a basis of equality without creating other classes;
classless society i.e., the creation of a classless society
which can eliminate or minimize all forms of exploitation.

From a national perspective the ideology was introduced and
implemented as a means of unifying China's majority
population---those indigenous to the more rural areas. Equally
important to China's leadership was the need to reshape China's
society by developing a mechanism that could overcome
semi-fuedal social structure and replace traditional social
arrangements with one that would conform to a more egalitarian
philosophical approach.

Moreover, the Chinese launched a massive rural development scheme by developing agricultural concerns and followed by increased educational and health care services. Social development through education was a primary aim of national policy objectives and Chinese leadership. Non-formal educational programs were employed because of their flexible, adaptive format and low cost.

Of interest here is that China's system of rural education and training is specifically aimed at preparing the rural population for work within collective or communal environments. Each commune is responsible for the expansion of educational and other related social services through the community's own financial and human resources.

Kenya

Kenya, like other developing countries, has many non-formal educational programs that address many needs and concerns operating simultaneously. This overview will focus on the national problem of young school leavers and how non-formal programs have been employed to help with this problem. According to B.E. Kipkorir (1975) the rationale for Kenyan non-formal education is largely due to the failure rate of students from the formal system of education. In Kenya,

elementary school programs consist of standards one (1) through seven (7). At the end of standard six (6) students become deeply concerned with passing the certification of primary examination (cpe) which is taken at the end of the seventh form. Results of this examination determine whether a student will continue into the secondary level of education. Kipkorir (1975) notes that the failure rate is exceptionally high, forcing many of Kenya's young to search for other alternatives.

Non-formal education attempts to address the concerns of Kenya's young by offering programs that would allow these individuals to be absorbed into other areas. Many programs include courses for basic literacy, secondary education and vocational training that eventually lead to careers in the industrial sector.

Women in Bangladesh, commune dwellers in China, youth in Kenya are deemed appropriate target populations for non-formal education. It has been made increasingly clear through current literature that non-formal educational programs in developing countries have offered a significant amount of assistance in many areas. The examples given from Bangladesh, China, and Kenya are among long-standing programs including agricultural extension, health education, literacy, women's suffrage projects, and training programs related to many different industrial interests.

This research is an investigation of two non-formal education programs which have been in existence for more than ten years. The initial aim was to ascertain whether these programs have kept pace with the changing environments and aspirations of their participants. A departure from most current literature, this research project attempted to determine whether those individuals who have participated as planners, organizers, leaders and students in the Sri Lanka's Sarvodaya Shramadana Movement and Thailand's Functional Literacy Program recognized the need for other educational services. This study also compared perceptions between groups within each country and between countries.

Information of possible use to the Sarvodaya Shramadana officials, the Thai Department of Non-Formal Education and other Thai agencies interested in adult education, about the types of needs, aspirations, and goals of older youths and adults who want more opportunity for further education is reported. This study offers ideas and data to educational planners who seek to address the needs and aspirations of older youths and adults from both Sri Lanka's and Thailand's rural areas.

Statement of the Problem

The purpose of this study was to conduct a comparative analysis of two rural development programs: Sri Lanka's Sarvodaya Shramadana Movement and Thailand's Functional Literacy Program. The initial aim was to ascertain whether these programs have kept pace with the changing environments and aspirations of their participants. An objective was to investigate the educational component of each program by profiling the opinions of experts and participants who have been involved with either program for a substantial period of time (four years or more). This research project sought to determine whether participants from the Sarvodaya Shramadana Movement or the Functional Literacy Program have matured beyond the educational parameters (i.e., course offerings, program objectives, mode of delivery, etc.) of their respective programs.

Definitions

1. <u>Structural Modality</u>. Refers to the organizational formulation and prevailing conditions out of which non-formal education has been developed.

2. <u>Non-Formal Education</u>. For the purpose of this study this term will be used to denote the organizational structure surrounding educational services designed to serve rural youth and adults who have received minimum formal education. This

expression is taken to suggest flexibility or services and adaptability to suit mass appeal while maintaining costs.

3. <u>Experts</u>. This term applies to those individuals who were reputed to have intimate knowledge of the Sarvodaya Shramadana Movement or the Functional Literacy Program. Some of these individuals were ministry officials, university faculty members, representatives of research and development institutes, local Buddhist monks, and local personnel fieldworkers.

4. <u>Participants</u>. This term refers to rural adults from four villages who were formally involved with the Sarvodaya Shramadana Movement or the Functional Literacy Program. Each of these individuals was involved with either movement four years prior to being interviewed.

Procedure

In order to procure sufficient background information for this study the following educational institutions and international agencies were contacted and provided timely assistance and documentation pertaining to the Sarvodaya Shramadana Movement or the Functional Literacy Program: Embassies of Sri Lanka and Thailand, Library of Congress, Sarvodaya Research Center, Marga Institute, World Bank, World

Education, Unesco (Bangkok office), Ministry of Education, Thailand, the University of Chiengmai and the University of Colombo.

Prior to departing the United States, the researcher wrote letters of introduction and intent to the President of the Sarvodaya Shramadana Movement and the Ministry of Education of Thailand. The letters asked the recipients whether they could identify others who have either worked closely with Sri Lanka's Sarvodaya Shramadana Movement or Thailand's Functional Literacy Program for a substantial period of time and have intimate knowledge regarding each program's development. In conjunction with the written correspondence, the researcher had an opportunity to meet and discuss this research project with, two of the principal actors from each rural development program: Dr. A.T. Ariyaratne, President of the Sarvodaya Shramadana Movement and Dr. Vorapipatana, a major figure of the Functional Literacy Program.

The second phase of this study was conducted in two locales. The first part of this study phase was conducted in Thailand while the second part was conducted in Sri Lanka.

In Bangkok, at the Ministry of Education, personal interviews were held with informants who had been previously identified as well as others who were considered to have expert knowledge. To add to literature previously obtained, Ministry

officials provided further documents (printed in english)
concerning the direction objectives and goals of the Functional
Literacy Program.

Ministry officials suggested that to ascertain a population
for this study, the northern region of Thailand would be an
appropriate location to carry out the fieldwork. The selection
of the northern region was based upon the following criteria:
First, the northeast region of Thailand was the first area to
initiate the Functional Literacy Program and therefore this
area has had the benefit of the Functional Literacy Program for
well over twelve years. Second, because the Functional
Literacy Program was initiated in this region the likelihood of
locating a population who were involved four years prior would
be proportionally higher in this area.

In Sri Lanka the researcher went to the City of Moratuwa,
where the headquarters for the Sarvodaya Shramadana Movement is
located. Contact was established between the writer and Dr.
A.T. Ariyartne, President of Sarvodaya Shramadana Movement.
After a discussion of the purpose of this study an interview
schedule was arranged which included informants from the
following sources: Sarvodaya educational development services,
Sarvodaya Research Center, Marga Institute, Buddhist monks, and
faculty from the University of Colombo. Informants from the

above groups helped to identify sites where the remaining portion of this study was carried out.

Field work was conducted in a total of four villages, two in Thailand and two in Sri Lanka. The villagers were former participants from the Functional Literacy Program or the Sarvodaya Shramadana Movement. These villagers provided additional information in regard to their educational experiences gained during their involvement with either the Functional Literacy Program or the Sarvodaya Shramadana Movement. Information was also sought to determine whether participants from each rural development program were desirous of additional educational services in light of their changing environments and these findings were profiled with those reputed to have expert knowledge.

Research Questions

The following research questions were posed as the central focus of this study.

1. From the perspective of the participants and administrators, what are the (1) merits and (2) future plans regarding the educational components of the Sarvodaya Shramadana Movement or the Functional Literacy Program?

2. From the perspective of the participants, is there a need to continue with the present form of education services or should another approach to education be considered?

3. Both Sri Lanka and Thai educational philosophy are centered around Buddhist teachings. From the participant and expert point of view, have the philosophical tenets of Buddhism been a motivating factor?*

Limitations of the Study

Studying special populations with the aid of interpreters places the researcher in a position of dependance. Although it was the researcher's feeling that accurate interpretative services were provided, human error exist. Therefore, the possibility of some loss between the diffusion of information and accurate reporting may have contributed to the limitation of this study.

Exploratory research of this type is necessary, and the findings presented herein might apply in a general sense to a wider audience. However, due to the researcher's limited time and funds only four sites in two countries were included in this study.

This study should be an addition to the growing body of knowledge of rural adults and their aspirations with regard to education.

* The interview questions are provided in chapter four.

CHAPTER II

The Program To Be Studied

The Sarvodaya Shramadana Movement of Sri Lanka and the Functional Literacy Program of Thailand have been in existence for well over ten years. There are both similarities and differences in the two programs that make a comparison potentially interesting and useful to educational planners. The Sarvodaya Shramadana Movement is a non-governmental program while the Functional Literacy Program is administered through the Department of Non-Formal Education, Ministry of Thailand. Each program has made significant changes in its administrative structure and adjusted program delivery systems to keep pace with changes in individual participants, their aspirations and their changing environments.

The Sarvodaya Shramadana Movement and the Functional Literacy Program both utilize a similar approach, referred to here as the Problem Identification Approach. Under this approach older youths and adults are encouraged to identify problems they face and to explore various alternatives for solving their problems. According to Bennett and Harmon (1976), Ariyaratne (1980), Compton (1979) and World Bank (1978) this method has been an effective approach for helping rural adults improve their problem-solving abilities.

Both programs are closely associated with Buddhist belief, which has a deeply rooted cultural link to existing social structures in Sri Lanka and Thailand. Strong identification with Buddhism is often more closely adhered to in the more rural areas of Sri Lanka and Thailand than in the more urbanized areas of both countries.

Ariyaratne (1976), Compton (1979), Johnson (1978), and Vorapipatana (1975) note that Buddhism is used by the programs as a vehicle for reaching a large segment of the rural population. Buddhism is purported to be widely accepted and easily understood by the rural population; therefore, the philosophical tenets of Buddhism have been incorporated into Sri Lanka's Sarvodaya Shramadana Movement and the Thai Functional Literacy Program as an integal part of adult education philosophy.

Lastly, the Sarvodaya Shramadana Movement of Sri Lanka and the Functional Literacy Program of Thailand have been credited in recent literature with being educationally sound and successful programs. Both participants' receptiveness and program effectiveness in each program have been evaluated by local and foreign experts. The results strongly suggest that

each program has imparted much technical information along with new skills for making inquiries based upon the use of a problem identification approach.

Because each of these programs had successfully existed for more than ten years and because each used Buddhism as a vehicle of instruction (either directly or indirectly), the researcher was interested in making a further inquiry into the Sarvodaya Shramadana Movement and the Functional Literacy Program of Thailand.

Background of Sarvodaya Shramadana Movement

Sri Lanka, a small country located off the southeastern tip of India, has endured roughly four and a half centuries of western domination. From the beginning of the fifteenth century until the middle of the twentieth century, the people of Sri Lanka were ruled partially or fully by the Portugese, Dutch and British. (Ariyaratne, 1975, p. 24)

Of interest here is not that any one of the former powers was more advantageous to Sri Lanka's developmental efforts, but that little significant change took place in the rural areas of Sri Lanka. Dr. A.D.P. Jayatillake in a speech given in Manila (1974) makes reference to the colonial exploitation and the indigneous rural population.

> In developing nations the rural communities
> have been neglected due to colonial
> exploitation and even though many nations
> have now received independence, these
> village folk are in the same state as they
> were for the past three to four hundred
> years. (Jakatilake, 1974, p. 2)

A.T. Ariyaratne, the founder and current president of the Sarvodaya Shramadana Movement, gives a more comprehensive overview of the effect of colonial occupation on Sri Lanka's development efforts. He points out that Sri Lanka has experienced psychological dependence as a result of colonial occupation. Noting that western models of economic and social development often produced a psychological dependence which is frequently alien to traditional cultural belief. Ariyaratne contends that western models are planned by experts who possess insufficient knowledge and input from those whom the programs are designed to serve.

> One of the important policy shifts
> that has taken place in Sri Lanka over the
> past decade is the acceptance by
> politicians and planners alike that the
> 'development' of the country and the
> emergence of large segments of its people
> from living conditions which are only
> slightly above subsistence levels depends
> crucially not on the pace at which the
> urban or the industrial sector will grow,
> as was imagined to be the case for many
> years, but on the speed with which the
> rural or agricultural sector can be
> modernized.

> Modernizing the rural sector involves,
> among other things, transferring to it the
> skill the technology and disciplines and
> values required for raising the level of
> its productivity.
>
> The responsibility for this
> transference rests principally with the
> multitude of government agencies which are
> currently engaged in transforming our rural
> life. (Marga Publication, 1974 p. XI)

There is much debate concerning the motives behind and
outcomes of planned rural development activities. As noted by
Ariyaratne (1974), planning either partially or fully in Sri
Lanka has been almost exclusively the domain of the ruling
elite.

"When a foreign power leaves a colony, invariably an elite
seeking to perpetuate the alien systems that exploited the
people is left behind. This happended in Sri Lanka too."
(Ariyaratne, 1974 p. 24) This ruling elite has assumed the
same roles, values and expected behavioral characteristics of
their colonial predecessors. As Ariyaratne notes:

> These values were imposed upon us by our
> ruling elite in blind imitation of the
> west. Most of them who took over the reins
> of government and policy making from
> colonial powers were not an integral part
> of the culture, traditions, and the mass of
> the people of our country. (Ariyaratne,
> 1974 p. 2)

However, Ariyaratne also maintains this colonial rule, colonial domination and neocolonial effects, had relatively little effect on the Sri Lanka rural population.

> In spite of the four and a half centuries of materialistic imperialism the people as a whole particularly the 85 percent of the population who are rural - seem to have been hardly influenced by western thinking. (Ariyaratne 1975 p. 2)

This statement is mentioned here not to suggest that colonial domination did not have any effect on Sri Lankan society but to make more explict the centrality of Sri Lankan colonial experience. Eighty-five percent (85%) of Sri Lankan society is an overwhelming segment not benefiting in some fashion from governmental services and privileges. However, both Ariyaratne (1978) and Compton (1979) suggest that rural communities are severely disadvantaged but have all the necessary prerequisites to address and identify their own developmental needs, objectives, and aspirations.

Sri Lankan society, like many traditional societies, has maintained strong identification with traditional culture. For Sri Lanka, the traditional culture could more accurately be depicted as a close integration of Buddhist belief co-existing within the Hindu social structure.

> The society was organized on the basis of
> occupational castes. It was generally
> hierarchical in structure with a gradation of
> several castes. The main social group around
> which the system was organized was the group which
> produced the food for the community - the
> 'goviyas' or cultivators. Various other
> occupational groups provided services to the
> community, for example, the blacksmiths who
> provided the tools, the group which performed at
> rituals and ceremonies - the drummers, the group
> which supplies some of the comestic utensils -
> such as the potters, the group which washed and
> cleaned the linen for the more privileged social
> groups, and so on. Within such a system, the
> socialization of the individual member, his
> training in a given skill and introduction to an
> occupation and craft, the education into the value
> system of the society and the acceptance of the
> normative patterns of behavior in the society were
> all indivisible elements of a single learning
> system. (Marga Publication, 1974 p. 2)

Ariyaratne notes that "traditional Buddhist belief and Hindu

social structure predates colonial domination, colonial

influence, and colonial infringement by at least 2000 years

(Ariyaratne 1974).

In 1956, eight years after independence from British rule,

S.W.R.D. Bandaranaike was elected as Premier of Sri Lanka.

Banadaranaike's election significantly changed the perception and

direction of Sri Lankan society, irrespective of urban/rural and

socio-economic differences. This electoral process helped to

broaden each one's awareness of his unique position in society,

and made the general population more aware that "they were a free

people with the power and potential to develop by their own

efforts." (Ariyaratne, 1974 p. 24) During this period, when Sri Lanka was officially taking steps toward developing a national consciousness along with maintaining a resurgent posture internationally, the Sarvodya Sharamadana Movement began to unfold.

THE SARVODAYA SHRAMADANA MOVEMENT

In 1958, A.T. Ariyaratne, along with other colleagues and students, set out to visit a low caste village located near the capital city of Sri Lanka.

> Not only were there extreme economic differences between the students' capital city background and those of the village; Kanatoluwa was a community of social outcasts in Asia's tenacious caste system, ostracised even by neighboring communities. (Lanka Jatika Shramadana Mangamaya, 1979 p. 2)

Their primary objective was to "first, learn from the villages and then to utilize the knowledge gained to improve life." (Ratnapala, 1978 p. 12) The group lived amongst the residents of Kanatoluwa village and were able to identify major problems and aspirations concerning development activities. Their visit resulted in the development of a self-help construction project which was based around the village's own expression of need and desire to actualize its own stated objectives.

> Because of the success of this venture,
> Ariyaratne and other concerned people
> formed the Kanatoluwa Development
> Educational Extension and Community Service
> Camp as an on-going rural development
> project in Sri Lanka   (Compton, 1979 p. 6)

Soon after, by popular demand, many neighboring communities and others throughout Sri Lanka sought further information concerning the Kanatoluwa Development and Educational Extension and Community Center Camp. To be more specific, interests were being generated about the philosophy employed to motivate and sustain this effort. After analysis of the Kanatoluwa experiment and refinement of the procedures, a philosophical approach was developed as a base if operation that was compatible with the culture of the people. In the words of Ariyaratne, "economic development programs should not result in reducing the human being from the status of a person to that of a thing, from being a subject to that of being an object". (Ariyaratne, 1972 p. 3)

The Sarvodaya Shramadana Movement is a non-governmental program directed to the end of offering a solution which can provide meaningful steps to ensure personal integrity, while at the same time helping to bring about social change through spiritual awakening. The Sarvodaya Sharamadana Movement is committed to removing social and economic injustice, ensuring increased economic growth, freeing society from all forms of

exploitation of man by man, establishing an equitable
distribution system of goods and services and liberating the
human being so that he may be able to participate in decision
making as a person and a subject in a development process in
which he is the master and not the slave. (Ariyaratne, 1972 p.
3)

By 1961, thirty-six (36) work camps had been established in
twenty-six (26) villages throughout Sri Lanka (Compton, 1979 p.
7). Because of rapid expansion and acceptance by the rural
population, by 1965 the Sarvodaya Shramadana Movement was
officially recognized by the government through an "act of
parliament" as an "approved charity". (Marga Publication, 1974
p. 160) By 1968, 125 villages were affiliated with Sarvodaya,
and over 25,000 volunteers offered their time and assistance
toward improving rural development efforts. (Compton, 1979 p.
7)

According to Compton, the years of expansion for the
Sarvodaya Movement were between 1970-1977. Political events
during this time were unstable and acts of social unrest were
prevalent throughout the more rural areas of Sri Lanka.
Compton noted:

> A leftist government was elected in 1970
> under the leadership of Bandaranaike. The
> next year there was a violent revolt by
> Marxist students and unemployed rural youth,
> an insurrection that was suppressed by the
> government. (Compton, 1979 p. 7)

The aftermath of the (1971) insurrection resulted in a search for an alternative solution to establish harmony and balance and a more productive way of affecting social change. The Sarvodaya Movement is purported to offer such an alternative choice along with a mechanism for making changes in local environments. Thus, the movement went on a long campaign to establish educational schemes throughout Sri Lanka.

By the end of 1977, the activities of the Sarvodaya Movement had grown from a thousand (1000) villages to twenty-three hundred (2300) villages, (Compton, 1979 p. 7) that consistently demonstrated an interest, along with initiating steps for individual and community improvement. During this same period (1970-1977), government officials were making some attempts to build a closer relationship with the Sarvodaya officials.

> Two Divisional Development Councils in
> the Anuradhapura and Galle districts have
> requested Sarvodaya to organize and run a
> co-operative agricultural farm in each
> instance with joint participation of the
> government and Sarvodaya. (Marga
> Publication, 1974 p. 168)

Initially there was some reluctance by Sarvodaya officials to become directly affiliated with the political leadership. However, Compton notes a rather strong attempt by government officials to increase their affiliation with the Sarvodaya Movement.

> The government administration requested the Sarvodaya Movement to find the resources to establish rural training centers in each of the electorial districts in the country. (Compton, 1979 p. 7)

The Sarvodaya Movement from its inception was able to offer assistance to many rural Sri Lankans. This may be due to its close relationship with and understanding of Sri Lankan traditional cultural belief, desire for change and deep philosophical commitment to the tenets which surround Buddhism.

> The most important theme that surfaces when studying the Sarvodaya Shramadana Movement seems to be its well developed and culturally consistent philosophical basis. (Compton, 1979 p. 7)

The very terms used to describe the movement, Sarvodaya Shramadana, are strongly associated with the traditional language of Sanskrit. Sarvodaya connotes the awakening or welfare of all, the term being derived from two Sanskrit words "Sarva" meaning all and "Udaya" meaning awakening. (Sarva Udaga Press, 1972 p. 12)

According to Ariyaratne, the concept and practice of self help through the sharing of one's mental and physical energy

are as old as Sri Lankan civilization itself. At different times in the history of Sri Lanka this was known by different names such as "Samudan", Aththan", "Rajakariya" and "Athmopakaraya". (Ariyaratne, 1972 p. 1)

The word Shramadana is used by the founder of the movement as a vehicle or "medium of constructive action to bring about a non-violent" change within Sri Lankan society. (Ariyaratne, 1972 p. 1) The term Shramadana fully translated means, "sharing of one's time, thought and energy for the welfare of all". (Ariyaratne, 1972 p. 1)

Although the terms outlined above show particular reference to traditional Sanskrit text, the philosophical and educational ideals espoused by the Sarvodaya Shramadana Movement of Sri Lanka show direct linkages with contributions made earlier by Mahatma Gandhi. Collecta, Ewing and Todd note:

> The root of Sarvodaya lie in the philosophical and educational ideas and practices of Mahatma Gandhi "Sarvodaya" originated as the name for the Gandhi concept of social order -- That is, the idea that full and equal justices should extend to the weakest and lowest in the community. (Collecta, Ewing and Todd, 1982 p. 272)

According to Kantowsky (1980) and Collecta et al. (1982) the contribution made by Gandhi and later Bhave (Bhave was principally responsible for solidifying Gandhi's effort into a cohesive Movement) have been instrumental in Sarvodaya's philosophical development. Moreover, it is when these words

are used collectively that the overall philosophy begins to become clearer and have significance for those involved in the movement. Compton points this out when he discusses the philosophy behind the Sarvodaya Shramadana Movement.

> The basic philosophy put into practice is a universal awakening of villages that occurs through shared labor in a project vital to each village. (Compton, 1979 p. 8)

As noted earlier, eighty five percent (85%) of the Sri Lankan population is located in rural areas. Many of the inhabitants, can reportedly both identify and associate with this movement because of its adherence to traditional belief systems. A major effort was made to reach the rural poor by utilizing a concept relevant to their cultural values. Subsequently, the Sarvodaya Shramadana Movement has developed the guiding principles:

> Metta (loving kindness), Karuna (compassionate action), Muditha (unselfish joy) and Upekka (equanimity) are the four basic values that are used to inspire individuals. (Ariyaratne, 1972 p. 7)

> Shramadana is an act of Karuna. Dana (sharing), Priya vochana (pleasant speech), arthacharya (constructive action) and Samanthmarth (equality) are the other four traditional Buddhist values stressed to inspire and motivate the group. (Ariyaratne, 1972 p. 7)

The uniqueness of the Sarvodaya Shramadana Movement, as noted by Compton, is "its depth of philosophical belief and cultural integration". (Compton, 1979 p. 8) In rural Sri Lanka entire

villages have an opportunity to be involved in a cooperative development plan, a venture that is purported to strengthen community, nation, and world.

Built into the Sarvodaya Shramadana Movement has been the ability to refine and make necessary changes as they affect policy and program objectives. Presently, the Sarvodaya Shramadana Movement has taken the following four objectives as part of its organizational goals:

1. by concrete development action, to awaken the masses of rural people to exploit their own development potential through self-help and self-reliance;

2. to bring about a general recognition in regard to the values of utilizing labor resources, which the people are voluntarily prepared to give for the development of the nation;

3. to evolve in the country a grass-roots development, leadership which is inspired by the people's traditional and cultural values, and to gain knowledge through participatory experience in the science of village development;

4. to pave the way for development theory and practice in which an integrated approach is made toward development by the human person of his or her community, the nation, and the world; this may be termed a nonviolent revolutionary movement for changing man and society. (Lanka Jatika Shramadana Sanganaya, 1979 p. 8)

Incorporated in the above objectives are the necessary elements to bring about social change, by cohesively inculcating the societal constraints which permit change to occur within their respective parameters. Social, cultural,

political, and psychological beliefs are constant elements
which may have an effect on the course and future outcomes of a
social action. "The dominant thread here is the cultural base
of these objectives to achieve national integration, to inspire
local leadership and to provide guidelines for development".
(Compton, 1979 p. 9)

A more fully encompassing picture of the goals and
objectives of the Sarvodaya Shramadana Movement is given by the
following list of objectives.

1. All development efforts should be aimed
    at the achievement of the fullest
    awakening of the human personality;

2. ...the principle aim of any development
    effort should be to fulfill without
    delay the social, economic, cultural,
    and spiritual aspirations of the segment
    of society which stands lowest in it;

3. National development should have its
    beginning within the village itself;

4. Development plans in the villages should
    be drawn up, implemented, and evaluated
    with the fullest participation of the
    people of the village;

5. Use should be made of appropriate
    village technologies and organizational
    structure which the villagers themelves
    can control;

6. Development plans should be integrated;

7. Development should essentially be an
    effort of the people. (Ariyaratne, 1978
    p. 68)

Page 30 is not missing. The pages were misnumbered by the author.

To become affiliated with the Sarvodaya Shramadana
Movement, a village as a unit must initiate the action. A
village must demonstrate an interest in community self
reliance, along with strict adherence to the principles,
philosophy and objectives set forth in the Sarvodaya Shramadana
guidelines.

Once the principles which govern the Sarvodaya Shramadana
Movement have been accepted by the villagers, "family
gatherings" are encouraged, activities that promote and
reinforce cultural and historical events which have relevance
to rural village inhabitants. The use of family gatherings
also provides the opportunity to share concerns and provides an
atmosphere for open discussion. It is generally through the
family gathering sessions that the village determines whether
it is interested in further involvement with the Sarvodaya
Shramadana Movement. If interest is shown, the idea of setting
up a Shramadana camp is explored. Shramadana camps are held to
further explore and identify basic needs, recruit volunteers,
and determine shared work responsibilities. "Both on site
Sarvodaya volunteers and higher-level Sarvodaya organization
representatives work to set up the facilities necessary for a
large number of "external" volunteers to stay at a residential
camp in the village." (Compton, 1979 p. 12) Volunteers are
also selected for community leadership training which is an

integral part of the Sarvodaya Shramadana Movement. The use of a participatory method is an encouraged activity that is both typical and characteristic of this movement.

Another institutional element in Sarvodaya Shramadana Movement is the Gramodaya Centers. The Gramodaya Centers are primarily resource centers. Their purpose is to coordinate the village "awakening" process for the 12-15 villages within a 5 to 10 mile radius of the center. Currently there are 61 such centers located throughout Sri Lanka. The Gramodaya Centers are also responsibile for making decisions regarding village development plans, shared labor projects, and how to promote participation.

As noted by Ariyaratne, through the Gramodaya Centers, villages can participate in a revolving fund program designed to "advance loans to village groups on easy terms to supplement their capital needs." (Ariyaratne, 1974 p. 26) By 1976, the Gramodaya revolving fund had successfully undertaken credit ventures for village based agricultural projects, small industrial and commercial shop enterprises. (Compton, 1979 p. 14)

The Community Kitchen Project was established in 1972. The objective here is to provide pre-school children with sufficient nutritional and health care services. Presently, there are 330 pre-schools and community kitchens in villages

affiliated with the Sarvodaya Shramadana Movement. This program also has an educational component that prepares young women and mothers to become more aware of the importance of good nutritional habits and human growth and development as a critical process in a child's formative years. Adult education courses are provided to "mother groups" through a pre-school medium, which often allows for greater participation based upon informality.

Compton notes that as a result of the Community Kitchen Project, the Suma Setha home for malnourished infants (often abandoned) and physically handicapped teenage girls was established. This center provides vital support to a segment of society that would not otherwise be addressed. The teenage girls are taught useful skills which enable them to participate more fully in rural community life.

Those between the ages of 16-30 are considered youth by Sarvodaya officials. This segment is by far the most vital to the overall success of the Sarvodaya Shramadana Movement. "This youth group is said to be the most dynamic force which motivates all other groups for development planning and implementation." (Marga Publication, 1974 p. 164) As noted by Ariyaratne, "the Sarvodaya Shramadana Movement considers development of youth as an integral part of a total plan -- the development of man and society." (Ariyaratne, 1976 p. 1) The

Sarvodaya Shramadana Movement inspires and employs youth through the utilization of such activities as the family gatherings, Shramadana camps, and Gramodaya centers. As previously stated, once a village commits itself to the Sarvodaya principles of community self-reliance, each segment of the village community participates in personality awakening.

Personality awakening as noted by Ariyaratne is "a thorough grounding" (Ariyaratne, 1976 p. 4) of the state of their present condition. This process stresses the importance of a national culture in development and the reinforcement of the philosophy and principles which govern the Sarvodaya Shramadana Movement. This is to stimulate an interest in educational uplift through reeducation and collective work toward a harmonious balance between self and environment.

Both youth and young adults are seen as future leaders. As such, they are responsible "for laying a psychological infrastructure in the minds of the members" of their respective villages. These young individuals are trained by Sarvodaya officials to adopt strategies capable of gaining wide acceptance from village elders which help bring about social change nonviolently.

In organizing the pre-school group,
extra-curricular programmes for school
children, out-of-school youth activities,
mothers and farmers groups etc., the youth
become community organizers who learn the art
of laying a social infrastructure in the
community. (Lanka Jatika Sarvodaya
Sanganaya, 1976 p. 19)

To help provide comprehensive training, the Sarvodaya
Shramadana Movement has five regional Development Education
Institutes located throughout Sri Lanka. Two-week,
three-month, and six-month courses provide village volunteers
with an opportunity to surround themselves with skilled
personnel trained in handling specific village-level problems.

Of the five centers, three have special significance. The
Metha Medura Center is considered the national headquarters for
the Sarvodaya Shramadana Movement. It serves as the technical
information center; it provides training and it is the "Mecca"
for the spiritual dimension of the program. The Metha Medura
Center is responsible for the overall administration and
coordination which includes printing of literature for
circulation describing the functions and accomplishments of the
Sarvodaya Shramadana Movement.

The Tanamalwila Center is designed to further disseminate
technological skills to regional villages. Of importance here
is that the Tanamalwila Center is not concerned with
sophisticated technological approaches but concerns itself with

"providing appropriate methods of technology that fit village resources and know-how." (Compton, 1979 p. 15) Sarvodaya officials have been very critical of adopting western methods for rural village construction projects. It is felt that rural development activities should be controlled by villagers for villagers; and adopting more sophisticated technological methods often helps relinquish control over the ultimate developmental process. Moreover, the development of traditional farming methods, irrigation methods, and construction projects is designed to encourage a cooperative approach toward building a harmonious balance of unity and self-reliance without adding additional cost to the development process.

"Training itself is not formal or rigid. It is a process of learning together by problem identification and finding solutions" (Ariyaratne, 1976 p. 2) that are workable to a village's ideals. Also, at the Tanamalwila Center experiments are conducted on various technological methods before they are suggested for village use.

The Kerativu Center is the first center in a Tamil area. It has been organized with the hope that it will have equal status with the Metha Medura Center. Moreover, Sarvodaya officials recognize that by establishing this center they can

ORGANIZATIONAL CHART OF THE SARVODAYA SHRAMADANA MOVEMENT

PARLIAMENTARY ACT OF
INCORPORATION

Lanka Jatika Sarvodaya Shramadana Sangamaya
General Membership

Policy Making Council

Sarvodaya Executive Council
(51 members)

Sarvodaya Research Center

Administrative body

General
administration   Finance   Projects Development Education (village re-awakeni

Coodinators
&
Implementation
teams

District Centers
(24)

Gramodaya Centers
160

Villages

Over 3,000
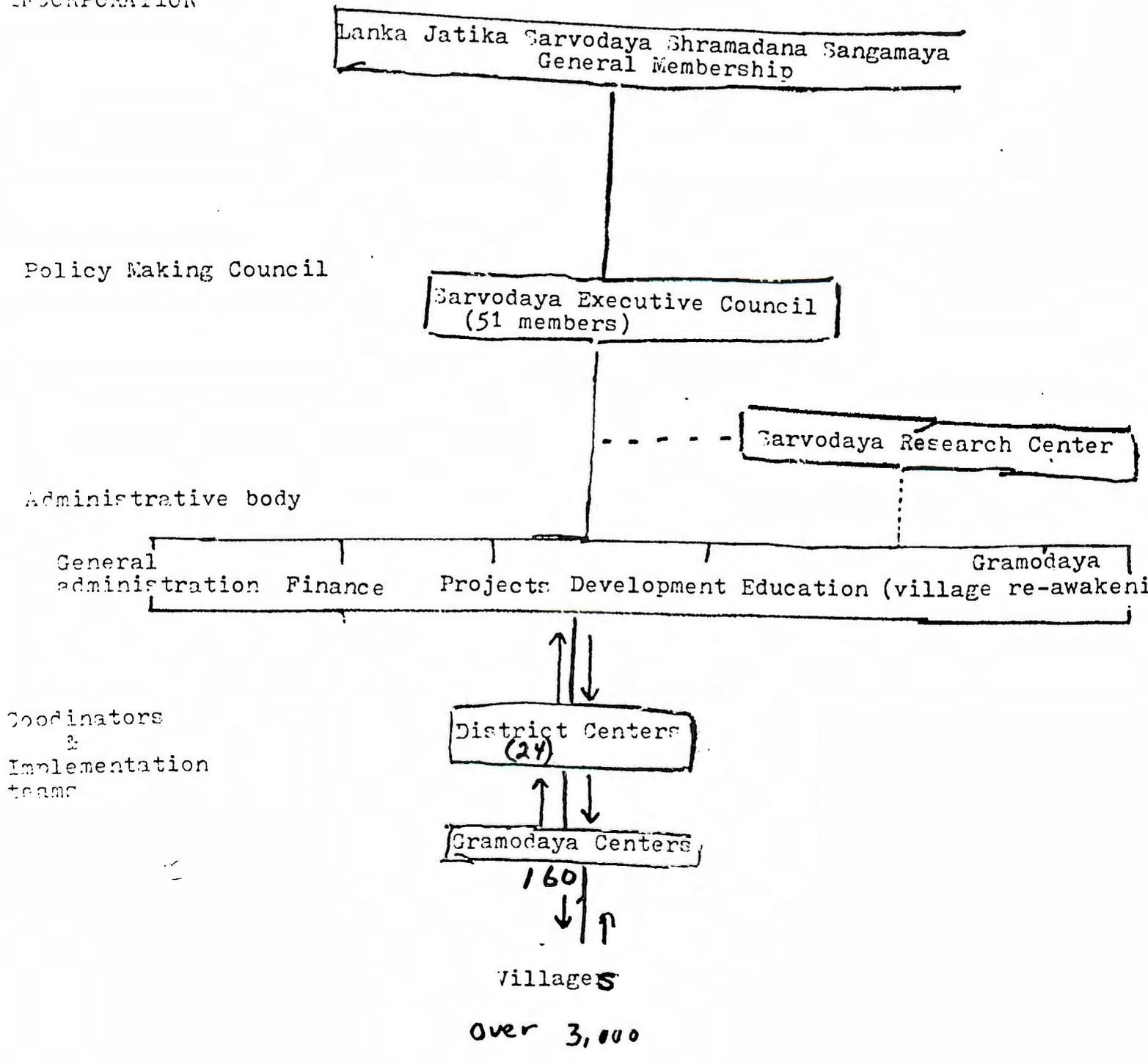
better address the cultural needs and aspiration of the people located in Tamil speaking regions of Sri Lanka.

Collectively these educational development institutes offer moral and spiritual support, strategies for maintaining group participation, and educational uplift to all segments of a village community. It is worth mentioning that each village may have become affiliated with the Sarvodaya Shramadana Movement because of different internal problems. But through the Sarvodaya approach, problem identification and problem solving by village inhabitants appear to be a vital and integral aspect of this movement.

Also of importance is the fact that educational uplift for children, youth and adults is initiated from the moment the family gathering activities begin. The term education is used here in its broadest sense; however, each village expression of need and its willingness to actualize its need increase the possibility of acquiring new and needed skills.

EDUCATION AND LITERACY IN THAILAND

Thailand has a long history of education, most of which has been formulated around traditional cultural belief and Buddhist educational philosophy. In some communities, the delivery of educational services was the sole responsibility (for males) of

the local Buddhist monks. As J.K. Johnson notes, "Buddhist temples (wats) were not only places to worship, but community centers as well." (Johnson, 1978 p. 1) It is impotant to note that "virtually all males became monks for three months usually during their teenage years." (Johnson, 1978 p. 1) Nicholas Bennett and David Harmon give a more descriptive picture of Thai traditional education:

> "Boys were generally sent to local temples (wats) to serve the monks who in turn provide them with instruction in the area of reading, writing, occupational skills and moral principles. The girls, on the other hand, were prepared for their roles as mothers, traders, and farmers' wives at home in the fields and the market." (Bennett & Harmon, 1976 p. 1)

Traditional Thai education has played an integral role in preparing Thai youth for adult roles and perpetuating Thai culture and religious activity. In 1938 major changes in educational policy began to take place. In 1938, the Royal Thai Government conducted a national census which revealed the state and effect of Thai education on its general population. The national census concluded that "over one half (68.8 percent) of the population over ten years of age was illiterate." (Bennett & Harmon, 1976 p. 1) However, it is fair to interject here, that illiteracy was evaluated in terms of learned skills which coincide with the formal learning process. Nonetheless, the Royal Thai Government sought

immediate steps to help eradicate illiteracy. By 1940, a nation-wide campaign was launched under the newly established Adult Education Division within the Ministry of Education. Programs were created and developed "for those over fifteen years old not in the formal system." (Bennett & Harmon, 1976 p. 1) Special emphasis was placed on literacy skills and democratic principles. The Thai government passed into law a compulsory education act which stipulated the need for more education and made illiteracy an unlawful act or state of being.

In 1943-1944, the Second World War caused an interruption of educational services, thus limiting the implementation of the compulsory education act. However, according to Bennett and Harmon, literacy classes continued to operate on a voluntary basis. (Bennett & Harmon, 1976 p. 1) Because of the lack of direct support by both students and government officials, many adult educational programs became fairly inactive.

After the Second World War, the Thai government began to redevelop and expand its interest in adult education activities to include the following objectives:

> Promote literacy skills
> Promote occupational skills
> Foster responsible citizenship in a
> democratic society
> Improve living standards and...
> Promote a more profitable use of free time.
> (Bennett & Harmon, 1976 p. 2)

As a result of the expanded efforts, new adult educational programs were developed to include general and vocational adult evening schools. The majority of the programs developed used existing day-school facilities and were taught by regular day-school personnel. Few potential students from more rural environments were considered for these programs. There were, however, "public education units sent to every province in order to keep the rural population informed of new developments." (Bennett & Harmon, 1976 p. 2) The major focus of Thai adult education in relation to literacy was concerned primarily with the urban adult population in this decade.

Thai adult educational programs were dependent on external support and delivery systems. Even though the Thai government had formerly set up an Adult Education Division in 1940, many adult literacy programs were the responsibility of foreign agencies with official support, organized to work with rural development activities, especially where education was concerned. Bennett and Harmon note that "it was recognized from the beginning that the Ministry of Education alone could not possibly provide all the educational opportunities needed for the population outside the formal school setting." (Bennett & Harmon, 1976 p. 5) As a result, the Thai Ministry of Education increased contact with the Western countries after the Second World War. This led to the "rapid influx of new

ideas into Thai society, some of which were alien to
traditional Thai beliefs and way of life." (Vorapipatana &
Varavan, 1975 p. 304) The conflict between old and new,
between the need to change and the desire to adhere to
accustomed patterns still exists and has been a cumbersome
problem for Thai educators for some years. In 1957, the
Thailand UNESCO Fundamental Education Center (TUFEC) was
established. Although the UNESCO center, according to Bennett
and Harmon, was specifically designed to work closely with
rural development activities, influentials from the Ministry of
Education helped to encourage the Adult Education Division to
increase its support of existing rural population educational
programs. As a result, revisions of the Thailand Adult
Education Division objectives included the following:

> improve the living standard of the rural
> population in cooperation with (TUFEC)

> establish and promote educational
> institutions for adults in vocational and
> general education streams in cooperation with
> other agencies

> promote rural education through mobile public
> education and mobile vocational education
> units

> set up and operate public libraries

> develop and produce reading materials for
> adults

> produce and distribute audio-visual materials
> for use in educational programs

>promote public education and develop
>responsibile citizenship
>
>promote occupational skills, and...
>
>conduct research and training programs in
>adult education. (Bennett & Harmon, 1976 p.
>2)

The TUFEC program remained functional for approximately six years, after which all TUFEC fundamental education units and rural development activities "were transferred to a new Thai Department of Community Development." (Bennett & Harmon, 1976 p. 2) By 1965, adult education programs for both the urban and rural population took on still another view. It was felt by Thai Educational officials that, although recognition of the problems was evident, expertise and technical knowledge were extremely inadequate. Adult education objectives and community development objectives needed to be more accurately identified and implemented. Subsequently, adult education was seen to have two major objectives:

>to aid the learner to become a problem-solver
>with a critical sense of judgment.
>
>To help the learners to identify their needs
>and seek assistance from external services.
>(Bennett & Harmon, 1976 p. 3)

In 1970, these educational objectives and philosophy were further developed and implemented on an experimental basis. Nonformal educational programs under the broad title, The Thai Functional Literacy and Family Planning Program were designed

to change the rural adult population. It was realized that many of these programs would have diverse curricula. A built-in mechanism which allows for individual self-evaluation was stressed. Moreover, a curriculum was developed to help individual potential participants make a more introspective examination of their daily lives and present living conditions. Also, included was a component that introduced a problem identification approach designed to help villagers address and identify a problem(s) and search for alternative solutions. Bennett and Harmon note the following:

> The basic course was developed to help the learners examine their lives and living conditions, identify problems and their causes, and seek alternative solutions, and finally select the solutions which are most appropriate." (Bennett & Harmon, 1976 p. 3)

One way to bring about unity was to develop a cohesive philosophy. A philosophical component designed that could effect the overall structure of education and incorporate cultural and national objectives it relates to Thai social development expectations. According to Bennett and Harmon (1976) and Amatyakut (1980), a new philosophy of adult education emerged "from the study of man and what he needs to find satisfaction and incentives within his own environment." (Bennett & Harmon, 1976 p. 3) This philosophy deals with the way "man views himself and the role that education can play to improve the quality of life

for him as well as the masses of population." (Bennett & Harmon, 1976 p. 6) Thai adult education philosophy was the culmination of activities and ideas which include fifty years of experimenting with the adult learning process, the desire to preserve Thai culture, and a study of man and what he needs to find satisfaction. According to Bennett and Harmon (1976), (Vorapipatana 1975) and Sunanchai (1981), Thai adult education philosophy begins with the basic assumption that "the ultimate goal in life of all men is to reach happiness." (Bennett & Harmon, 1976 p. 6) Happiness is not clearly defined, however, the major objective here is to reach for individual happiness which may be defined by an individual's own personal experience and background.

> In spite of all the variations of happiness, it can be more closely defined as the extent to which man and his environment are in harmony. Complete happiness can be achieved when there is no physical or emotional conflict between man and his environment physically or mentally. (Vorapipatana, 1975)

To reach this unique balance, one is required to continue the search toward satisfaction and happiness until he reaches that equilibrium which can be found either by changing his environment or making adjustments within himself or both. Educational and developmental activities are designed to help serve man. Therefore, the goal of the Functional Literacy Program was to develop a curriculum and delivery system capable of increasing

levels of satisfaction and happiness through educational
enlightment. That is, the Ministry and other agencies must be
able to assist rural and urban participants in their search for
the tools that will enable them to create their own harmony. Dr.
Vorapipatana, who was instrumental in the development of this
philosophy of Thai adult education, notes:

> In organizing non-formal youth and adult
> education programs for the Thai population,
> attempts have been made to formulate a philosophy
> that can be understood and accepted by the
> majority of the Thai people. The resultant
> philosophy, rooted in Buddhist beliefs, serves as
> a basic foundation and guideline in determining
> all adult education programs. (Vorapipatana, 1975)

The vehicle used to transmit the above stated objectives
(happiness and satisfaction) is the process commonly referred
to as "Khit-Pen." The term "Khit-Pen" will be used extensively
throughout this research project and therefore needs to be
thoroughly explained and understood before the full
significance of the underlying philosophy can be comprehended
and appreciated. According to Srinivasan, "Khit-Pen" is a
"practical/philosophical approach to daily life." (Srinivasan,
1977 p. 26). Dr. Vorapipatana, who is credited with being the
father of the Khit-Pen concept, elaborates further by stating
"man will strive until he reaches that equilibrium, which may
mean changing his environment and/or making an adjustment
within himself" (Vorapipatana, 1975). Dr. Vorapipatana also
states:

> Some people translate the word
> "Khit-Pen" as critical thinking, others as
> rational thinking, still others as
> problem-solving. It is, in fact, the
> combination of all these processes and
> more." (Vorapipatana, 1975)

An adult or older youth who becomes proficient and understands the process of "Khit-Pen" will be able to approach problems in his daily life systematically.

> He shall be able to gather the widest
> range of information on alternative courses
> of action and he will be able to weigh the
> merits of each alternative, based on his own
> values, his own capabilities, his personal
> situation, and the degree of feasibility of
> each solution. (Johnson, 1978 p. 1)

Built into this philosophy is a protective component which helps control for imposed level of societal pressure. Change under pressure can have a negative effect, both mentally and physically. Therefore, the use of alternative choice is an encouraged practice which often lessens anxiety and frustration for the "Khit-Pen" person. There are at least four ways in which Thai educational programs can help foster a Khit-Pen person:

1) provide learners with the opportunity to study their problems;

2) focus on immediate problems encountered by the learners themselves;

3) predict the kinds of problems that the learners may encounter in the future and assist them to find solutions to hypothetical problems; and

    4)   use a combination of these three
           approaches. (Vorapipatana, 1975)

Part of the significance of the concept of "Khit-Pen" is due to the fact that it is part of an accepted philosophical component which is tangible and has a far reaching effect across socioeconomic strata. J.K. Johnson notes, "when studying educational systems of Thailand, two characteristics of Thai culture should be noted: the devotion of the people to Buddhism and to education." (Johnson, 1978 p. 9) Inherent in this point is that Buddhism and education are cohesively incorporated tenets which help to maintain social harmony. Buddhism, in a broad sense, is also a vehicle that is "widely accepted and easily understood by the majority of Thai people." Tapingkai points out that, "according to Buddhist educational philosophy, education is both a spiritual and a temporal process. The ultimate aim of this process is to free man from his conditional existence, that is, an existence characterized by suffering impermanence and non-substantiality." (Tapingkai 1973 p. 9)

BRIEF OVERVIEW OF SOME OF THAILAND'S NON-FORMAL

EDUCATIONAL PROGRAMS

To give a more comprehensive description of Thai adult and
older youth non-formal educational programs, a brief overview
of existing non-formal educational programs will be provided.
This overview is not exhaustive. A description of existing
non-formal educational programs should give a more thorough
picture of the efforts employed by the Adult Education Division
of the Ministry of Education.

> The Adult Education Division (AED) of
> the MOE is the government agency principally
> responsible for the conduct of adult
> educational activities. AED's primary asset
> is its flexible organization with an
> effective network of adult education programs
> spread throughout the country. (Ministry of
> Education, 1976 p. 4)

According to the document, Adult Education in Thailand,
published by the Adult Education Division, there are several
adult and older youth non-formal educational programs
underway. Of the programs mentioned, there appears to be a
wide range of (built-in) flexibility covering a broad spectrum
of educational services. All adult education is centered
around the philosophical tenets of Buddhism and closely adheres
to the principles of "Khit-Pen" as a stated objective. From a
structural standpoint, Thai non-formal educational programs are
designed to meet the current needs of a particular segment of

the population while at the same time minimizing costs. The objectives of Thai adult education include the following four stipulations:

1) To enable the out-of-school population of all ages and sexes, both urban and rural, to properly adapt themselves in their community.

2) To induce proper understanding and attitudes concerning family planning and health, socioeconomic and political responsibilities within a democratic system, including the productive use of spare time.

3) To provide the people with the means to acquire further knowledge and prepare themselves for acceptance of services from agents of various fields who are working towards the development of better living conditions for the general population.

4) To provide further knowledge and skills which will be useful in improving the quality of life and living conditions of the people in order to help them attain happiness. (Ministry of Education, 1976 p. 4)

Interest Group Program

The Interest Group Program is an out-reach program organized by the Adult Education Division. The major objective of this program is to closely align community development activities with education. The Ministry will provide short-term or mini courses "on request to any group on any subject" (Ministry of Education, 1976 p. 8) for which curricula has been developed. The duration of an interest

group course is limited to not more than 30 hours and can be as short as five hours.

Mobile Vocational Training Programs

The major objective of this program is to provide vocational courses to distant villages and towns. According to Bennett and Harmon, "by 1973 this program had expanded to include 77 mobile units with over 6,000 student participants." (Ministry of Education, 1976 p. 10) The mobile service unit is responsible for transporting all necessary equipment. The equipment remains in the village(s) until the needs have been serviced or satisfied. Generally speaking, the vocational training program covers a broad range of activities which include some of the following: pump repair, motorcycle repair, barbering, hair dressing, agriculture, radio repair, etc.

The duration of a course is often flexible but generally does not exceed 50 hours. However, allowances for intensive training have been programmed in certain instances to span a duration of between 100-200 hours.

Village Newspaper Reading Program

The Village Newspaper Reading Centers were established as an attempt to help people living in more rural areas to:

1)   Stay abreast of socio-economic change.

2) Help prevent those who attended either
formal educational institutions or some
other educational services from lapsing
to a previous state of illiteracy.
(World Bank, p. 8)

"The village reading center program has institutionalized

adult community learning at the rural level, village level."

(Ministry of Education, 1976 p. 11) Villagers have become a

part of a "self-learning process which ostensibly helps those

indigenous to the rural areas build upon often much needed

information, disseminate further information and serve as a

clearing house for all information from various sources.

(Ministry of Education, 1976 p. 11) As noted in a report

written for the World Bank:

Two on-going programs which do cater to
rural adults are the special interest group
and village reading program. The Village
Reading Center Program provides three daily
newspapers to any village which constructs,
at its own expense, a reading center. Both
these programs are focused on the most rural
areas and depend on local initiative.
Although their impact in terms of any single
group or center is still modest, their cost
is low, and their cumulative impact in
nation-wide scale could be substantial.
(World Bank, 1976 p. 5)

The General Education Project

The General Education Project was designed to serve both

the rural and urban segments of the Thai population. However,

logistics and convenience of facilities have tended to attract

adults and older youths who have had some previous exposure to

formalized instruction. Thus, the majority of those enrolled
are closely involved in the second chance education course.

> Second chance education predominates mostly because it
> is easy and cheap to mount, and not necessarily because it
> is what is most needed. Teachers for second chance
> education are most readily available, classrooms are
> generally facilities borrowed from schools, need for
> equipment is minimal, and AED does not have to devote much
> attention to curriculum development since the majority of
> the curriculum is borrowed from the formal school system.
> Level 3 and 4, corresponding to school grade 5-7 and 8-10,
> are by far the most popular of the second chance education
> courses, indicating that adult education is being provided
> primarily to those adults who have already completed the
> regular primary school system and desire further education
> so as to gain employment either as white collar workers or
> more highly skilled laborers, rather than to adults with
> little or no prior schooling. (Ministry of Education, 1976
> p. 12)

Moreover, the General Education Department is responsible
for teacher salaries, teaching materials and supervision. As
noted in the document, Adult Education in Thailand, the general
education project has a very diverse curriculum which in its
present state is equivalent to elementary and secondary levels
of education. Structurally, the general education project is
organized in the following manner:

1. Lower Elementary Education

   a. Fundamental education, 1st and 2nd levels
   (equivalent to grades 2 and 4, respectively)
   which will require six months to complete.
   This curriculum is used in every adult school
   except where the Functional Literacy and
   Family Program has been in operation.

Page 54 is not missing. The pages were misnumbered by the author.

   b.   Level 1 (grades 1 and 2) and 2 (grades 3
   and 4) which requires six months each to
   complete and used in schools in the cities
   mainly for those who intend to continue their
   education to higher levels.

2.   Upper Elementary Education

   Adult education level 3 (grades 5 to 7) which
   requires 1 1/2 years to complete.

3.   Lower Secondary Education

   Adult education level 4 (grades 8 to 10)
   which requires 1 1/2 years to complete.

4.   Upper Secondary Education

   Adult education level 5 (grades 11 and 12).
   This advanced level is similar to that of
   grades 11, 12 in the formal school system.
   (World Bank, Appendix 2, p. 8)

It is important to note that as of 1976, the general

education project was to undergo certain revisions in its

structural format.   Programs beginning at level 3 through 5 were

going to be redesigned "from an academic nature to a functional

nature."   (Ministry of Education, 1976 p. 14). Four years later

it is not clear whether the scheduled revisions have been put

into effect.   However, the General Education Program is most

popular in largely in urban areas.   The attraction to general

education program by students is primarily due to its present

course offerings and because almost all courses are taught in

existing day-school facilities where it is often more

convenient for urban dwellers to participate.

> On-going non-formal education programs in Thailand are generally more appropriate to urban adults with some education than to rural adults with little or no schooling. For instance, second chance education courses prepare participants for white collar clerical positions, and 94% of the vocational and trade training programs are also largely inappropriate to rural life since they are designed primarily to prepare participants for modern sector jobs. (Ministry of Education, 1976 p. 14)

Vocational Adult Education Project

The vocational adult education project has two components which include: 1) stationary units, and 2) mobile units. Both programs have been designed to support the overall objectives which are to "upgrade people's living standards particularly through skill training." (Ministry of Education, 1976 p. 15) There are approximately twenty-five available subjects which may be classified under four categories: industrial arts, home economics, business arts, and agriculture. (World Bank, 1976)

Other programs may be classified as multi-purpose activities; i.e., there exists no specific instructional component. To a large extent much of the information offered was considered general knowledge and supplementary to the other existing non-formal educational programs. From a more general

perspective, many non-formal educational programs have been designed to expose adults to change as well as provide relevant information. Such non-formal programs include:

1) Radio/Correspondence Project
2) Non-Formal Broadcast Project
3) Educational Museums Project
4) The Adult Training Project Ministry of Education, 1976 p. 3)

In 1979, the Adult Education Division underwent a structural and administrative change. It was apparent to ministry officials that in order to undertake the division's major objectives (which include to make adult education programs more responsive to the people's needs; to introduce and begin incorporating lifelong learning concepts as a basis for planning; to make non-formal education services accessible to anyone not involved in the formal school system), (Ministry of Education, 1976 p. 16) the government would need to decentralize control and encourage greater participation not only from administrative personnel (from within the ministry), but also from private agencies and participants from the broadest audience possible.

The Adult Education Division, which had previously "functioned as the national level was upgraded to departmental status" (Ministry of Education, 1979 p. 7). This change in status is significant in that more appropriate avenues for interaction between and among government and private organizations provide the opportunity to cooperate and

consolidate their efforts. To carry out administrative change the newly established Department of Non-Formal Education was allocated funds to establish a national system of adult and non-formal education. This system includes the following components:

1) Provincial lifelong learning education centers, guided by interagency, provincial level steering committees charged by the governor, which operate programs in response to community needs, and train existing community groups to identify their needs and plan programs. Currently, there are twenty-six (26) centers.

2) Four regional centers which undertake program-related research, development, and training efforts. These centers are advised by an interagency steering committee.

3) A national unit within the Ministry of Education which develops and monitors broad policies and plans and coordinates efforts of the regional centers. This unit is advised by an interministerial coordinating committee which was established in 1976. (Ministry of Education, 1979 p. 2)

Major emphasis will be given to provincial lifelong education centers. Although there are currently twenty-six centers in operation, plans for future expansion are currently underway. "These centers will be responsible for assisting the provincial authorities, and administrators in all non-formal activities." (Ministry of Education, 1979 p. 2)

Rural University Project

The Rural University Project is currently Thailand's latest undertaking. It is apparent that, although the Thai government and private organizations have made meaningful progress concerning adult and non-formal educational programs, there remain large disparities between urban and rural adults. "It is clear as well that similar disparities which have prevailed in economic, social, and cultural conditions have not been effectively reduced." (Ministry of Education, 1979 p. 2) To help lessen the gap and further broaden educational services, the "Department of Non-Formal Education, in collaboration with Srinakarinwirote University, regional universities, colleges of education and other institutions with different specializations, have developed the Rural University Project." (Ministry of Education, 1979 p. 7)

The major focus of this program is to provide (by better coordination) a wide range of choices and opportunites for the out of school population in rural areas. Another salient point was to accelerate and improve rural development activities for people living in the more rural areas of Thailand. Closely associated with the development of the newly established Department of Non-Formal Education was to instill that living in the rural areas "has a future, has security, and has hope." (Ministry of Education, 1979 p. 36) It is the goal of this

project to "promote rural well-being and peace which, in turn, will lead to national prosperity, stability, and security." (Ministry of Education, 1979 p. 36)

The Rural University Project "seeks to place department civil servants into rural situations where they will live and work with the people." (Ministry of Education, 1979 p. 36) These civil servants will be responsible for coordinating functions between various governmental agencies and private organizations in their efforts to assist in rural development activities. Although full implementation of this program is not scheduled to be carried out until 1983, it is mentioned here so that the reader can gain an idea of the direction and overall objectives of Rural University Projects. They include the following:

1) To increase the production, income, and general well-being of the rural population.

2) To promote and encourage rural people to develop themselves and use local resources in a manner that is beneficial to their daily lives and appropriate with respect to both local and national concerns.

3) To encourage rural people to understand the necessity and importance of both group and individual efforts to solve rural economic and social problems.

4) To provide Department civil servants with opportunities to live and work in rural areas and, thereby, realize which problems are most basic, which require immediate attention, and which are to be able to both solve existing problems and prevent anticitipated ones from arisings.

5) To foster among the rural people a love of nation and independence; the desire to restore, defend, and preserve valued cultural traditions; and confidence in a democratic form of government under the monarch's guidance.

6) To promote national stability and security and loyalty to the nation, religion, and the monarch who is the nation's patron.

7) To mobilize the resources of various national provincial and local governmental and non-governmental bodies in order to pursue rural development efforts in line with government and Ministry of Education policies, in accordance with the principles of organizing out of school education, through integrated models which insure both high efficiency and goal realization.

(Ministry of Education, 1979 p. 36)

Ministry of Education

National Committee on Non - formal Education

Department of Non - formal Education

Office of the Secretary

Planning and Research Division

NFE Development Division

NFE Operations Division

Center for Educational Museums

Center for Educational Technology

Supervisory Unit

Regional Centers Steering Committee

Regional Centers

Provinces

Lifelong Education Center Steering Committees (26)

Lifelong Education Centers In 26 provinces

Mobile Trade Training Schools In 21 Provinces

June 30, 1979

CHAPTER III

REVIEW OF LITERATURE

The literature cited exemplifies the interrelatedness of four areas of concentration. The first area specifically addresses the structural modality of non-formal education from three perspectives: historical, theoretical, and practical application. Examples of the non-formal educational approach have been included to demonstrate the structural flexibility of this approach. Literature that purports to critically investigate some of the myths associated with utilization of the non-formal educational approach is also reported.

The second area of concentration is concerned with the internal structure of non-formal education. Non-formal education has generally been used to address concerns of a particular segment of a population. In some countries, it has been directed towards the educational needs and aspirations of women; Hogue, (1976); Davis, (1980); Crone, (1976); Jayaweera, (1979). In other countries, it has been used to address social and economic disparities between differing subgroups (i.e., tribes, minorities, youths and adults) that are considered special by decision-makers and educational planners; Coles (1976); Dorqiswami, (1974); Kurrien, (1979). Still, in other countries, non-formal educational programs have been developed around the needs or felt needs of segments of the population

that have been traditionally excluded from the formal structure of education; Hoxeng, (1973); Shirur, (1979); Fletcher & Faucelt, (1979). Older youths and adults have been the principle group to receive this form of educational consideration.

The third area addressed reviews the literature on adult Education and the concept of lifelong learning to help understand the philosophical and conceptual formulation of education as it affects the adults and older youth in the developing world. Also included will be literature related to the concept of modernity which has gained significant attention in recent years and has offered insightful planning considerations and strategies for practitioners interested in developing environments and lifelong learning.

The fourth area includes studies that were designed to investigate the educational aspirations of rural adults. Of these studies some have developed as an assessment vehicle while other studies have been designed to highlight the perceptual differences between program officials and participants in regard to educational programming.

As noted previously, the target population for this study were villagers who participated in the Sarvodaya Shramadana Movement or the Functional Literacy Program and persons considered to have expert knowledge of the Sarvodaya Shramadana

Movement or the Functional Literacy Program. An objective of this study was to profile the views of participants and experts to determine whether each rural development program has kept pace with their environment and the aspirations of participants.

The literature cited in this review have contributed towards formulating the basis for this inquiry.

Non-Formal Education

Non-formal education as a feasible modality was given new consideration after economic development models began to prove unrewarding. Thus, one can trace the early conceptualization of economic planning as it affected macro or national development efforts to the development of non-formal education. As noted by Grandstaff, (1974); Bruch, (1975); Guldbrandsen, (1974); Lawson, (1974); Penta, (1974); and Coles, (1976); non-formal education came to the forefront within the last three decades as a direct result of the adoption of western models of economic development. As more countries became independent, economic development strategies were promoted that generally called for an increased GNP as an indicator of a country's economic and social development. Moreover, the central theme that dominates the conceptual strategy is that with improved GNP comes increased social, political, and humanitarian efforts. (Grandstaff, 1974)

What we have come to see is a major shift of emphasis away from economic centrality to a more comprehensive plan that addresses what Grandstaff called, "humane" concepts of development. This approach was supported by such writers as Hannah and ul Haq who directed their attention to the basic needs of the majority in less developed nations. Agencies that traditionally have interest in issues of development (AID, World Bank, Unesco, University Departments of Development) began to examine the existing structure of development efforts while offering proposals that had the capacity to help reconstruct the conceptual thinking surrounding the issues of development. Emphasis was placed on the need to improve the quality of life of the majority of people presently living in less developed countries. As Hannah notes:

> The developing countries have built a record of progress and accomplishments. But the lives of most of the people hover still at the margins of substances...Most of the major problems of the developing countries require new types of public and private institutions, new policies for allocating resources, new means for delivery services, new patterns of growth which provide jobs more efficiently, and, in many cases, new technologies.
> (Hannah, 1972 p. 9)

Another contributing factor responsible for the reexamination and reconstruction of development policies, has been the decline of the donor-recipient relationship in regard to project funding. This action as Grandstaff, notes (1976)

has had a ripple effect on the less developed nations. That is, because of the imbalances that exist between the socio-economic status of the elites and the poor, new thinking was needed to formulate avenues which viewed the poor as central to the development processes. Kidd and Kumar, (1981); point out that as a result of the reconstruction and reexamination of donor ideals, lead to development efforts commonly referred to as "participation development". For other examples of donor influence on development, see the contributions of Bell, (1982).

Country nationals and decision-makers from within and from outside donor agencies have influenced lending sources to investigate alternative structures for reaching the majority and least represented group (the poor and disadvantaged) of their respective countries. Donor-recipient relationships have been studied from opposing points of view by Hannah, (1972) and Spaulding, (1982). Both have acknowledged that less developed countries want, and in many cases, need foreign assistance. However, decision-makers from less developed countries have articulated concern over the entanglements with which monies have been allocated. Country experts and decision-makers are often not willing to permit donor agencies to project the priorities of these agencies on their development efforts. Spaulding, (1982) shows that there has been some alteration in

the donor-recipient relationship. However, there still remains a high degree of manipulation between donor and recipient. Spaulding, (1982).

Kidd and Kumar, (1981); for example showed that in the late sixties, international agencies and rich industrialized countries focused their attention on massive agricultural development activities. Coincident with their effort, non-formal educational programs were implemented with the hope of disseminating information and training necessary for promoting new technological approaches that ultimately produce greater agricultural yield and also prepare peasant-farmers for still further technological developments. Kidd and Kumar further note that UNESCO and UNDP followed this lead by developing the Experimental World Literacy Programme. The objective of this program was to "increase rural productivity by combining literacy instruction with vocational training in technology-dependent agricultural practice" (Unesco, 1976) Moreover, it was shown that the literacy campaign initiated by Unesco and UNDP helped provide the educational arm for the activities espoused in the Green Revolution (Kidd & Kumar, 1981).

Cleaver, (1973); Feder, (1976); George, (1976); Kidd and Kumar, (1981); all noted that the Green Revolution has increased the quality of life for wealthier farmers, while

increasing the disparity between the peasant farmers and elite farmers. Harris, (1980); contends that patterns of provision for "educational activities although effective and important, may be only a secondary objective." Spaulding, (1981); Kidd and Kumar, (1981); Bell, (1982), support the view, that "some distinction needs to be made between education and propaganda, although the two may often co-exist without discomfort." (Harris, 1980 p. 16)

According to Ariyaratne, (1978); Compton, (1977); and Kantowsky, (1980); the Sarvodaya Shramadana Movement has been able to maintain its autonomy; while experts from the Functional Literacy Program of Thailand maintain that World Education played a crucial role during the initial phase of the Functional Literacy Program by strongly encouraging them to incorporate a family planning component. (Interview, 1980)

The point here is that while the relationship between many donors and recipients may still remain hazy and awkward, in some cases, recipients have changed the way in which final agreements are made, thus giving decision-makers and country nationals more latitude in directing country priorities over donor priorities. In effect, this responsive approach has permited lending sources to some extent to become more reactive rather than proactive in their relationship with country nationals. This action has helped to foster the structural development of non-formal education, Kidd & Kumar, (1981).

As an alternative to economic models of development, the non-formal educational approach has been widely accepted as a viable structure for reaching the traditionally excluded populations. Experts from the developed as well as developing world, have recognized the use of non-formal education as a practical, cost efficient, and deliberate structure (many of which are designed by country nationals) capable of having far reaching affect upon problems identified as urgent. (Coombs, 1974) and (Grandstaff, 1976)

Non-formal education as an approach is designed to have flexibility while minimizing cost, Coombs and Ahmed (1974). Coles (1976) notes that non-formal education serves "a very large number of adults in the world...it is a substitute for the basic education they have missed." (Coles, 1974 p.20) Coles continues this point by suggesting that basic education has only one advantage. He states:

> For the many individuals who received only a
> very incomplete education, it is the
> complement of elementary or professional
> education. For those whom it helps respond
> to new demands which their environments make
> on them, it is the prolongation of education
> (Coles, p. xvii).

Joseph Lauwery and David Scanlon, (1968); view non-formal education as a mechanism for further democratizing one's educational experiences. This point corresponds with Coles'

view that non-formal education from an organizational standpoint has the ability to equalize opportunities.

In many countries, it is generally thought that the formal educational system is inadequate to accomplish universal education. (Coombs, 1974) Instituting a non-formal approach accessible to the majority might reduce the mobility management function of education while increasing the educational attainment level of the majority. Many proponents of non-formal education perceived this approach to be a "potentially powerful means for promoting dramatic economic growth in rural areas in conjunction with accelerating political participation and social development. (Bock and Papaginnis, 1976 p. 2-3)

Coombs, (1974), has been one of the leading contributors to the non-formal educational approach. His work has influenced not only Ministries of Education throughout the developing world, but has equally influenced university development programs and international agencies. Coombs, (1974), defines non-formal education as "an organized, systematic teaching carried on outside of the formal, usually chronologically graded and hierarchically structured, school system that is intended to provide particular types of learning to specific populations." (Coombs, 1974) Coombs points out that non-formal educational structure has the propensity to

alleviate educational deprivation and thus contribute to rural transformation. This central theme has influenced educational planners and decision-makers to develop extensive outlines for research leading to the structural analysis of existing rural conditions from a global perspective. Coombs contribution stressed the importance of addressing societal discrepancies that helped to maintain levels of inequality confronting the rural poor and the society in general. Coombs has offered the educational world community a mechanism for preparing older youth and adults develop avenues for continued change within their present environment.

Grandstaff, (1978); Coombs, (1974); Rahnena, (1977); Coles, (1976); Ward, (1978); Srinivasan, (1977); Kidd, (1978); Bock and Papagiannis, (1978); and LaBelle, (1981) all suggest that the conventional systems are generally inadequate to address the concerns of the majority of the out of school population. Grandstaff departs from contemporary writers by not simply acknowledging the structural worth of non-formal education and its application, but by attempting to define the conceptual attributes of the non-formal educational approach. Grandstaff, (1974), states that the definition of non-formal education varies with the contextual or functional issues at hand. He cautions educational planners to avoid searching for operational definitions for non-formal education but rather

investigate the existing structures of formal education for non-formal educational activities and opportunities.

This conceptual approach to defining non-formal education permits the planner to view each educational environment in light of its own internal and structural standpoints. By investigating the formal system of education, it allows for the structural flexibility of non-formal education to conform to the stated needs or lack of needs as warranted by a particular society. Lastly, identifying the structural characteristics of a particular society, may help to reveal not only the obvious shortcomings of the formal system of education, but also will help to identify segments of the population who have been excluded by all existing services. Moreover, the resultant data can help educational planners and decision-makers design, develop, and implement non-formal educational activities incorporating a myriad of educational possibilities as deemed appropriate by the central parties concerned.

Bock and Papaginnis, (1976), were critical of the development and educational models implicitly associated with non-formal education. They tended to parallel the contentions outlined by Freire, (1971), that educational services and/or non-formal education services do not fully attempt to increase participant awareness of the existing constraints that perpetuate their state of helplessness. Political and social

development considerations have been often neglected as a primary objective for creating social change.

Bock and Papaginnis, (1976), are in congruence with Kidd and Kumar, (1981), in that these authors bring to the forefront some of the myths associated with non-formal education. It is their opinion that much of the literature of non-formal education generally views its role as one of reforming educational structures. That is, "developing an alternative structure capable of offsetting the existing disparities between the rich and poor, and developed and underdeveloped countries can be brought into closer alignment through "increased investment on education". (Bock and Papaginnis, 1976 p. 12)

As Grandstaff, (1976), has noted, only when complete revision of the present reward systems acknowledges non-formal educational experiences as parallel to the formal structures will attitudes toward these experiences begin to change. Another assumption considered to have helped to perpetuate the myth of non-formal education (i.e., non-formal education is viewed as being a panacea for correcting educational disparities) is that many programs, as noted by Bock and Papaginnis, (1976); Kidd and Kumar, (1981); and Freire, (1971), often support the assumption that the targeted subgroup is implicitly responsible for their existing state of

helplessness. The individual is viewed as the root cause of their condition and not the existing social structure Vio Grossi, (1981); Evans, (1981); Coombs, (1973); Bock and Papaginnis, (1976). There are few cases studied that address the concept of maldistribution of resources or address inequality from the perspective of altering these relationships, but rather the literature overwhelmingly support the notion of education being an integral part of an investment paradigm.

Some of the more critical proponents of non-formal education such as Carnoy, (1982); Kidd & Kumar (1981); Rahnema, (1976); Bock and Papaginnis, (1976), have noted that in general, many non-formal education programs often lack the ability to transform society. What the research has shown is that with the advent of modernity, those who have traditionally occupied the lowest rung of society remain at the bottom of the newly created modern society. Thus, critics contend that non-formal education as an approach may be an effective means for maintaining the status quo; Grandstaff, (1976); Bock & Papaginnis, (1976); Kidd & Kumar, (1981). While others like Harman, (1976); Paulston, (1973); Ward and Dittoni, (1974); view non-formal education from the perspective of its suitability, relevance, and the fact that it is non-compulsory. These features as noted by Harman, give

further recognition to the theoretically vast opportunities of non-formal education in future educational endeavors.

Both critics and proponents of non-formal education have had a tendency to agree that the internal structure of non-formal education has the ability to shape the direction of special groups. Therefore, literature covering the internal features associated with non-formal education has been included to provide the reader with more insight into this area of educational development. However, because of the limited scope of this study, literature from the area of education and development, adult education and lifelong learning, in relation to the developing world have been highlighted.

The literature that addressed the internal structure of non-formal education is strongly rooted in adult education philosophy and overlaps literature pertinent to the concept of lifelong learning. Implicit in both areas of concentration reflects the interrelationship of the contextual formulation of adult educational policy.

INTERNAL STRUCTURE OF NON-FORMAL EDUCATION

Adult Education

Literature concerning education as development has contributed to fostering the prolongation of adult education as

well as lifelong learning. The concept of lifelong learning has been seen as either being synonymous with adult education or at least as being an integral part of the broader concept surrounding the contextual and theoretical base. Much of the literature of adult education and lifelong learning, as it pertains to non-formal education, is generally centered around the needs and outcomes of special groups of individuals. These discussions are often presented in a case study format that have addressed some discernible feature(s) considered noteworthy, while others have been designed to highlight the dysfunctionality of a particular educational attempt using a non-formal educational approach, Colletta, (1976); (Colletta, et. al., (1982); Compton, (1976); Coombs, (1973); Adelman, (1981); Conroy, (1982); Evans, (1981); Goulet, (1981); Kantowsky, (1980); Kidd & Kumar, (1981); Marcy, (1979); Metha, (1978); Ratnapala, (1980); Vio Grossi, (1980); and UNESCO, (1980).

The substantive foci of the studies mentioned thus far can be grouped into four distinct categories: consciousness-raising, educational reform, modernity, and methodological approach.

There is often some overlap that occurs during the implementation process as noted through the literature, however, those who have espoused consciousness-raising, Goulet,

(1971); Metha, (1978); Adelman, (1981); Evans, (1981); and
UNESCO, (1980) may also espouse the employment of participatory
involvement; while other authors like Carnoy, (1982); Evan,
(1981); Metha, (1978); Vio Grossi, (1981); and UNESCO, (1980),
have articulated concern over educational reform. That is,
reform of the educational system to accommodate. adult learners
who often reside in the rural area as well as those that have
migrated into large urban centers. Traditionally much of the
criticism was directed towards the formal system of education.

The call for educational reform is not exclusively limited
to the formal system of education. Bock and Papaginnis (1976)
and Evans (1981) direct attention to the limitations associated
with non-formal education. They maintain that non-formal
education programs have reached relatively few older youths and
adults. Consequently, some reform in terms of restructuring
non-formal education is required to make these programs more
valuable to those the structure proports to address. Reform
from this perspective is directed towards the allocation of
funds and employment of a less directive approach leading to
more autonomy and flexibility; while at the same time
developing administrative procedures that permit
decentralization to intercede giving local initiative priority
to identify problem areas that often emunate from diverse
circumstances. Included in this conceptualization of

educational reform is the hope that decentralizing non-formal education will further lead to more appropriate planning at the local level while minimizing discontent and fragmentation.

Proponents who view adult education as being linked to or principally responsible for advancing modernity often share one common belief. That is, people who have received limited formal education (in some cases, no formal education) have the potential to adopt more modern attitudes. Research studies have shown that behavioral and attitudinal changes may be encouraged by differing variables which can stem from the development of a new road, increased media communication exposure, or from increased agricultural and industrial developments. Social psychological readiness can be ascertained from inhabitants of rural environments and used to measure the amount of potential mobility, content, or discontent while continued educational services are being developed and considered for implementation; Lerner, (1956); Pool, (1966); Weiner, (1966); Kahl, (1968); Inkeles and Smith, (1974); Vio Grossi, (1980); and Adelman, (1981). As noted by Weiner (1966), what is important here is to distinguish the difference between tradition and traditionalism. He notes that tradition is not static. As conditions change, so does tradition which is constantly incorporating and reinterperting change as it occurs. In contrast, traditionalism exalts the

past and its practices as immutable; Weiner, (1966); and Morrison, Moore, and Lebbe, (1979). Those holding this point of view may be considered to impede change, thus limiting more contemporary or modernizing influences.

Throughout the literature of education and development, adult education is seen as an influential force toward preparing disadvantaged populations for coping with change. Change may be caused by a variety of factors, however education (and more specifically adult education) is considered as a crucial element in the change process.

Such authors as Kidd, (1972); Evans, (1981); and Kabuga, (1977); have advanced discussion of the adult learner. While Kidd is concerned with adult education from the perspective of the learner, Evans and Kabuga are principally concerned with advancing the concept of andragogy developed by Malcolm Knowles (1974). Andragogy is seen as an appropriate learning style for adults in that this philosophy admonishes against domestication while seeking to improve self-image and encourage self-directing avenues for personal advancement. The concept of andragogy thus allows older youths and adults to credit their experiences, participate in diagnosing educational needs, develop a variety of programs both short and long term, and work toward developing an educational climate conducive to reaching their stated objectives. While others like Coles,

(1976); Bertelsen, (1974); Liveright and Haygood, (1969); and Harris (1980), make no definitive claim to disagree with the four central themes mentioned above, they have, however, helped to foster adult education theory by outlining the need to address this body of knowledge from a more functional standpoint. Operational definitions are offered rather than further expansion of the theoretical base of adult education.

Coles, (1976) points out that throughout the developing world, the single most significant group not appropriately being addressed are youths, many of whom are presently in the world of work and generally have adopted an adult-like conception of life and society. This factor alone helps to distinguish this group of individuals from those associated with continuous formal education. Liveright and Haygood, (1961) propose "that adult education is the process whereby persons who no longer attend school on a regular and full-time basis undertake sequential and oganized activities" (Liveright & Haygood, (1961). Bertelsen, (1976), defines adult education as "any learning experience designed for adults irrespective of content, level, and method. Whereas Harris, (1974), defines adult education as "any organized provision intended to help adults to learn whatever they may wish to learn (the voluntary

choice of the learner) or need to learn (the judgement of those who teach, organize or plan the provision). (Harris, 1976 p. 19).

A notable characteristic of the literature presented thus far is closely aligned to the intended outcomes of non-formal and adult education. Srinivasan's (1976) contribution departs from the current literature of non-formal and adult education in that it seeks to espouse not only the contemporary point of view but addresses the concerns of the differing learning processes assoicated within the context(s) of non-formal/adult education. For example, non-formal educators as well as adult educators have often considered the contributions of Illich and Freire (1973) as providing the structural basis for grounding the theoretical constructs of educational development policy. Srinivasan. (1977) outlines four categories of educational thought that have influenced adult learning theory. They not only include the contributions of Illich and Freiere in the area of social reform, but also the works of Rogers (1965) and Maslow (1971) in the area of self-determination, Bruner's (1962) and Skinner's (1971) views of humanism versus behaviorism; and Knowles (1975) adult education theory of andragogy.

What is notable about Srinivasan's contribution is that the concepts surrounding adult education, and its association with

non-formal education were not rooted in any single development theory. The aims, objectives, and priorities as stipulated by the principles will often dictate the philosophical direction of the proposed activity. Such is the case with both the Sarvodaya Shramadana Movement of Sri Lanka and the Functional Literacy Program of Thailand.

As noted by Ariyaratne, (1976, 1981); Goulet, (1976, 1980); Compton, (1977); Radcliffe, (1976); Spee, (1973); Colletta, (1980); Kantowsky, (1980), the Sarvodaya Shramadana Movement has employed the philosophical tenets of Buddhism to help foster and motivate participants toward developing attitudinal alterations, while employing a mechanism closely aligned to universally accepted concepts that encourage collective energy and group participation.

The Sarvodaya Shramadana Movement, as noted by Ariyaratne (1981) and cited by the aforementioned authors, used a variety of Buddhist priniples to shape and direct development strategy. Of the Buddhist principles mentioned, eight appear throughout the literature as being curcial to the development strategy employed by the Sarvodaya Shramadana Movement. Their objective is often considered to be twofold: orientation and motivation. Together they help provide the psychological infrastructure necessary for creating a new society (i.e., social order) or ideal as stipulated by movement

officials. As noted by Kantowsky, although the concepts are inherently wedded to traditional Buddhist beliefs, Ariyaratne has managed to revitalize these concepts so as to reflect practical experiences and modern interpretation (Kantowsky, 1980 p. 41).

The eight guiding principles can be viewed from two perspectives. The first four are directed toward personality awakening (i.e., they are specifically directed towards the individual). They have been incorporated as a mechanism to help reshape the personality of those who are most receptive to the Sarvodaya philosophy and ideals. They include: "Metta", respect for life or loving kindness; "Karuna", compassionate action; "Muditha", dispassionate or altruistic joy; and "Upekkha", equanimity or a balanced state of mind." As Ariyaratne saliently points out, the acceptance of Metta forms the basis for eventual growth of the individual to build upon the needs to reform his personality. Ariyaratne states:

> Metta is the motivational factor. One begins
> to feel for others. This identification
> leads one to compassionate actions that help
> remove the causes that make others unhappy
> and suffer. The immediate result of such
> selfless action is the joy one gets in seeing
> others happy. The long-term benefit one gets
> is equanimity... (Ariyaratne, 1981 p. 12)

The second set of principles is concerned with social conduct (i.e., with the behavior of a group as a whole). They include: Dana, Sharing, Priya Vacana, the use of pleasant language; Artha Charya, constructive activity and Samanathnata, equality in association between differing groups. These four principles or qualities of group behavior are seen as intervening factors capable of off-setting disunity while fostering eventual change. Ariyaratne contends that "the theoretical framework of Sarvodaya in a sense, is a rediscovery of living tradition" (Ariyaratne, 1981, p. 27) a tradition centered around use of collective work in conjunction with the ten human needs of satisfaction.

The ten basic human needs considered as essential by Sarvodaya officials consist of the following features: environmental (refers to the physical, social, emotional and mental environment in which we live); water (the need to secure adequate amounts of water for daily consumption by rural villagers; while offering preventive health information regarding the dangers and the benefits of protecting themselves from water contamination); clothing (proper dress as it pertains to social customs is encouraged. Moreover, concern of modesty and quantity of clothing is emphasized); food (sound nutritional and dietary information is provided to rural inhabitants. Special emphasis is given to pre-school children,

school age children, expectant mothers, and the elderly);
housing (possession of adequate housing (i.e., housing with
sufficient ventilations and space) is encouraged. Sarvodaya
provides assistance toward construction of new housing.
Emphasis is placed on using locally available building
materials and community cooperation); health services (include
services designed to offer preventive, curative and
rehabilitative services to those in most need); fuel (fire wood
is considered as fuel in many villages). Therefore wood
conservation activities are encouraged (planting of trees,
etc.) so as to maintain a steady source of wood for daily and
future consumption); education (lifelong education is
considered as a basic need.) Therefore, all types of
experiences that man goes through can be regarded as having
educational value; and cultural and spiritual environment (all
human needs, as enumberated above should be satisfied in a
spiritual environment with a spiritual aim -- and the Sarvodaya
Movement is committed to the end. (Ariyaratne, 1978, pp. 1-10)

Similarly, the Functional Literacy Program of Thailand
administered through the Ministry of Education more
specifically, the Department of Non-Formal Education, employs
the concept of "Khit-Pen" to promulgate adult education.

According to Vorapipatana, (1975); Srinivasan, (1977);
Sunanchai, (1976, 1980); Ministry of Education, (1976); World

Bank, (1979); Bernard and Armstrong, (1979); and Kidd & Kumar, (1981), Khit-Pen is linked to Buddhism philosophy in that it permeates the belief that every individual is entitled to search for equilibrium and harmony. That is, life is a continuous search for contentment. Contentment is used synonymously with happiness, which is ambiguously conceived. The literature suggests that contentment is used here to imply adaptation and momentary satisfaction. Satisfaction seen as a temporary state in that, as one continues to search for harmony of self and environment, the ability to rationalize and select alternatives becomes an important element included in the Khit-Pen process.

The Ministry of Education defined Khit-Pen as "the extent to which man and his environment are in harmony". Complete happiness can be achieved when there is no physical or emotional conflict between man and his environment physically and mentally--this philosophy encourages people to change, but not to destroy themselves physically and mentally in doing so. (Ministry of Education, 1975, 1980, p. 7 & 8) Srinivasan cites Vorapipatang and Ministry documents that define Khit-Pen. Srinivasan credits the concept of Khit-Pen as having the propensity to encourage greater use of the decision-making process. Srinivasan notes the following:

>the concept of Khit-Pen helps both men and
>women to take the initiative for using human
>powers of analysis and reflection to get at
>the root causes of daily life problems, to
>consider optional courses of action or
>inaction and to choose, after due
>consideration, which option to pursue
>(Srinivasan, 1977 p. 27)

Bernard and Armstrong define Khit-Pen from its literal meaning

and make reference to how the term is being employed by

Ministry of Education officials. The authors state that

Khit-Pen means "skillful thinking" (others have translated the

term to mean critical thinking). In the adult education

context, Khit-Pen has come to mean "the ability to think

analytically in a manner appropriate to the solution at hand"

(Bernard and Armstrong 1979, p. 18). Moreover, it can be

shown, Khit-Pen as a concept is by no means static. The

concept has adaptive capabilities which permit incorporation of

the basic ideals which have the ability for far-reaching

effects. Bernard and Armstrong note that Khit-Pen "in recent

years has come to mean the achievement of happiness through

critical thinking with reference to three elements: academic

knowledge, society's values, and self-knowledge" (Bernard and

Armstrong, 1979, p. 18).

Sunanchai (1979) recognizes the value of the

problem-centered approach associated with the concept of

Khit-Pen but emphasized the point that Khit-Pen must include

elements that encourage free-thinking. That is, Khit-Pen
should be seen and understood as being a humanizing function.
A second function of Khit-Pen is to encourage not only
individual participation but community involvement at the
village level as well.

Sunanchai (1979 & 1981) notes that the concept of Khit-Pen
has been accepted by the Ministry of Education as the official
adult education philosophy. This action was brought about as a
result of collaboration with education field workers and the
desire to integrate previous field experiences with rural
development and education. The expression, Khit-Pen was
selected on the basis that it is reportedly a common phrase, in
Thai language. Moreover, this phrase as noted by Sunanchai,
the has the propensity, by means of adaptation, to reflect
dominant Thai Buddhist values. The Thai philosophy of adult
education centered around the ability to foster self-reliance
while further educating adults. Although Khit-Pen is the
corner-stone of the education philosophy, proponents
acknowledge that Khit-Pen should be viewed as a vehicle capable
of promoting and assisting learners to take the intiative
toward dealing with individual and group concerns.

As noted by World Education, (1974); Vorapipatang and
Varavan, (1975); Srinivasan, (1978); Bernard and Armstrong,
(1979); World Bank, (1979), Amatyakul, (1980); and Ministry of

Education documents, a Khit-Pen person is anyone who has the ability to effectively utilize the actions of others (i.e., to identify particular problems and/or tasks or both) and work toward its end. Khit-Pen is a demonstration of an individual's ability to utilize a decision-making process. As Sunanchai notes, the concept of Khit-Pen has been introduced to "enable people to recognize that while they do, indeed, Khit-Pen they can improve their abilities to do so or the frequency which they and, perhaps others feel they have done so." (Sunanchai, 1979 p. 36)

Although the concept of Khit-Pen has been designed to influence cognitive and affective curiosities, the concept itself has been difficult to define operationally. (Vorapipatana, 1974 p. 3)

The literature, although limited, does support one general theme. The Concept of Khit-Pen has been designed to reinforce the practical realities associated with an individual or group determination to improve existing conditions. In sum, Khit-pen and the philosophical components used by the Sarvodaya Movement may be considered not only as the vehicle toward the introduction of a process but may well be considered the motivator leading toward further exploration of the affective domain.

Lifelong Learning

Much has been written about the concept of lifelong learning within the last decade. The literature shows that the adult educators along with international agencies (especially UNESCO) have played a crucial role in influencing educational policy in a global perspective. Kirpal (1976) notes that contribution of Edgar Faure, along with the universally accepted policy of human rights, has helped to emphasize the importance of the individual and has paved the way for educational opportunities for older youths and adults who have been traditionally excluded from the existing structure of education. Democratization of education could make education a fundamental right of man rather than a privilege reserved for the elite groups of society. (Kirpal, 1976)

Cropley and Dave (1976), Coles (1976), Hiemstra and Long (1976), Harmon (1976), Sucholodoski (1976), and Harris (1980), do not highlight the human rights issue as noted by Kirpal. They argue the relevance of lifelong education to development and its importance in educational planning.considerations.

The concept of lifelong learning as noted by Lengrand (1975); Dave (1976), Hiemstra and Long (1976), Kirpal (1976), Cropley and Dave (1978), and Janne, (1978) is by no means a new concept. Documents of antiquity much prior to the development

of Western civilization, notably ancient Chinese, Hindu, and Buddhist literature, make reference to the continuous search for wisdom. Possession of wisdom was considered as ultimate state of being. Seeking further knowledge was seen as being a continuous process.

The contemporary position of lifelong learning remains broadly based, it includes generalizability and flexibility. Current societal events (e.g. democratization of education efforts, rapid technological change, and greater recognition of the socio-affective domain) encouraged adult educators and theorists alike to rethink the role of education in relation to societal factors. Such authors as McClusky, (1974); Coles, (1976); Harmon, (1976); and Harris, (1980), note that attempts at clarifying the role and function of adult education have generally agreed that a central purpose of adult education was to gain recognition of education as a continuous process. The development of new terminology helps indicate the comprehensiveness and overall scope of education as a lifelong process. Terms such as permanent education, lifelong learning, lifelong education, recurrent education, and popular education have been widely employed by educationalists, governments and international agencies seeking to expand the philosophical boundaries associated with adult education and education in general.

Hiemstra and Long (1976), Kirpal (1976), Sucholdolski (1976), and Dave, (1978) note that lifelong learning may be an important philosophical idea or concept for educational theorists. However, there are several societal factors that contribute to fostering lifelong learning. They include: "rapidity and constancy of change: the continuous march toward occupational obolescense, and changes in lifestyle or value systems affecting large segments of the general population", (Hiemstra and Long, 1976, p. 7 & 8). Such societal factors along with socio-technological events have influenced older youth and adults to view continuous learning opportunities as a viable avenue for acquiring new skills and knowledge.

Cropley and Dave (1978) share with Hiemstra and Harris the recognition that the formal educational setting can no longer be held accountable for preparing the general population for experiences capable of sustaining the entire life process. Educational programming is seen as lacking. Systematic and purposeful learning that enables people of all ages to benefit from a variety of different settings is needed. It is Cropley and Dave's position that lifelong education by design is a system that can accommodate continual challenges with systematic and purposeful learning.

Although the concept of lifelong learning as outlined by UNESCO (1972) reflects a broad conceptualization of potential

learning possibilities which include formal, non-formal and
informal modalities, generalizability and flexibility remain
crucial to the implementation process. Cropley and Dave
(1976), and Cropley (1978), maintain that greater emphaiss
should be given to the integration of social and motivational
affective development with cognitive development. Both authors
contend that integration of the vertical (cognitive
development) approach with a horizontal (social and
motivational development) approach provides wider learning
opportunities to continual learners. Cropley asserts:

> ...experience in a cognitive and
> socio-affective environment which fosters
> both continuing development and a positive
> motivational and emotional climate for
> lifelong growth looks to be a major factor in
> the course of intellectual/cognitive
> development. Lifelong education aims at
> providing such a climate. (Cropley, 1978 p.
> 70)

Vio Grossi, (1980), and Kidd & Kumar, (1981), on the other hand
are skeptical of this approach. Their research findings
support the view that vertically orientated programs tend to
reflect predetermined learning capable of hindering adult
curiosity. Thus, Vio Grossi and Kidd & Kumar contend that a
vertical approach is paternalistic; while a horizontal approach
is considered to exhibit humanistic qualities capable of
fostering individual and group curiosity. Suchodolski (1978),
notes that the challenge toward organizational implementation

is often not of particular consequence. Suchodolski addresses
this point:

> Lifelong education is only to a certain
> extent a matter of organization implemented
> by teachers and educators. It is deeply
> rooted in the social circumstances which
> determine the motives of human action and
> thereby influence the evaluation of different
> principles and different objectives in human
> life. (Suchodolski, 1978 p. 71)

Of particular importance as noted throughout the literature
Vio Grossi (1980), Suchodolski (1976), Coles (1976), Knowles
(1974), Houle (1961), Dow (1965), Sheffield (1962), and Harris
(1980) is that as societies change so does the direction of
education. Recent emphasis as noted by the aforementioned
authors give much attention to humanistic value, self-directed
learning, and self-reliance. Coombs (1974), Knowles (1974),
Suchodolski (1976), and Kabuga (1977) acknowledge that adults
are distinctly different from children. Adults often obtain
through life experiences a depth of information which is stored
and built upon prior to entering a formal or non-formal
educational environment. Others like Houle (1961), Sheffield
(1962), and Dow (1965) support the above contention, however,
their research has influenced adult educators and educational
planners to investigate into the motivational characteristics
of adult continuous learners.

Lastly, the literature of lifelong learning as noted
previously, has been particularly concerned with the impact of

rapidity of environmental and societal change on older youth
and adults (Hiemstra and Long 1976). Constant reference has
been directed toward the necessity for the implementation of
older youth and adult education programs designed to have the
capacity to integrate instructional form with decision-making.
The idea is that an increased capacity for decision-making
would enhance the ability of older youth and adults when
confronted with individual and group concerns relating to daily
life in conjunction with their rapidly changing environment.
Advocates of lifelong learning are generally concerned with
improving the quality of life. The literature acknowledges
that societies (whether open or closed) are in a constant state
of change and therefore the abilities to employ
decision-making, to perceive a transitional state, to improve
coping skills, and to further investigate educational
opportunities, are needed abilities that can be fostered by
lifelong learning.

Within the last few years, research studies have been
conducted to ascertain information regarding learning needs and
aspirations of rural youth and adults Hsieh (1977), Kohtbantau
(1978), Boonyatanata (1979) and Amatyakul (1980). These
studies have been conceived from different perspectives, and
have helped broaden our knowledge of the learning needs and
social aspirations of rural youth and adults. In addition,

these studies have provided information concerning the
perceptions of program administrators with regard to rural
adult needs and program development.

Their findings suggest that program officials often lack
needed data on existing conditions and desires of adults in
rural settings. What appears to be common amongst program
officials and policy makers with regard to program development
was that data from similar environments have been used as a
basis for determining rural adult desires and needs in a
particular setting. Program officials and policy makers have
conducted little research to determine the actural learning
needs or educational aspirations of rural adults.

This study has been designed to profile the opinions of
participants and experts from the Sarvodaya Shramadana Movement
of Sri Lanks and the Functional Literacy Program of Thailand to
determine whether program officials and participants had
similar perceptions with regard to their educational needs and
future aspirations after being involved with these rural
development program.

CHAPTER IV

METHODOLOGY OVERVIEW

Literature Review

This chapter presents the methodological approach used to explore and evaluate the educational components of two rural development programs. Literature is cited that describes methods and strategies widely employed by social scientists and/or practitioners of field work. The use of the tape recorded interview was an essential part of the data collection process. Field work practices and interviewing techniques provided data for a grounded theory.

This study was designed to answer a set of research questions, using an exploratory approach designed, to gain further insight into the educational experiences of participants and administrators from two rural development programs. Each of the target groups was involved with one of two rural development programs: The Sarvodaya Shramadana Movement of Sri Lanka and the Functional Literacy program of Thailand.

This study was designed to incorporate the methodological approaches outlined by Anthony Dexter (1970), John Walton (1973), Leonard Schatzman (1973), Barney Glaser, and Anselm L. Strauss, (1967). Each of these men has developed strategies for conducting field research using techniques which allow a

researcher to develop distinctive and flexible strategies while maximizing discovery.

Glaser and Strauss, (1967) have developed a conceptual model for generating theory from data "systematically obtained" using a comparative analysis approach. In their view, research methodologies do not necessarily have to be rigidly quantitative, but should be developed by systematically generating data using constant comparison. Their approach is referred to as grounded theory. Glaser and Strauss note the following:

> Discovery of a theory from data is grounded theory...Generating a theory from data means that most hypotheses and concepts not only come from the data, but are systematically worked out in relation to the data during the course of the research. (Glaser and Strauss, 1967 p. 1-6)

The process suggested by Glaser and Strauss is not one of qualitative over quantitative appropriateness but rather one of generation of theory over verification..."that is theory as an ever-developing entity, not as perfect product." Glaser and Strauss (1967 p. 10) recognize the merits of many methodological techniques when applied to research projects designed to incorporate both verification and generation of theory.

> In many instances, both forms of data are necessary-not quantitative used to test qualitative, but both used as supplements as mutual verification and, most important for us, as different forms of data on the same subject, which when compared, will each generate theory. (Glaser and Strauss 1967 p. 18)

The point Glaser and Strauss are emphasizing is that researchers who are interested in developing the procedures for generating theory from original data ought not be preoccupied with techniques of verification. Verification of categories or properties can be determined during the actual data collection process.

Walton (1973), influenced by the contributions of Glaser and Strauss, were concerned with the development of a methodology for conducting comparative research. Walton agrees with the precepts of grounded theory, however, his concern is directed towards developing a strategy which permits collection of original data by reproducible means and by "relevant group" comparisons. By "relevant groups" the author means the collection of individuals that have information on a particular matter under consideration. The following features are characteristic of the standardized case comparison developed by Walton:

1. This method's purpose is to collect original data through systematic and reproducible procedures across cases that are meaningfully comparable.

2. The use of standardized data collection procedures such as surveys or standardized interviews with individuals selected by reproducible purposive sampling, (e.g. nominational or "snowball" sampling.) These procedures, of course, are merely illustrations and do not rule out similar standard analyses of organizations, groups, or whatever units are to be studied. The key element is simply that original data are generated through systematic procedures.

3. This method allows for the incorporation of archival data. Field work and firsthand knowledge of the situation being compared enables the researcher to draw selectively on official data.

4. Standardized case comparison method allows collection of a broad range of data. For example, findings can be integrated with archival material with original data. (Walton, 1973 p. 179-180)

Dexter developed an interviewing procedure for helping to secure information from people who may be considered by many to have special or elite positions within an organization or within society at large. Dexter notes:

> Like Riesman (Abundance, p. 528 n16), "I am not happy wth the term 'Elite' with its connotations of superiority. Yet I have found no other term that is shorthand for the point I want to make, namely that people in important or exposed positions may require VIP interviewing treatment on the topics which relate to their importance or exposure." (Dexter, 1970 p. 5)

Because these persons are held in generally high esteem, special strategies ought to be developed to maximize the benefits of their opinions concerning topics under investigation. Dexter outlined three basic strategies for conducting a non-standardized interview. They include the following considerations:

1. Stressing the interviewee's definition of the situation,

2. encouraging the interviewee to structure the account of the situation,

3. letting the interviewee introduce to a considerable extent (an extent which will of course vary from project to project and interviewee to interviewee) his notion of what he regards as relevant, instead of relying upon the investigator's notions of relevance. (Dexter, 1970 p. 5)

This researcher decided that by using the strategies mentioned above, participants as well as those considered to have expert knowledge would be more responsive and willing to participate in this study. Therefore, the interviewer sought to provide a climate or atmosphere which would encourage the interviewees to become more expressive. The interviewees were not placed in a position where they were told what to say. Each was afforded an opportunity to articulate his point of view as fully as possible and express himself in accordance with his own perception of the situation. The researcher did not use the "focused interview". As noted by Dexter:

> Many well informed or influential people are unwilling to accept the assumptions with which the investigator starts: they insist on explaining to him how they see the situation. (Dexter, 1970 p. 6)

This approach was integrated with the concepts of Schatzman and Strauss, who are concerned with preparing students and others interested in conducting field research to become sensitized to the humanistic naturalistic approach toward conducting such research. When conducting field research it is important that the researcher realize early on that field research is "continuous with other fields and bound up with them in various ways". (Schatzman & Strauss, 1973 p. 23)

Shaffir, Stebbins, and Turowetz (1980) addressed some of the hidden factors associated with conducting field research. They have noted the following:

> For most researchers the day to day demands
> of field work are regularly frought with
> feelings of uncertainty and anxiety.
> (Shaffir, et. al. 1980 p. 3)

For psychologically prepared (or seemingly prepared) students, who are committed to undertake the responsibility of field research, problems will arise. Indeed, there are moments where even the most qualified person will experience difficulty.

Schatzman and Strauss argue that, when conducting field research with human subjects, humans often demonstrate "special properties" in relationship to nonhuman subjects. These properties are associated with man and himself, man in his environment, man and his world. Schatzman and Strauss have described four characteristics of man which are considered significant from their perspective:

1. Man can take a perspective on himself, and act toward himself.

2. In diverse situations, he can simultaneously hold several perspectives on himself as well as on other things and events...even seemingly contradictory ones, then in new situations create still other perspectives.

3. Personal perspectives are social in origin and emanate from definition of countless social situations and processes in which man finds himself and with which he can identify.

4. Man presents himself with perspectives and definitions that become (some of the) conditions for his own action; therefore, the "forces" which impel him to act are substantially of his own making. (Schatzman and Strauss, 1973 p. 5)

With the above characteristics considered as crucial factors, the author was able to begin to address pertinent features of the field research strategy. A major concern was to develop a suitable tactic that would allow the researcher to establish and develop a meaningful working relationship based upon mutual respect, trust and understanding of the objectives of this research project.

A total of eleven knowledgeable experts and administrators were identified before departing the United States. Letters were sent to each of the individuals. The content of each letter included a formal introduction, stated objectives of the study, a brief description of the methodology, and a request for official permission to conduct this research project. The letters also asked the recipients whether they could further identify others who have either worked closely with Sri Lanka's Sarvodaya Shramadana Movement or Thailand's Functional Literacy Program for a substantial period of time and have intimate knowledge of each program's development.

Of particular importance here was that the researcher was able to (1) identify administrators who were considered to have expert knowledge about the Sarvodaya Shramadana Movement and Functional Literacy Program; (2) ascertain whether they were willing to particpate and support the study; (3) prearrange a participatory cooperative relationship in reference to contacts and site selections; and (4) establish contacts early in the data collection process.

The researcher felt early identification of ministry and Sarvodaya officials was of major importance. Joint cooperation between the researcher and program officials was important because the researcher needed their support and sought their participatory involvement. Another purpose of this strategy was to develop an approach that would ultimately encourage program officials to become involved in field operations. By the use of the word field, the author is referring to rural villages where individuals who have participated in either the Sarvodaya Shramadana Movement or the Functional Literacy program were located.

Schatzman and Strauss argue that in order to maximize the benefits of their approach, "the field researcher must get close to the people whom he studies, he must understand that their actions are best comprehended when observed on the spot in the natural ongoing environment where they live and work." (Schatzman and Strauss, 1973 p. 6). By having the sites identified and letters of introduction and intent sent to the appropriate authorities and by following up with personal contact, the researcher was able to locate and identify people who met the necessary criteria of this study (e.g., involvement in either the Sarvodaya Shramadana Movement of functional literacy program for a minimum of at least 4 years).

THE SUBJECTS - Participants

The subjects who participated in this research project came from two distinctly different vocational backgrounds. The first group interviewed consisted of villagers who were farmers, laborers, weavers and farmer-laborers. To be considered for the study, the interviewees must have been involved in/or part of either the Sarvodaya Shramadana Movement or the Functional Literacy Program for at least a period of four to five years prior to being interviewed. A second criterion was that each individual was to be a minimum of twenty years of age. The age twenty was selected so that participants (i.e., those who have been involved 4-5 year prior) could more fully describe their experience and needs from a reflective perspective.

There were sixty-four (64) villagers who participated in this research project. However, seven tape recordings were completely inaudible and could therefore not be included in the study. Of the fifty-seven useable recordings thirty-two of the participants' responses were from Sri Lanka, twenty-five from Thailand. There were a total of four sites used in this study. Two villages were located in Sri Lanka and two were located in Thailand.

The Subjects - Experts

The second group interviewed consisted of program administrators, university faculty, and community leaders. As stated initially, one objective of this study was to develop a comparison between participants and administrators or other

knowledgeble individuals involved with each program. Therefore a positional-reputational approach was employed and considered essential for identifying and selecting candidates who met all of the following criteria:

1. Have been involved in either the Sarvodaya Sharamadana Movement or the Functional Literacy Program for a substantial period of time.

2. Currently hold a superordinate position within the present organization.

3. Have indepth information concerning past events as they relate to or affect the possible future role of the organization.

4. Have significant work histories in the field of nonformal education and related other fields of study (e.g. rural development, adult education, community development, educational administration, etc.)

A total of 26 people considered to have expert knowledge were identified and interviewed for this research project. Of the 26 identified, 24 have actually been included in the study. Of the 24 respondents, 14 were from Thailand. There were fewer candidates identified in Sri Lanka. However, ten of those identified consented to participate in the study.

One important note should be included. The researcher did not attempt to secure equal numbers of experts and participants. It was decided by the researcher that those identified as experts (administrators, faculty, etc.) often address their concerns to a broader audience. Superordinates, by the nature of their positions and responsibilities, often do not perceive situations from a singular, purely personal perspective. Superordinates generally address wider concerns

than their subordinates. Therefore, it was the decision of the researcher to include more participant interviews to gain a wider view from participants. Another factor in the decision to interview more participants than experts was that in each rural development program there were a limited amount of experts who met the criteria as outlined in the initial proposal.

There was a total of 81 participants and experts included in this study. Seventy percent (70%) were village participants while 30% were considered to have expert knowledge.

Site Selection:Sri Lanka

Administrators considered to have expert knowledge in Sri Lanka were reluctant to select individual sites, but they did direct the researcher toward districts of their country where the Sarvodaya Shramadana Movement program had been initiated. They include: Columbo District, Galle District and Kandy District.

It should be noted that although three districts were recommended by Sarvodaya officials, there was no mention why these particular sites were suggested. The researcher selected two districts that were compatible with his economic situation and chose districts that were in close proximity to one another. To limit high transportation cost and time, the Columbo district and the Kandy district were selected for this study.

Once the districts were identified, letters of introduction and intent were sent to a local representative of each village. In Sri Lanka, each letter was followed by a personal meeting with local monks who were district coordinators of the Sarvodaya Movement. After a brief discussion of the objectives and study, sites were suggested based upon village involvement with Sarvodaya personnel. In the Columbo District, the village of Makandana was suggested. In the Kandy District, Hennawala village was suggested.

A brief description of each Sri Lankan village included in this study, is given here to offer some understanding of the two villages used in this study.

Hennawala

The Hennawala Village is located within two miles of the city of Hurikaduwa and less than one mile from a Sarvodaya center. Ten miles from the village of Hennawala lies the second largest city of Sri Lanka, commonly referred as Kandy Town, which has a proud historical background and a well-developed tourist industry. This is mentioned not only to give the location of this village in relation to other cities but also to highlight the social and cultural discrepancies that exist between the two environments.

Traditionally the inhabitants of this village belong to the Kinnara Caste which is described as being low on the caste hierarchial system of Sri Lanka. Nasenda Ratnapala states that

"the Kinnara Caste is considered as forming the lowest point on caste hierarchy almost par with the Rodiyas. (Ratnapala, 1979 p. 3) Rodiyas is a term used to denote the lowest possible caste in the social stratification system of Sri Lankan society. Ratnapala's description of this group is an anthropological denotation that reflects the opinions and encompasses the feelings of broader society. Ratnapala states the following in regard to the Rodiyas caste:

> According to tradition the Rodiyas belong to the lowest rung in the social ladder and considered as the meanest caste. The Rodiyas traditionally live by begging, and in addition to begging, they practice various handicrafts such as weaving of mats and baskets, making of drums and production of wig making, etc. (Ratnapala 1 & 2)) (Sic)--They were also mentioned as people who were entrusted with the task of carrying corpses or dealing with unclean activites--they were always looked down upon and never allowed the privileges enjoyed by other castes. Even admission to the temples of the Buddhists was not permitted to them. Although Buddhism has discrimination with regard to caste in actual practice it had not been so, at least in certain instances where public opinion has compelled Buddhist monks to conform to the traditional norms existing in the society.-If Rodiya chances to enter a house it is considered as a pollution and for this reason even if some water is given to a Rodiya it was customary not use a cup or a glass but to pour the water into an empty coconut shell and offer it. Even the vessel that touches the lips of a Rodiya was considered as polluted.--As an under privileged caste education was denied to them. Twenty years ago no Rodiya was allowed to enter school. (Ratnapala, 1979 p. 1, 2, 3, and 11)

Ratnapala, in a statement included earlier, has indicated that the Kinnara Caste is considered almost par with the

Rodiyas. The above statement has been included to further depict the stigma and social predicament associated with members of the Kinnara Caste.

Much of the same treatment experienced by the Rodiyas has been imposed upon members of Hennawala village. Historically, members of this village have been denied religious services from the Buddhist monks. Local tea houses generally will not serve them in the same drinking vessels served to other members of higher castes. Educational services for the most part have been minimal.

Formal education alone has not been able to penetrate or dismiss the negative images of their caste association and therefore little effort by government agencies has been initiated to help serve this group. Many of the children who attend primary school drop out early after realizing the position they occupy in the social stratification system. Parents often encourage leaving school early because of the nature of their craft, which is mat making and weaving of handicrafts, requiring the constant search for raw materials.

Another characteristic associated with inhabitants of this village is that members of this village suffer from very deep rooted feelings of being socially ostracized by the surrounding communities, which reinforces the stigma associated with low caste identification.

Structurally, the buildings in the village are dwellings which consisted of at least two rooms. Many of the houses were made of mud and wattle and do not have running water or electricity. However, there were a few houses of fairly substantial size that may have conveniences commonly associated with western homes.

Makandana

The village of Makandana was a direct result of the Land Reform Act of 1972. Prior to 1972, this area located not far from the city of Pilivandala, was surrounded by large rubber plantations and small subsistance farms. As a result of the Land Reform Act (1972), Makandana was considered a settlement village, thus giving incentives to farmer/laborers from other nearby communities to relocate into this newly formed village community.

The village itself was spread out into several hamlets generally consisting of four or five families living in close proximity to one another. The overall population may be as large as 450 people.

Structurally, each dwelling consisted of at least two rooms, excluding the cooking area, which is often located in the rear or to the side of each dwelling. Many of the houses were made of mud with cadjan roofs. Electricity and running water were not available in this village. Sanitation facilities (e.g. latrines) are minimal.

Presently the Sarvodaya Shramadana has been responsible for developing a preschool, community kitchen, worship areas and a housing scheme which offer the inhabitants an opportunity to further develop this village community.

Site Selection: Thailand

In Thailand, ministry officials in Bangkok were also reluctant to identify actual field sites. They did, however, recommend a designated educational region located in Northrn Thailand. When questioned further about this particular region, the researcher was told that the Functional Literacy program was first initiated in this area, and, according to their existing information, the likelihood of obtaining a population necessary for the completion of this study might be greatest in this northernregion of Thailand.

Once in Chiengmai (the second largest city in Thailand) contact with local ministry officials was initiated. Two sites were proposed and used for this project.

The first site was located approximately ten miles from Chiengmai in the San Pa Tong District. The San Pa Tong district is subdivided into three separate villages, one of which was used for this study. Local villagers and authorities refer to this village as Sribuangern. The second site recommended was the Key Lom Community village located approximately fifteen or twenty miles away from the city of Langpang.

BAY of BENGAL

Kankesanturai
Kayts I. Jaffna Point Pedro
Delft I. Elephant Pass
Adam's Bridge
Mannar I. Mankulam

Menari

Vavuniya

Wilpattu
National Park

Trincomalee

Anuradhapura
Mihintale

Puttalam

Sigiriya Polonnaruwa
Dambulla

Batticaloa

C E Y L O N

Chilaw
Kurunegala

Kandy
Negombo Peradeniya
Ja-ela Nawara Eliya Badulla
COLOMBO Nuwara Eliya Hakgala
Hatton Bandarawela
Mount Lavinia Horton Plains Arugam Bay
Ratmalana Adam's Pk.
Moratuwa Ratnapura Kataragama
Tissamaharama
Ambalangoda Hambantota
Galle
Matara
Dondra Head

INDIA Bay of
Bengal Palk Strait
CEYLON

Coconut
Cacao
Tea
Rubber

INDIAN OCEAN

0 25 50

Dorothy Wontaine

Moratuwa: National Headquater

Hennawola: ▲

Makandana: ◉

SRIBUANGERN

The village of Sribuangern is located approximately five miles from the city of Chiengmai, which is Thailand's second largest city. Sribuangern is similar to Key Lom in that both villages are part of a large village district, and Sribuangern is just one of the subdivisions which make up the total village structure. In Sribuangern, while it is similar in village structure to Key Lom, there exist many distinct differences that make this village more conducive to change than Key Lom. For example, Sribuangern is located in close proximity to a large cosmopolitan city which has recently developed a fairly respectable tourist industry. Sribuangern is situated very close to a newly paved roadway, which enables villagers to have easy excess to other villages and Chiengmai. Although most of the inhabitants are subsistance farmers, many of them are active participants in the tourist industry established in Chiengmai. Local crafts and garments made by villagers can often be purchased in the night markets in and around the city of Chiengmai.

The village itself consisted of approximately 20 wooden houses built on stilts and included one general store. Although the general store was equipped with electricity and running water, it was difficult to determine what percentage of the other houses were equipped with the same conveniences. The population of this village is approximately 100-150 people. A

primary school was located close by which served this community in two capacities. One, it offered educational services to villagers and, two, the primary school served as a center for adults and older youth who participated in the Functional Literacy Program. Some classes, however, were held in the homes of adults.

KEY LOM

Key Lom Community Center is located approximately 18 miles from the city of Langpang. This village community is located some distance from any major highway or thoroughfare. However, once on location, it was noticed that this entire area or community is subdivided into 17 village communities, each consisting of small village hamlets made up of five to ten houses per enclave. The population per enclave is difficult to determine but estimates range from two hundred to six hundred per village community. The majority of the homes contained one large room, although some had two rooms. All of these houses were slightly elevated from the ground.

In both Sri Lanka and Thailand, program officials located at the central headquarters would not take the responsibility for identifying actual field sites. They did however, suggest regions or districts and recommended personnel in subordinate positions for actual site selections. It is the opinion of the researcher that the following possible factors might have contributed to this behavior.

Chiang Rai
Mae Hang Son
Nan
▲ Chiang Mai
Phrae
Lampang
Phitsanulok
Loei
Udon Thani
Nakhon Phanom
Khon Kaen
Ubon Ratchathani
▲ ▣ Bangkok
U Tapao
▣ Sattahip
Phuket
Trang
Haad Yai
▣ Songkhla
Narathiwat
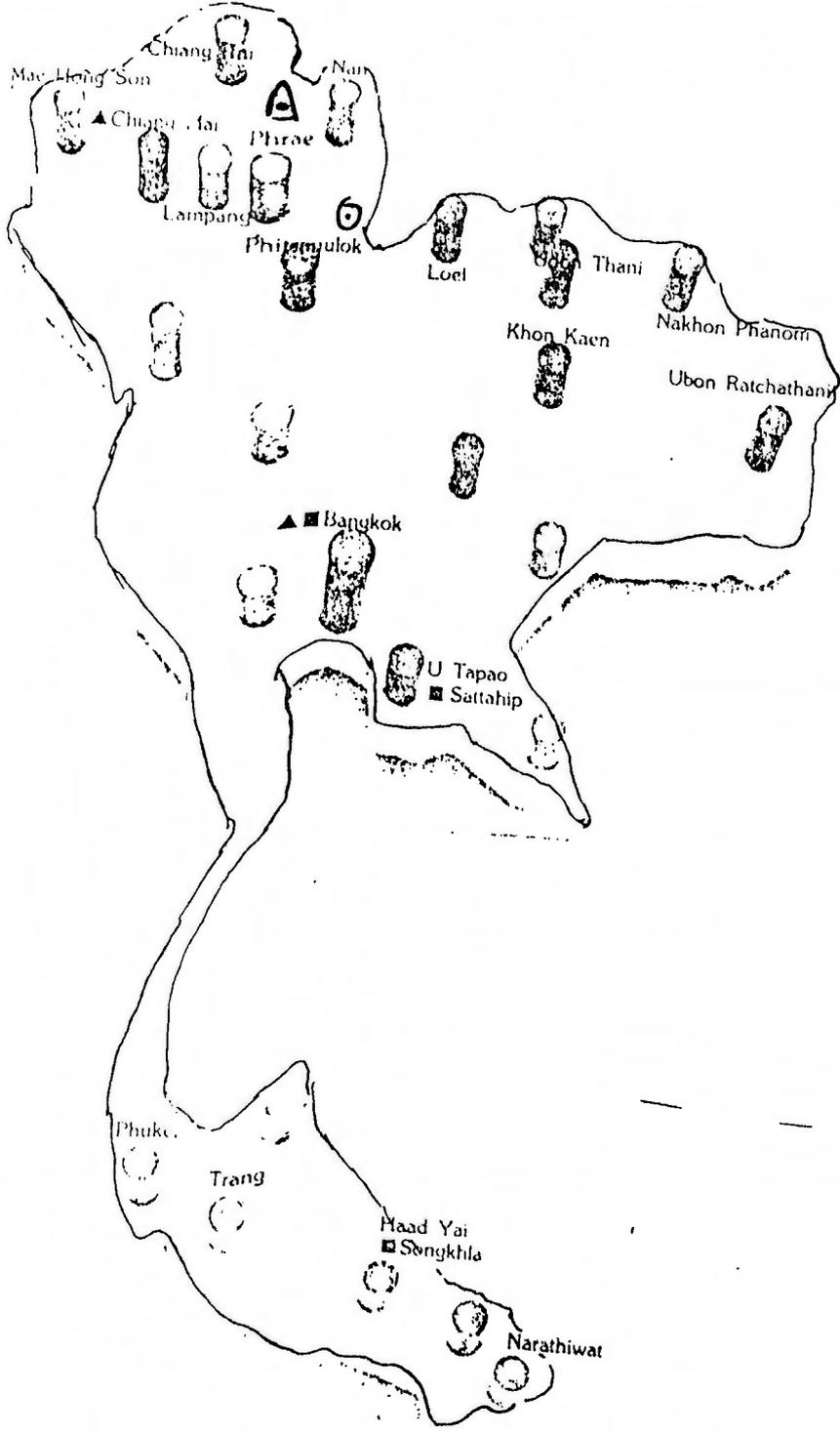
Key Lom ◌
Sributm ▲

1. The administrators felt personnel closer to field operations would be better able to identify sites appropriate for this study.

2. Administrators may not have had the authority to suggest or identify sites for investigation by an outside source.

3. Administrators might have needed more time to work through administrative channels and recognized that time was of extreme importance to the researcher.

4. Perhaps the administrators felt uncomfortable with site identity and realized that ultimately they would have limited input and access to the final outcome.

THE USE OF INTERPRETERS

SRI LANKA

In Sri Lanka the researcher incurred minimal difficulties associated with obtaining interpretative services. In and around the capital city of Columbo no direct interpretative services were required because interviews were in English. However, once sites were identified, full-time interpretative services were imperative for the completion of the data collection process.

The researcher, through an informant, was able to make contact with a person who had available time to devote to the research project. After contact was clearly affirmed and consent to participate was agreed upon, a description of the actual research project was outlined. Included also was a training phase designed to familiarize the interpreter with the data collection process, translation of the questionnaire, from English to Sinhala as well as a discussion of potential

problems often associated with conducting field research (e.g. that field research appears easy but is hard work, and that constant feedback is an essential aspect that needs to be built into the interview process.)

THAILAND

In Thailand there were a total of three interpreters used in the data collection process. However, in the city of Bangkok, where those considered to have expert knowledge were located, all interviews were conducted in English. One reason for using English rather than Thai was that the experts interviewed possessed proficient English skills and were comfortable speaking in either language. The majority of experts interviewed had previously studied abroad and consented to be interviewed in English.

While in the villages, the researcher was completely dependent on interpreters. In the first village, interpretative services were initially provided by a local Ministry of Education official. This individual was familiar with the village of Sribuangern and moved quite easily amongst the inhabitants with a sense of authority. It soon became apparent that many villagers, although polite, appeared somewhat inhibited by the presence of this informant. A second problem encountered was that even though the interpreter spoke in fluent English, he could not translate the questionnaire from

English into Thai or fully comprehend the oral interpretation of the question being asked. However, the first interpreter was instrumental in helping the researcher gain entrance and acceptance into the village of Sribuangern.

The second person asked to interpret for in the study had no involvement with the Ministry of Education and had limited knowledge about the Functional Literacy Program. Nevertheless, this individual was capable of adjusting his work schedule to accommodate the demands of the research project to complete the data collection process. To ensure some degree of accuracy in the translation process, the researcher, through another informant, had the questionnaire translated into Thai. Afterwards, training was provided which explained the basic purpose of the study along with the procedure to be followed in the data collection process.

A third interpreter was from the local education center outside the city of Lanpang. This individual came from the Ministry of Education and was involved in related educational programs. He spoke fluent English and was readily available. After consent was affirmed, training was provided by the researcher as to the procedure of the data collection process.

The inter-personal relationship held between the interpreters and the researcher during the data collection phase was one of a professional working relationship. In all cases, the researcher was able to maintain a good rapport,

while at the same time maintaining professional standards. It is the researcher's opinion that each individual performed his duties adequately; however, in one case, the researcher felt it necessary to replace the interpreter because of certain time restraints. The informants did not have sufficient time to meet the requirements necessary to complete the interview process.

It should be noted that the researcher's personal feelings toward each informant were held to a complete minimum. Each interpreter who participated in this study did so because of his desire to help the researcher. Nominal fees were offered to them for their time and service.

USE OF TAPE RECORDER

Current literature concerning the use of tape recorders generally acknowledges certain advantages of recording the actual process during an interview situation. Ward Steward has noted from the work of Carolyn Wiess that tape recorders have several distinct advantages. They can often: 1) free the interviewer to concentrate on the interview; 2) improve the fullness and quality of response coding; 3) avoid interviewer's selectivity of picking and choosing what they will record (and misrecord); and, 4) check up on the interviewer's interpretations of correct interviewing procedure.

A number of studies on the use of tape recording have shown that few significant side effects can be attributed directly to the use of the tape recorder. (Maccoby & Maccoby, 1954). The tape recorder, as an instrument, was an integral part of this research project. All interviews were recorded, transcribed, coded and tabulated.

THE INTERVIEWS

After sites were identified by local program officials, locating people who were affiliated with the Sarvodaya Shramadana Movement or the Functional Literacy program was a major obstacle. In Sri Lanka no records were provided by the Sarvodaya Sharamadana Movement for a substantial period of time. In Thailand, although official registration documents were available, once on site, participants could not be easily identified or readily found.

The researcher, therefore employed snowball sampling as a measure for securing a population for this study. Kenneth Baily aptly describes this process.

> Snowball sampling, whether probabilistic or non-probabilistic, is conducted in stages. In the first stage, a few persons having the requisite characteristic are identified and interviewed. These persons are used as informants to identify others who qualify for inclusion in the sample. The second stage involves interviewing these persons who in turn lead to still more persons who can be interviewed (Baily, 1978 p. 83)

Moreover, once contact was established and it was affirmed that they were part of the Sarvodaya Sharamadana or the Functional Literacy Program for the stipulated period of time, the researcher through the interpreter, ascertained whether they would like to participate in the study. If the reply was in the affirmative, a place, time and date were determined to conduct the interview. At the end of each interview, the interviewee was asked if he/she could identify others who were involved at or about the same time period. This method for securing participants was employed throughout the study.

Experts, on the other hand, presented no logistical problems for the researcher. Many of them were identified before the researcher departed from the United States. The only obstacle that existed was one of availability. On several occasions, appointments were cancelled without notification. Therefore, timing and scheduling of appointments became a crucial aspect for the successful completion of a scheduled or non-scheduled interview.

Experts were also asked to identify others who they felt could contribute to the study.

The length of each interview was approximately 45-90 minutes and was recorded on a cassette tape recorder. Participant interviews were held in their respective villges while expert interviews were held in a variety of settings. They include: offices, restaurants, tea houses, sidewalk cafes, private homes, and, in some cases, automobiles.

Page 122 is not missing. The pages were misnumbered by the author.

The interview questions were designed to be open-ended. Each question was designed to generate information focusing on the educational experiences of both participants and experts who were part of the Sarvodaya Shramadana Movement or the Functional Literacy Program. Moreover, the use of open-ended questions provided the researcher with an opportunity to probe and clarify, while at the same time, build the rapport necessary to continue the interview process. The following is the list of interview questions that were directed to participants:

1. When did you first hear about the Sarvodaya Shramadana Movement or the Functional Literacy Program?

2. How long were you involved with the Sarvodaya Shramadana Movement or the Functional Literacy Program?

3. From your personal experiences, how would you describe the Sarvodaya Shramadana Movement or the Functional Literacy Program?

4. In your opinion, what was the most beneficial aspect of the Sarvodaya Shramadana Movement or the Functional Literacy Program?

5. Describe your educational experiences during your involvement with the Sarvodaya Shramadana Movement or the Functional Literacy Program?

6. Now that you have participated in this educational program, do you have a desire for more educational services?

7. If you could speak directly to the head administrators, what suggestions would you make in regard to their present educational programs?

8. Explain what Khit-Pen is and what it means to you.

9. Has the concept of Khit-Pen been a motivating force for you?

10. Explain what Shramadana is and what it means to you.

11. There are eight (8) traditional Buddhist concepts
    (dana, privochana, athacharya, samathmarth, metta,
    karuna, shramadana and uppeka) which purport to
    motivate participants in the Sarvodaya Shramadana
    Movement. How have the above concepts been a
    motivating force for you?

Experts were asked to respond to questions 2, 3, 4, 5, 6,
7, 8, 9, 10, and 11.

Questions 1 for participants, and 2 for experts were
formulated to encourage participants and experts to become more
reflective in regard to their educational experiences while
involved in the Sarvodaya Shramadana Movement or the Functional
Literacy Program. These questions were also designed to help
eliminate the initial fears of being interviewed along with
developing an atmosphere where rapport with the interviewee
could be established and enhanced. Questions 3, 4 and 5 were
formulated to ascertain from participants and experts the
merits and educational benefits of the Sarvodaya Shramadana
Movement or the Functional Literacy Program. Questions 6 and 7
were formulated to determine whether participants wanted
further educational services. Moreover, these questions were
asked of both participants and experts to compare their
responses for future educational programming.

Questions 8 through 11 were formulated to investigate the
relationship between the Buddhist concepts employed as part of
the overall program philosophy and relationship to Buddhism.

Questions 3, 4,, 5, 6, 7, 8, 9, 10, and 11 were designed to answer the following research questions:

1. From the perspective of the participants and administrators, what are the merits and further plans regarding the educational components of the Sarvodaya Shramadana Movement or the Functional Literacy Program?

2. From the perspective of the participants, is there an actual need to continue with their present form of education services or should another approach to education be considered?

3. Both Sri Lankan and Thai educational philosophy are centered around Buddhist teachings. From the participant and expert point of view, have the philosophical tenets of Buddhism been a motivating factor?

Analysis of Results

The last part of this research study is devoted to developing a comparative analysis of the Sarvodaya Shramadana Movement and the Functional Literacy Program. One purpose was to investigate and analyze the similarities and differences between each of these movements.

As noted by Glaser and Strauss, categories established during the data collection process are subject to constant change. This is particularly evident when open-ended questions are an integral part of the reseach process.

> Open-ended questions are those that supply a frame of reference for respondents' answers, but put a minimum of restraints on the answers and their expression. While their content is dictated by the research problem, they impose no other restrictions on the content and manner of respondent answers. (Kerlinger, 1964. p. 483)

Open-ended questions also provided the respondents with an
opportunity to participate more fully in the research project
by allowing the respondent to explore their experiences in
retrospect.

As a direct result of using open-ended questions, many
categories were developed and considered for further analysis.
A multiple-response procedure as outlined by Hadlar Hull and
Norman Nie (1979) was employed. Multiple-response was designed
to use a SPSS system of analysis to tabulate many responses
according to categories established during the interview.
Moreover, the use of a multiple-response method was designed to
incorporate as many responses as possible, so as not to
diminish the value of the respondents' contributions while
maintaining control over ambiguity. Hull and Nie, note the
following:

> The SPSS multiple-response procedure
> provided a mechanism by the analysis of
> multiple-response items. It
> specifically permits analysis of simple
> variations, multiple dichotomies and
> multiple-response items both
> individually and in conjunction with one
> another. (Hull and Nie 1979, p. 99-100)

Frequency distributions and cross-tabulations of each
question were generated. The resultant data is detailed in the
following chapter.

CHAPTER V

Results

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The tables presented in this chapter have been generated
from the data gathered through interviews. The Statistical
Package for the Social Sciences (SPSS) multiple-response
procedure was utilized to tabulate categories by providing
counts, frequency distributions, cross-tabulations, and
percentages for questions asked during the data collection.
The data was collected from two distinct subgroups: 1) experts
who were part of or involved in the Sarvodaya Shramadana
Movement or the Functional Literacy Program and 2) participants
who were involved with the Sarvodaya Shramadana Movement or the
Functional Literacy Program.

Table 1

Total Population of Experts and Participants
by Village, Country

Country	Participants	Experts
Sri Lanka		
Hennawala	13 (22.8%)	10 (41.6%)
Makandana	19 (33.3%)	
Thailand		
Key Lom	15 (26.4%)	14 (58.3%)
Sribuangern	10 (17.5%)	
	57 (100%)	24 (100%)

Table 1 represents the total population of experts and participants by village and country who contributed by participating in this research project. Tables 2 through 6 contain information on selected characteristics of experts and participants from both programs. Tables 7 through 39 contain responses by category of experts and participants as a result of their input ascertained through the interviews. Tables 18 through 39 contain information on the philosophical concepts employed by each rural development program as perceived by experts and participants.

Table 2

Frequency Distribution of Experts

by Age and Country

Ages	Sri Lanka	Thailand	Total	Percent
20-29				
30-39	2	1	3	12.5
40-49	3	6	9	37.5
50-59	3	5	8	33.3
60-69	1	1	2	8.3
No response	1	1	2	8.3
Total	10	14	24	100

Table 3
Frequency Distribution of Participants
by Age and Country

Ages	Sri Lanka	Thailand	Total	Percent
20-29	12	11	23	40.3
30-39	12	9	21	36.8
40-49	8	5	13	22.8
Total	32	25	57	100

Selected Characteristics

Tables 2 and 3 are frequency distributions of experts and participants by age and country.

The largest group of experts (37.5%) responding to this study were between 30-39 years of age. The second largest group (33.3%) were between 40-49 years of age. Villagers who consented to participate in this research project ranged in age between mid-20's through mid-40's. However, the largest group (40.3%) of participants was between 20-29 years of age. Almost 37% of responses came from villagers who were between the ages of 30-39.

Of the 24 experts who participated in this study, 92% were male. The remaining 8% were female and were all from Thailand. Moreover, there were more village male and female participants (56%) from the Sarvodaya Shramadana Movement than from the Functional Literacy program. Forty-four percent (44%) of responses came from the Thai villagers.

Table 4

Frequency Distribution of the Marital Status of Participants
By Country

Marital Status	Sri Lanka	Thailand	Total
Single	8 (14.0%)	4 (7.0%)	12 (21.0)
Married	24 (42.1%)	21 (36.8%)	45 (78.0)

Table 4 illustrates the marital status of the
participants. The table indicates that the majority, almost
80% of the participants were married.

Table 5

Frequency Distribution of Participants by Occupation
and Country

Occupation	Sri Lanka	Thailand	Total
Farmers	5 (8.5%)	19 (33.3%)	24 (42.0)
Laborers	2 (3.5%)	0 (0%)	2 (3.5)
Weavers	13 (22.8%)	0 (0%)	13 (22.0)
Farmer-Laborers	12 (21.1%)	6 (10.5%)	18 (31.0)
			57 100

Table 5 illustrates the occupational status of the
participants. The largest grouping (42.1%) of the participants
were farmers. One third (33.3%) of those identified as farmers

came from Thai villages. The remaining (8.5%) were farmers from Sri Lankan villages. Over (31.6%) of those interviewed have indicated that they were farmer-laborers. Moreover, the table shows that twice as many (21.1%) of the participants identified in this category were from Sri Lanka as were from the Functiontional Literacy Program of Thailand (10.5%). A sizeable number of participants (23.0%) were weavers, though all were from one village in Sri Lanka. A few (4.0%) of those interviewed have identified their occupation as being laborers. All participants identified as laborers were from Sri Lanka.

Table 6

Frequency Distribution of Grade Level of Participants by Village and Country

Grade Levels	Sri Lanka	Thailand	Total	Percent
1	0 (0%)	0 (0%)	0	0 (0%)
2	0 (0%)	25 (45.5%)	25	45.5%
3	1 (1.8%)	0 (0%)	1	1.8%
4	5 (9.0%)	0 (0%)	5	9.0%
5	5 (9.0%)	0 (0%)	5	9.0%
6	5 (9.0%)	0 (0%)	5	9.0%
7	4 (7.2%)	0 (0%)	4	7.2%
8	1 (1.8%)	0 (0%)	1	1.8%
9	0 (0%)	0 (0%)	0	0 (0%)
10	7 (12.7%)	0 (0%)	7	12.7%
11	0 (0%)	0 (0%)	0	0 (0%)
12	2 (3.6%)	0 (0%)	2	3.6%
			55	100%

Table 6 represents the educational background of the participants. This table indicates that participants from the Sarvodaya Shramadana Movement had more formal education (between 3 and 12 years) than participants from the Functional Literacy program (2 years). It is important to note that participants from the Functional Literacy program received two-year certification as a result of their involvement in the Functional Literacy program, thus they all had no other formal education. The table shows that all 25 of Thai participants had two-year certification.

Table 7
Frequency Distribution of Experts by Years in Program
Experts

Years in Program	Sri Lanka	Thailand	Total %
0-5	3 (12.5)	3 (12.5)	6 (25.0)
5-10	4 (16.6)	7 (29.1)	11 (45.8)
10-15	2 (8.3)	4 (16.6)	6 (25.4)
15-20			
20 & Over	1 (4.1)	0 (0%)	1 (4.1)

Table 7 illustrates the years of involvement of experts from both rural development programs. The data show that the largest group of experts (45.8%) interviewed have been involved in their respective movements for 5 to 10 years time. However, the data also suggest that experts from both Sri Lanka and Thailand had well over ten years experience in working with rural adults and older youth concerns.

Table 8
Frequency Distribution of Participants by Years in Program
Participants

Years in Program	Sri Lanka	Thailand	Total %
0-4	10 (17.5)	0	(10) 17.5
4-6	8 (14.0)	23 (40.3)	(31) 54.3
6-8	10 (17.5)	2 (3.5)	(12) 21.0
8-10	4 (7.0)	0	(04) 7.0
			57 100%

Table 8 indicates that the majority of the participants involved in this research project were actively involved in either the Sarvodaya Shramadana Movement or the Functional Literacy Program for five years. Twenty-three of the thirty-five participants from the Functional Literacy Program had been involved more than 4-6 years while Sri Lankan participants were more evenly distributed.

Table 9

Frequency Distribution of Responses to Question Asking
Participants to Describe Movement or Program

Movement Description	Sri Lanka	Thailand	Total %
Inter-Village Relations	3 (5.9%)	1 (2.0%)	4 (7.8)
Philosophy of Movement	18 (35.3%)	2 (3.8%)	20 (39.3)
Program Shortcomings	21 (41.2%)	5 (9.8%)	26 (51.0)
Qualitive Aspects	16 (31.4%)	16 (31.4%)	32 (62.0)

Table 9 presents the responses to the question, asking the participants to describe the Sarvodaya Shramadana Movement or the Functional Literacy Program.

The following four categories were generated based upon responses to this question: intervillage relations (descriptive statements in category refering to improved relations developed as a result of participating with either rural development program); Philosophy of movement (descriptive statement denoting the benefits of each rural development program). Such statements included benefits of sharing and advantages of using group participation); Program shortcomings (statements outlined structural obstacles that served to limit program effectiveness and participation. Statements included time requirements, and a lack of clear understanding between program officials and participants in reference to proposed objectives of each organization; qualitative aspects (positive statements of feelings of hopefulness, commitment, self-development and ability to evaluate individual accomplishments).

Each of the above categories addresses elements that appeared cogent to the participants.

Of the fifty-five participants who responded, participants from the Sarvodaya Shramadana Movement expressed more concern over program shortcomings (41.2) than did participants from the Functional Literacy Program (9.8%). More participants from the

Sarvodaya Shramadana Movement described the philosophy of the
Sarvodaya Shramadana Movement (35.3%) as being an important
feature than did participants of the Functional Literacy
Program (3.8%). The category "qualitative aspects" received
equal responses (31.4%) from participants in both movements.

In the remaining category, Sri Lankan and Thai participants
responded respectively as follows: "Inter-Village Relations"
(3.9" and 2.0%).

Table 10

Frequency Distribution of Benefits From the Educational
Program by Experts and Country

Benefits Derived	Sri Lanka	Thailand	Total %
Traditional Skills	0 (0%)	1 (4.3%)	1 (4.3%)
Educational Skills	0 (0%)	6 (26.1%)	6 (26.1%)
Qualitative Aspects	8 (34.8%)	11 (47.8%)	19 (82.6%)
Improved Community Development	7 (30.4%)	10 (43.5%)	17 (73.9%)
Supportive Services	3 (13.0%)	0 (0%)	3 (13.0%)

Table 10 shows expert responses to the question, "In your
opinion, what was the most beneficial aspect of the Sarvodaya
Shramadana Movement or the Functional Literacy Program?" Five
categories have been established from the data: Traditional
skills (statements that reinforced the importance of preserving

traditional skills in conjunction with mastering new ways of completing tasks in accordance with existing technological conditions); educational skills (statements which support and benefits of the educational effort launched by each rural development Program); qualitative aspects (positive statements that note the improved self image of participants and the increased desire to take control over village and individual problems); improved community development (statements that note the overall improved condition of village life. Examples of improved community development include: development of home gardens, construction of new homes, improved health and sanitary conditions, etc.); supportive services: statements that viewed the role of rural development as being a partner in development rather than merely supportive (as opposed to a direct partner of development).

Of the 23 experts who responded, experts from the Thai Functional Literacy program had a greater percentage in all but one category, supportive services (43.4%). Experts from the Functional Literacy program (47.8%) have indicated that "improved community development" has occurred as did experts from the Sarvodaya Shramadana Movement (30.4%). In the remaining categories, Thai and Sri Lanka experts responded respectively as follows: traditional skills (4.3% and 0%), educational skills (26.1% and 0%) and supportive services (0% and 13%).

Table 11

Frequency Distribution of Responses to Question Asking

Participants to Describe the Benefits Derived From Their

Educational Experience by Village and Country

| Benefits | Sri Lanka | | Subtotal | Thailand | | Subtotal | |
	Hennawala	Makandana		Key Lom	Sribuangern		Total
Traditional Skills	1(1.9%)	12(22.2%)	13(24.0%)	7(13.0%)	3(5.6%)	10(18.5%)	23(42.6%)
Educational Skills	3(5.6%)	11(20.4%)	14(25.9%)	12(22.2%)	9(16.7%)	21(38.8%)	36(64.8%)
Qualitative Aspects	4(7.4%)	7 (13.0%)	11(20.3%)	6(11.1%)	6(11.1%)	12(22.2%)	23(47.6%)
Improved Community Development	(11.1%)	10(18.5%)	16(29.6%)	3(5.6%)	1(1.9%)	4(7.4%)	20(37.0%)
Supportive Services		2(3.7%)	3 (5.6%)	1(1.9%)	0(0%)	1(1.9%)	4(7.4%)

Table 11 describes participant responses to the question, "In your opinion, what was the most beneficial aspect of the Sarvodaya Shramadana Movement or the Functional Literacy Program. Five categories have been established from the data: traditional skill (statements that acknowledge the value of revitalizing traditional work ethics by working and supporting village concerns through group participation); educational skills (refers to literacy skills for Thai participants and implementation of social-psychological infra-structures for Sri Lankan participants); qualitative aspects (statements that note the improved self-image of participants and the increased desire to take control over village and/or individual concerns); Improved community development (statements noting improved overall conditions such as new road and home construction and improved sanitation facilities); and supportive services (statements viewing the role of each rural development program as a partner in community development processes rather than the principal proponent of rural and community development).

This question was designed to determine whether participants could, in retrospect, discuss benefits received from having been actively involved with the Sarvodaya Shramadana Movement or the Functional Literacy Program. The results show that participants from both Sri Lanka and Thailand

felt that educational skills received were important and beneficial in their development. However, the data show that participants from the Functional Literacy Program had a higher percentage in the category educational skills than participants from the Sarvodaya Shramadana Movement (respectively 38.8% and 25.9%). Participants from the Savodaya Shramadana Movement responded in higher percentages in three categories than did participants from the Functional Literacy Program. Traditional skills received (24.0% and 18.5%), improved community development (29.6% and 7.4%), and supportive services (5.5% and 1.9%).

Table 12

Frequency Distribution of Responses to Question Asking Experts to Describe Their Educational Experience

Educational Experiences	Sri Lanka	Thailand	Total
Moral Development	10 (52.6%)	0 (0%)	10 (52.6)
Collective Approach	10 (52.6%)	0 (0%)	10 (52.6)
Decision-Making	7 (36.8%)	2 (10.5%)	9 (47.4)
Staff-Development	0 (0%)	5 (26.3%)	5 (26.3)
Duplication of Services	0 (0%)	4 (32.1%)	4 (21.1)
Implementation of Educational Process.	7 (36.8%)	2 (10.5%)	9 (47.4)
No Opinion	0 (0%)	5 (26.3%)	5 (26.3)

Table 12 shows the responses to the questions asking experts to describe their educational experience during their involvement with the Sarvodaya Shramadana Movement or the Functional Literacy Program. This question was designed to ascertain from experts what they thought was the most relevant aspect of the educational Program.

Table 12 shows the responses to the questions asking experts to describe their educational experience during their involvement with the Sarvodaya Shramadana Movement or the Functional Literacy Program. This question was designed to ascertain from experts what they thought was the most relevant aspect of the educational Program.

Seven categories have been established based upon responses to the question. They include: moral development (the improved social fabric of village life resulting from involvement with either rural development program. Statements in this category make reference to the adoption of socially acceptable patterns of behavior, adherence to traditional Buddhist principles, and a demonstration of caring attitudes towards fellow man); collective approach (statements supports advantages of working together in a collective sense while working towards a common objective); decision-making: (refers to statements that viewed the implementation of a problem solving approach as being an essential feature of each rural

development program; staff development (statements concerned with the need to improve present selection, training and supervisory procedures of personnel); duplication of services (statements that indicate concern over the lack of coordination between government and non-government efforts in rural development activities); and, implementation of educational process (statements refer to methodological approaches used by program officials to generate interest, gain village entrance and ultimately set each rural development program in motion).

Based upon responses, experts from the Sarvodaya Shramadana Movement had a greater percentage of responses in four of the seven categories. Experts from the Sarvodaya Shramadana Movement (52.6%) have indicated that moral development was fundamental to the educational experiences of participants and (52.6%) indicated that the benefits of a collective approach were an important feature of their program. There were no responses recorded respectively as follows: decision-making (36.8% and 10.5%); staff development (9% and 26.3%); duplication of services (0% and 32.1%); implementation of educational process (36.8% and 10.5%) and no opinion (5 subjects).

Table 13

Frequency Distribution of Responses to Question Asking

Participants to Describe Their Educational Experience

by Village and Country

Educational Experiences	Hennawala	Sri Lanka Makandana	Total Sri Lanka	Key Lom	Thailand Sribuanger	Total Thailand	Total%
Qualitative Aspects	2(5.1%)	4(10.3%)	6(15.3%)	1(2.6%)	5(12.8%)	6(15.3%)	12(30.8%)
Benefits of Collectivism	3(7.7%)	10(25.6%)	13(33.3%)	0(0%)%	0(0%)	0(0%)	13(33.3%)
Teaching Style	0(0%)	0(0%)	0(0%)	3(7.7%)	5(12.8%)	8(20.5%)	8(20.5%)
Implementation of Program	3(7.7%)	7(17.9%)	10(25.6%)	0(0%)	0(0%)	0(0%)	10(25.6)
Social Cultural Activities	0(0%)	1(2.6%)	1(2.6%)	0(0%)	2(5.1%)	2(5.1%)	3(7.7%)
Decision-making	11(28.2%)	11(28.2%)	22(56.4%)	0(0%)	2(5.1%)	2(5.1%)	24(61.5%)
Don't Remember	0(0%)	1(2.6%)	1(2.6%)	0(0%)	2(5.1%)	2(5.1%)	4(10.3%)
No Opinion						18(46.1%)	18

Table 13 shows participant responses to the question, "Describe your educational experience during your involvement with the Sarvodaya Shramadana Movement or the Functional

Literacy Program". This table contains six categories that
describe characteristics which had a favorable impact (as
viewed from a reflective perspective) participants during their
involvement with either the Sarvodaya Shramadana Movement or
the Functional Literacy Program, as well as two non-response
categories. The five descriptive categories include:
qualitative aspects (statements that address changes in
attitude toward self and environment resulting from program
participation. Such statements included increased feelings of
optimism, self-confidence, and pride of completing a designated
task); benefits of collectivism (statements supporting the
advantages of working together in a collective sense while
working toward a common objective); decision-making (statements
that specifically addressed the benefits of having been
involved in the decision making process. These statements made
reference to group activities described to discuss village
concept through family gatherings and group discussions);
teaching style (statements that described teacher performance
as directive, although, rewarding in regard to imparting
information, as well as demonstrating a caring attitude to
their students); implementation of program (refers to
descriptive statements that noted strategies employed by each
rural development program to inspire interest, encourage
participants and gain respectability and assistance by village

level leaders); social cultural activities (refers to statements that viewed traditional and historical accounts as being important to personal and village level development).

The data show that most participants (56.0%) from the Sarvodaya Shramadana Movement felt the "decision-making" component developed by the Sarvodaya Shramadana Movement was meaningful. Whereas, a few of Thai participants (5.1%) have indicated that the "decision-making" component developed by Ministry officials was meaningful. Participants from both the Sarvodaya Shramadana Movement (15.4%) and the Thai Functional Literacy program (12.4%) have indicated that the qualitative aspects (i.e., statements that addressed changes in attitude toward self and environment resulting from program participation) were important. The participants from the Sarvodaya Shramadana Movement had a greater percentage of response (15.4%). In the remaining categories, participants from Sri Lanka and Thailand respectively responded as follows: benefits of collectivism (33.3% and 0%); teaching style (0% and 20.5%); implementation of program (25.6%) and (0%); social cultural activities (2.6%) and (5.1%).

Table 14

Frequency Distribution of Response to Question Asking
Experts to Address the Concern of More Educational Services
by Country

More Educational Services	Sri Lanka	Thailand	Total %
Decision-Making	2 (12.5%)	5 (31.3%)	7 (43.8%)
Feedback & Communication System	0 (0%)	5 (31.5%)	5 (31.3%)
Organization-al Format	2 (12.5%)	10 (62.5%)	12 (75.0%)
Qualitative Aspects	1 (6.3%)	3 (18.8%)	4 (25.0%)
Uncertain	3 (18.8%)	1 (6.3%)	4 (25.0%)
No Opinion	2 (12.5%)	3 (18.8%)	5 (31.3%)

Table 14 presents responses to the question asking experts whether more educational services should be provided or offered to older youth and adults. The results indicate that experts from both programs felt there was a need to develop and improve administrative and organizational strategies capable of providing some flexibility as program management evolves to meet the challenges of their changing environments.

Moreover, the following six categories were determined from expert responses to this question: decision-making (statements

that viewed the implementation of problem solving as an essential factor. Statements referred to acceptance of group discussions, family gatherings, and use of collective/approach); feedback & communications systems (statements that stress concern over improving the communications network between program officials, rural village hierarchical systems and other government and private agencies); organizational format (statements that were concerned with the development and implementation process currently employed toward developing a more integrated rural developed scheme for reaching older youth and adults in rural areas); qualitative aspects (statements that note the improved self-image of participants and the increased desire to take control over village and individual programs); uncertain (statements indicating uncertainty as to whether the current educational direction and course offerings need to be altered); and, no opinion.

Experts from Thailand responded in greater percentages across four of the six categories. The category "organizational format" received 62.5% of responses from Thai experts, while 12.5% of responses were recorded from experts from Sri Lanka. The Thai responses consisted of statements that specifically addressed the need for increased planning toward developing and implementing a more integrated plan for working with youth and

adults in rural areas. The category "decision-making" received the majority of responses from experts from Thailand (31.5%) while (12.5%) were recorded from experts from Sri Lanka.

In the remaining categories, Sri Lanka and Thai experts responded respectively as follows: feedback and communication (0% and 31.5%); qualitative aspects (6.3% and 18.8%); not certain (18.8% and 6.3%).

Table 15

Frequency Distribution of Responses to Question Asking

Participants to Address the Concern of More

Educational Services By Village and Country

More Educational Services	Hennawala	Sri Lanka Makandana	Sri Lanka Total	Key Lom	Thailand Sribuanger	Thailand Total	Total %
Vocational training	9(16.7%)	8(14.8%)	17(31.4%)	1(1.9%)	0(0%)	1(1.9%)	18(33.3%)
Industrial Training	3(5.6%)	5(9.3%)	8(14.8%)	0(0%)	0(0%)	0(0%)	8(14.8%)
Basic Educational skills	1(1.9%)	1(1.9%)	2(3.7%)	5(9.3%)	8(14.8%)	13(24.0%)	15(27.8%)
Education for Upward Mobility	2(3.7%)	4(7.4%)	6(11.1%)	2(3.7%)	3(5.6%)	5(9.3%)	11(20.3%)
Social Education	2(3.7%)	4(7.4%)	6(11.1%)	2(3.7%)	2(3.7%)	4(7.4%)	10(18.5%)
Business and related skills	2(3.7%	2(3.7%)	4(7.4%)	0(0%)	7(13.0%)	7(13.0%)	7(13.0%)
Life Planning skills	3(5.6%)	2(3.7%)	5(9.2%)	1(1.9%)	3(5.6%)	4(7.4%)	9(16.6%)
Agricultural	3(5.6%)	1(1.9%)	4(7.4%)	9(16.7%)	0(0%)	9(16.7%)	13(24.1%)

No Opinion

Table 15 is responses to the question, "Now that you have participated in this educational program, do you have a desire for more educational services."

The following nine categories have been determined from participant responses: vocational training (courses specifically designed to offer new skills towards employment removed from the agricultural sector. Courses included such skills as: carpentry, construction, masonry, electrical training and domestic opportunities outside the country); industrial training (statements that indicate participant willingness to have industry train them for available positions. The nature of the work was not important. The training for new skills along with the notion of a regular salary was sought); basic educational skills (statements that indicated further formal education was needed to keep abreast of current societal and environmental changes); education for upward mobility include statements that made reference to the benefits of continued educational services for individual advancement and economic marketability); social education (refer to those skills necessary for developing fair and equitable interchange between concerned parties, including the interchange between subordinates and superordinates, i.e. farmers and authorities); business and related skills (refer to course specifically designed to teach the basic principles of business, art of negotiation and contract preparation); life planning skills (refers to the development of a communication

system designed to help keep rural villagers informed about current options as they affect vocational, educational or social-cultural events and/or other changes so that identification of agencies who provide assistance or assurance could be contacted); argicultural training (educational programs designed to improve current agricultural concerns); and, no opinion.

Of the nine categories, three categories, vocational skills, industrial training, and education for upward mobility have notable percentages (31.4, 14.8, and 11.1) for participants from the Sarvodaya Shramadana Movement than for participants from the Thai Functional Literacy Program (1.9, 0% and 9.3%).

The data also show that participants from the Functional Literacy Program had a greater percentage of responses than participants from the Sarvodaya Shramadana Movement in three categories: agricultural training 16.7 and 7.4), basic education (24.0 and 3.7) and business and related skills (13.0 and 7.4).

In the remaining categories, Sri Lanka and Thai participants responded respectively as follows: social education (11.1, 7.4) and life planning skills (9.2 and 7.4).

Table 16

Frequency Distribution of Responses to Question Asking
Experts What Suggestions Would You Make To Improve
Your Respective Program

Suggestions	Sri Lanka	Thailand	Total %
Decision-Making	2 (10.0%)	5 (25.0%)	7 (35.0%)
Decentralization	5 (25.0%)	5 (25.0%)	10 (50.0%)
Organizational Format	4 (20.0%)	11 (55.0%)	15 (75.0%)
Feedback & Communication Systems	3 (15.0%)	6 (30.0%)	9 (45.0%)
Improved Evaluation Measures	1 (5.0%)	3 (15.0%)	4 (20.0%)

Table 16 illustrates experts responses to the question, "If
you were in complete control or head administrator, what
suggestions would you make in regard to the present educational
program?" There were five categories generated:
decision-making (i.e., develop wider use of decision-making so
that the process could be perceived as a practical technique
for making new discoveries); decentralization (strategies for
delivering educational services to rural areas by having
villagers become more active participants in the organizational
and planning phase of each rural development program);
organizational format (reorganize the present organizational
structure to include a more integrated rural development scheme
which would result in greater coordination between government

and non-government agencies); feedback and communication systems (i.e., the need for improved communications between program officials and villagers to facilitate better planning considerations); improved evaluation measures (adoption of more appropriate techniques for gathering information, the dissemination of findings, and the development of a mechansim for discussion with program officials to how best to improve educational services.

Table 17

Frequency Distribution of the Responses to Question Asking

Participants Suggestions Would They Institute to Make

the Respective Rural Development Program

Better

Suggestions	Hennawala	Sri Lanka Makandana	Sri Lanka Total	Key Lom	Thailand Sribuanger	Thailand Total %	Total
Vocational Skills	5(9.8%)	5(9.8%)	10(19.6%)	1(2.0%)	0(0%)	1(2.0%)	11(21.6%
Industrial Training	4(7.8%)	2(3.9%)	6(11.6%)	0(0%)	0(0%)	0(0%)	6(11.6%
Agricul- tural Skills	1(2.0%)	0(0%)	1(2.0%)	8(15.8%)	2(3.9%)	10(19.6%)	11(21.6%
Basic Education	2(3.9%)	0(0%)	2(3.9%)	0(0%)	4(7.8%)	4(7.8%)	6(11.6%
Social Educa- tion	3(5.9%)	6(11.8%)	9(17.6%)	1(2.0%)	5(9.8%)	6(11.8%)	15(29.4%
Business and related skills	2(3.9%)	3(5.9%)	5(9.8%)	1(2.0%)	4(7.8%)	5(9.8%)	10(19.6%
Life Planning skills	5(9.8%)	5(9.8%)	10(19.6%)	2(3.9%)	2(3.9%)	4(7.8%)	14(27.5%
Expansion of Current Program	4(7.8%)	1(2.0%)	5(9.8%)	7(13.7%)	2(3.9%)	9(17.6%)	14(27.5%
Development of Program for Youth	3(5.9%)	2(3.9%)	5(9.8%)	0(0%)	0(0%)	0(0%)	5 (59.8%

151 participants responded to this question.

Table 17 illustrates participant responses to the question, "If you could speak directly to head administrators, what suggestions would you make in regard to their present educational program? Ten categories were determined, including: vocational training (courses specifically designed to offer new skills toward employment removed from the agricultural sector); industrial training (statements that indicate participant willingness to have industry train them for available positions); argicultural training (educational programs designed to improve current agricultural concerns, including pest control,, crop rotation, ways of improving product yield); basic education (statements that indicated further formal education was needed to keep abreast of current societal and environmental changes); social education (refers to those skills necessary for developing fair and equitable interchange between concerned parties, including interchange between subordinates and superordinates); business and related skills (courses specifically designed to teach basic principles of business, such as, art of negotiation and contract preparation); life planning skills (development of a communication system designed to help keep rural villagers informed about current options as they affect vocational, educational or social-cultural events and/or changes so that identification of agencies who provide assistance or assurance

could be contacted); expansion of current services (statements indicating a desire to have the educational program run for an extended period of time); development of program for youth (desire to have increased educational services for the younger children and teenagers).

Of the ten categories generated, participants from the Sarvodaya Shramadana Movement had notablyhigher percentages in five of the ten categories respectively: vocational skills (19.6% and 3.0%), industrial training (11.6% and 0%), social education (17.6% and 11.1%), life planning skills (19.6% and 7.8%) development of programs for youth (9.8% and 0%). In the category business and related skills there were roughly equal percentages recorded for participants from both Sri Lanka and Thailand (9.8% and 9.8%).

Participants from the Functional Literacy Program have responded in notablygreater percentages than participants from the Sarvodaya Shramadana Movement in three categories respectively: argicultural skills (19.6% and 2.0%) basic education (7.8% and 3.9%) and expansion of current program (17.6% and 9.8%).

Response to Questions Relating

to Philosophy of Movements

It should be noted that interview questions were designed to open-ended and directed towards specific aspects of each

rural development program, and therefore strict adherence to the exact questions was not designed to be part of this study. When interview questions eight through eleven were asked as stated, very few respondents could provide answers. Therefore, through the technique of probing and asking associative questions provided the following information concerning the philosophical understanding of participants and experts about both rural development programs was developed.

The following Tables 18 through 39 are concerned with terms used to promote the philosophy of each movement. Of the forty tables, eighteen reflect the philosophical tenets of the Sarvodaya Shramadana Movement. The remaining four tables pertain to the Functional Literacy Program. Each table summarizes information about the meansing assigned to philosophical terms used in the two programs by the participants and experts.

Table 18

Frequency Distribution of Responses to Question Asking

Experts to Define the Word Shramadana

Shramadana	Frequency	Total	%
Sharing of Physical Work and Energy	10	10	100
No Response	0	0	0

Table 18 is a frequency distribution designed to ascertain the meaning of Shramadana, from the perspective of the experts and participants.

All experts (100%) interviewed from the Sarvodaya Shramadana Movement have indicated that Shramadana as applied to their movement means, the sharing of physical work and energy. Participants have indicated that (84.4%) Shramadana is the sharing of physical work and energy for the betterment of all. This response supports the philosophy of the Sarvodaya Shramadana Movement.

Table 19

Frequency Distribution of Responses to Question Asking

Participants to Define the Word Shramadana

Shramadana	Hennawala	Makanadana	Total
Sharing of Physical Work and Energy	11 (34.4%)	16 (60.6%)	27 (84.4%)
No Response	0 (0%)	3 (9.4%)	3 (9.4%)
Other	0 (0%)	2 (6.3%)	2 (6.3%)

Table 20

Frequency Distribution of Responses to Question Asking

Experts To Define the Word "Dana"

Dana	Frequency	Total %
Sharing	9	9 90
Giving	1	1 10
		10 100%

Table 20 shows experts' and participants' understanding of the word "Dana". The majority of expert response (90.0%) indicated that word "Dana" means to share -- or the sharing of good (such as food), when used in association with the Sarvodaya Shramadana Movement.

Table 21

Frequency Distribution of Responses to Question Asking

Participants To Define the Word Dana

Dana	Hennawala	Makandana	Total %
Sharing	6(19.4%)	10(32.3%)	16 (51.6%)
Giving	8(25.8%)	2(6.5%)	10 (32.3%)
No Response	5(16.1%)	0(0%)	5 (16.1%)
			31

- Although the majority (51.5%) of the total response have indicated "sharing" as the meaning of Dana, "giving" as a

category received 32.3% of the total response. The discrepancy between these two descriptors may be interpreted as one of program philosophy over traditional Buddhist teachings. "Giving" is the term used to describe the offering of alms to Buddhist monks. "Sharing" is the term used in Sarvodaya literature and by officials to promulgate the idea of sharing (of goods, food) in relationship to promoting and strengthening better interpersonal relations between villagers while at the same time affecting community development.

The following four Buddhist terms Metta, Karuna, Muditha, and Uppkka are considered as crucial to the overall developmental philosophy of the Sarvodaya Shramadana Movement. The above development principles may be considered as the psychological process for re-examining self, through introspection of one's personality. This proces to some extent is a self evaluation technique which is commonly referred to as personality re-awakening by Sarvodaya officials.

Table 22
Frequency Distribution of Responses to Question Asking Experts
to Define the Word Metta

Metta	Frequency	Total	%
Love and Kind-ness	10	10	100
No Response	0	0	0
		10	100

Table 22 is a frequency distribution designed to ascertain the meaning of "Metta" from the perspective of the experts and participants.

Experts interviewed from the Sarvodaya Shramadana Movement have indicated that Metta means to have or offer love and kindness to others - respect for life. All experts' (100%) responses support this finding.

Table 23

Frequency Distribution of Responses to Question Asking Participants
to Define the Word Metta

Metta	Hennawala	Makandana	Total
Love and Kind-ness	7(21.9%)	10(31.3%)	17(53.1%)
No Response	4(12.5%)	7 (21.9%)	11(34.4%)
Other	2(6.3%)	2 (6.3%)	4(12.5%

Table 24

Frequency Distribution of the Question Asking Experts
To Define the Term Karuna

Karuna	Frequency	Percent
Compassionak Action	100	100.0

All experts (100%) interviewed from the Sarvodaya Shramadana Movement have indicated that Karuna means to demonstrate compassionate action toward others which lead to constructive activity or work.

Table 25
Frequency Distribution of the Responses to the Question
Asking Participants to Define the Term "Karuna"

Karuna	Hennawula	Makandana	Total %	
No Response	7 (22.6%)	10 (32.3%)	17	54.8
Compassionate Action	0 (0%)	5 (16.1%)	5	16.1
Maidtree	5 (16.1%)	4 (12.9%)	9	29.0

The majority of participants (54.8%) indicated no response
for this question. However, 29% indicated that "Karuna" means
"Maidtree" which is a traditional Buddhist term that means to
have compassion. Five (16.1%) of the respondents indicated
that "Karuna" means to have compassionate action. Which
parallel the way in which the Sarvodaya Shramadana Movement
uses this term.

Table 26
Frequency Distribution of Responses to the Question
Asking Experts to Define the Term Muditha

Muditha	Frequency	Total	%
Altruistic Joy	8	8	80.0
No Response	2	1	20.0

Table 30 is a frequency distribution designed to determine
the meaning of "Mudita" from the perspective of the experts
from Sarvodaya Shramadana Movement.

Of the experts interviewed 80% have indicated that Mudita means to have altruistic joy - (joy for others).

Table 27
Frequency Distribution of Responses to the Question
Asking Participants to Define the Term Muditha

Muditha	Hennawula	Makadana	Total	%
No Response	13 (40.9%)	17 (53.1%)	30	93.8
Altruistic Joy	1 (3.1%)	0 (0%)	1	3.1
Other	1 (3.1%)	0 (0%)	1	3.1

The majority of the particpants (93.8%) could not associate the term Mudita to either Sarvodaya ideals or to traditions of Sri Lankan Buddhist philosophy. However, one person (3.1%) was able to define the meaning of "Mudita" as used by the Sarvodaya Shramadana Movement.

Table 28

Frequency Distribution of Responses to Question Asking
Experts to Define the Word Uppekka

Uppekka	Frequency	Total	%
Equanimity	9	9	90
No Response	1	1	10

Table 28 is a frequency distribution designed to ascertain the meaning of "Uppekka" as described by the experts and the participants of Sri Lanka.

Of the experts interviewed, 90% have indicated that "Uppekka" means to have developed spiritually, socially and

psychologically to the point of reaching equanimity.

Table 29
Frequency Distribution of Responses to the Question Asking
Participants to Define the Word Uppkka

Uppkka	Hennawala	Makandana	Total	%
No response	12(37.5%)	16(50.1%)	28	87.5
Other	1(3.1%)	2(9.4%)	4	12.5

The majority of participants (87.5%) did not or could not associate the term Uppekka with Sarvodaya ideals or traditional Sri Lankan Buddhist philosophy. Moreover, 12.5% offered a response, which did not associate with or apply to the question asked.

Table 30
Frequency Distribution of Responses to Question Asking
Experts To Define the Word Priyavacana

Priyavacana	Frequency	Total	%
Pleasant Speech	10	10	100
No Response	0	0	0
		10	100

Table 30 is a frequency distribution designed to show experts' and participants' understanding of the word "Priyavacana". All experts interviewed (100%) have indicated that "Priyvacana" means the use of pleasant language, "the speaking of kind words of good language."

Table 32

Frequency Distribution of Responses to Question Asking

Participants To Define the Word Priyavacana

Priyavcana	Hennawala	Makandana	Total %
Pleasant Speech	13(40.6%)	13(40.6%)	26(81.3%)
Other Response Unrelated to Question	2(6.3%)	0(0%)	2(6.3%)
No Response	4(12.5%)	0(0%)	4(12.5%)

Well over half (81.1%) of the participants involved indicated that pleasant speech and good manners are encouraged by this term.

Table 33

Frequency Distribution of the Question Asking Experts to

Define the Word Arthachariya

Athachariya	Frequency	Total	%
Good Conduct	8	8	80
No Response	2	2	20
		10	100%

Table 33 is a frequency distribution of responses to a question designed to ascertain the meaning of "arthachariya" from the perspective of the experts and participants. The majority (80%) of the experts interviewed have indicated that Arthachariya means to use and/or demonstrate good conduct.

Table 34

Frequency Distribution of the Question Asking Participants to Define the Word Arthachariya

Athachariya	Hennawala	Makandana	Total	%
Good Conduct	4 (12.5%)	6 (18.3%)	10	31.3
No Response	9 (28.1%)	9 (37.5%)	21	65.6
Other	0 (0%)	1 (3.1%)	1	3.1

Over half (65.6%) did not respond to this question; while 31.3% indicated that arthachariya means to demonstrate good conduct.

Table 35

Frequency Distribution of the Question Asking Experts to Define the Word Samanathmatha

Samanathmatha	Frequency	Total	%
Equality	10	10	100
No Response	0	0	0

Table 24 is a frequency distribution designed to show the meaning of "Samanathmatha" from the perspective of the experts . All experts (100%) from the Sarvodaya Shramadana Movement have indicated that "Samanathmatha" means equality for all.

Table 36

Frequency of the Question Asking Participants to Define

the Word Samanathmatha

Samathmatha	Hennawala	Makandana	Total	
Equality	9(38.1%)	8(25.0%)	17	53.0
No Responses	8(25.0%)	5(15.6%)	13	40.0
Other (Responses Were	2 (6.3%	0(0%)	2	6.0
Related to Question				6.34,

Over half (53.1%) of the respondents have indicated that the term "Samanathmatha" means equality, "That everybody is equal." There were thirteen no responses (40.0%) and two participants gave responses that were unrelated to the question asked.

The following four tables were generated by statements offered by both experts and participants from the Functional Literacy Program of Thailand. Khit-Pen is the term developed by Ministry officials to help shape and foster the adult education philosophy of the Functional Literacy Program in particular and adult education in general.

Table 37

Frequency Distribution of Question to Define Khit-Pen by

Experts (Thailand Only) and Country

Define Khit-pen	Thailand	Total %	
	(Frequency)		
Search for Alternatives	10	10	(83.3%)
Think Critically	7		(58.3%)
Good Planning	8		(66.7%)
Use of Skills to own Advantage	3		(25.0%)
Not Certain	1		(8.3%)
Total	12/100	12/100	

Table 37 is a frequency distribution of question asking experts to define the term "Khit-Pen." By far, the majority of experts (83.7%) have indicated that Khit-Pen means to search for alternatives. Sixty-seven percent (67%) have indicated that Khit-Pen means to have or possess skills necessary for good planning. The category, critical thinking,[1] and Use of

skills to one's advantage[2] received 58.3% of response.
Twenty-five percent of the experts interviewed stated that
Khit-Pen was a traditional Buddhist belief.

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[1]Refers to the ability to critically investigate and analyze
data before coming to a decision. -- Critically thinking the
ability to question.

[2]This category refers to the ability to use the
decision-making process to enhance individual personal
accomplishments.

Table 38
Frequency Distribution of Question Asking Participants
to Define the Term Khit-Pen

Define Khit-Pen	Thailand (Frequency)	Total %
Search For Alternatives	10	40%
To Think	5	20%
Good Planning Skills	10	40%
Use of skills to own advantage	8	32%
Traditional Skills	1	.04%
Not Certain	2	.08%

Participants responding to this question generated six categories. Nearly 40% have indicated that "Khit-Pen" means to search for alternatives when confronted with problems. The category, "Good Planning or organizational skills[1] received 40% of response. Thirty-two percent of the participants show that "Khit-Pen means to use newly acquired and existing skills to one's personal advantage. It can be shown that 20% of participants response have given a literal translation to the word "Khit-Pen", which means to think. Eight percent of response have indicated that they were not certain what "Khit-Pen" meant.

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[1]Ability to develop a plan

Table 39

Frequency Distribution of Question Has The Concept of
Khitpen Been Helpful to Villagers by Thai Experts

Khitpen Helpful	Thailand	Percent of Response
Yes, but uncertain to what extent	7 (53.8%)	53.8
Not Certain	6 (46.2)	46.2
	13 100	100

Table 39 is a frequency distribution of the question asking experts "Has the concept of "Khit-Pen" been helpful as a motivating force?" It should be noted that experts were asked to address this question in reference to the participants involved in the program.

Almost 54% of expert responses indicated that "Khit-Pen" had been helpful but to what extent would it be difficult to ascertain. While 46.2% were more definitive about their uncertainty.

Table 40
Frequency Distribution of Question "Has the Concept of
Khit-Pen Been Helpful by Thai Participants

Khit-Pen Helpful	Frequency	Total %
Yes, but uncertain to what extent	5	20%
Not Certain		

Participant response to this question was minimal. Of the 25 villagers interviewed, only 6 participants chose or could provide an answer to the question(s). Of those who did respond, 20% have indicated that "Khit-Pen" was helpful but what extent would be difficult to access; while 16.7% of response were uncertain.

CHAPTER VI

Conclusions, Discussion, Implication and Recommendations

The primary purpose of this research project was to conduct a comparative analysis of two rural development programs: Sri Lanka's Sarvodaya Shramadana Movement and Thailand's Functional Literacy Program. A second objective was to investigate the educational components of each program by profiling the opinions of experts and participants who have been involved with either program for a substantial period of time. A third objective was to determine whether participants from the above rural development programs have matured beyond the educational parameters (i.e., course offerings, program objectives, and mode of delivery, etc) of the respective programs. Further, the researcher sought data concerning the educational aspirations of participants and compared those findings to the views of program officials considered to have expert knowledge.

Research Question Number One asked:

From the perspective of experts and participants, what are the merits and future plans regarding the educational components of the Sarvodaya Shramadana Movement or the Functional Literacy Program?

The data show:

Experts and participants from both programs viewed their respective rural development program as having been meritorious. However, there is wide disagreement between experts and participants with regard to what phase of the

rural development program were most rewarding. For example, experts generally agreed that historical developments, the philosophical approach employed, organizational structure and program accomplishment were important attributes and were considered significant indicators of program success. Conversly, participants tended to highlight features of each rural development program that were personally rewarding: some addressed advantages of working in a collective manner while other indicated that the literacy components were most important. Participants have also indicated that as a result of being involved contact was established between community resource personnel which has helped improve agricultural yield and village conditions.

Experts from the Sarvodaya Shramadana Movement do not consider literacy education as the primary functions of the Sarvodaya Shramadana Movement. Although the Sarvodaya Shramadana Movement provides a variety of non-formal education programs, the central focus of the Movement was to re-educate rural youth and adults by providing villagers with a social psychological infrastructure designed to perpetuate traditional cultural belief systems, revitalize traditional Buddhist concepts and encourage community development activities. Success of Sarvodaya's development efforts may depend on a number of factors. Such as: villagers receptiveness toward change, how well the proposed change of structure is articulated and whether these and individuals selected for leadership training can maintain the initial enthusiasm to sustain the proposed change of social structure.

Participants from both rural development programs recognized the need to seek further education. However, it appears that participants educational choice was closely associated with the proximity of village to urban and rural environments. Participants from villages located near urban centers were more interested in educational program designed to explore vocational opportunities in the industrial sector. Whereas, participants from more remote villages were more concerned with educational courses designed to improve farming techniques and related agricultural-management activities.

Discussion:

According to the data generated, those in superordinate positions differ widely from those in subordinate positions in their view and conceptualization, by program, of which activities were considered meritorious. Experts from the Sarvodaya Shramadana Movement and Functional Literacy Program described their respective programs by giving detailed accounts of the historical developments, philosophical approach, organizational structure, program accomplishments and program shortcomings. Experts from both programs tended to respond from an organizational perspective which reinforced stated objectives espoused in the literature.

Participants from the Sarvodaya Shramadana Movement were more varied in their response than Thai participants in that their responses did identify two organizational features of the Sarvodaya Shramadana Movement as rewarding experiences. The philosophy of the movement (which appears egalitarian) and the necessity of utilizing a collective approach toward village and community development, were considered important features by Sri Lankan villagers. Participants from both programs have indicated that the qualitative aspects of their lives have been altered to incorporate new levels of awareness, improved self-image, and, in general, a sense of harmony in relationship to self-worth and daily life.

The second part of the research question was concerned with the future course of educational programming. That is, do experts and participants recognize the need to develop further their educational course offerings or program to meet current expressed needs? Experts from the Sarvodaya Shramadana Movement have indicated that literacy as a major objective is not the primary purpose of their movement. Ariyaratne (interview 1981), Goulet (1981) and Paxton (1982) have indicated that Sri Lanka's literacy rate is almost eighty-five percent (85%) which is considered as one of the highest in the South East Asian region. Therefore the Sarvodaya Shramandana Movement is not primarily interested in literacy but a total re-education of rural villagers. A social psychological infrastructure, is encouraged which purports to revitalize traditional cultural values, Buddhist principles, self-reliance and the use of a collective approach, the broad aim of which is designed to reinforce decision-making and village unity. Increased functional literacy and/or educational training is not considered essential to their development effort. Education development is viewed as part of a comprehensive approach. Social psychological infrastructures which enable villagers to develop projects that affect life through village development activities are encouraged.

Conversely, experts from the Functional Literacy Program recognized their role as providers of education directed toward eradicating illiteracy of older youth and adults throughout the rural areas of Thailand. The Thai literacy effort is seen as a vehicle for reaching a broad segment of the Thai population traditionally excluded from the formal education process.

The Thai curriculum has been designed to respond to a variety of village concerns which range from the introduction of basic literacy (numerical and writing skills) to more advanced levels leading to high school equivalency certification while at the same time disseminating vocational, health, and agricultural information. A problem identification approach directed toward improving rural, social and environmental conditions was encouraged. The use of problem identification and problem solving (khit-Pen) is considered as a crucial feature of this program. According to the resultant data, Thai experts believe that further staff development activities along with wider use of decision-making activities are needed to enhance and strengthen the Functional Literacy program.

Participants from both rural development programs expressed a desire for more educational services. Of particular interest were the findings from participants of the Sarvodaya Shramadana movement. Participants interviewed from the Sarvodaya

Shramadana Movement exhibited more interest in courses and/or programs that could prepare them for some form of future employment in the non-agricultural or private sector. To some extent the desire to seek employment outside of the village for primarily individualistic reasons is in direct opposition to the Sarvodaya ideals. Participants acknowledged that, while involved with the Sarvodaya Shramadana Movement, community development activities were both instructive and helpful, there existed new and challenging educational opportunities (within the Sarvodaya context) and respect for traditional/cultural activities was revived. However, the ideal of sharing collective energy soon began to dissipate. The cohesiveness of the Sarvodaya infrastructures began to lose relevance in light of their changing situation. Individual time and personal goals appeared more important than Shramadana's or the sharing of work and energy for the common good.

Another factor which may have been related to participant educational choice was the close proximity of both villages to existing roadways and transportation systems. The locations of both Sri Lankan villages were in close proximity to larger towns and relatively close to two of Sri Lanka's largest cities, Kandy and Columbo. Paved roadways and suitable transportation systems can provide easy access for villagers who are desirous of other opportunities not offered in their

present locale. Some villagers have indicated an interest in
vocational opportunities in the private sector; some have
expressed a willingness to investigate vocational opportunities
abroad (mainly in the middle East).

This finding is in direct opposition to the ideals of the
Sarvodaya Shramadana Movement's primary objective; which is to
provide rural villagers (those who indicate a willingness) with
an educational development plan that allows villagers to
identify village needs utilizing a collective approach. Group
collectiveness is used to establish a creative atmosphere while
maintaining unity amongst the group. Once a sense of unity has
been determined, it is then that the conceptual theme is
instituted. Such activities as Shramadana's and family
gathering's are used as a platform for villagers to identify,
discuss village problems, or concerns, while establishing an
atmosphere for searching for alternatives utilizing a
decision-making approach. It is through this process that the
social and psychological readiness is ascertained and village
infrastructures are introduced. This is the hallmark of the
Sarvodaya Shramadana Movement. Emphasis is placed on
traditional cultural values which adhere to the principles of
collectivism and Buddhism.

Contrary to Sarvodaya ideals, many villagers have indicated
that new training in vocational areas are essential to their

survival. Farming, weaving and day labor work often do not provide sufficient funds for food and other basic necessities to meet participant's daily requirements. In light of Sri Lanka's changing economy and economic venture (as noted by Goulet and DeMills, 1981) it may be difficult for some rural families and especially the heads of households, to expend time and energy on village and community based operations that do not directly improve their current economic and social situation. Participants from both Sri Lankan villages tended to support the findings of Lerner (1965), Dave (1976), and Hiemstra (1976) in that they appear to recognize a need for more advanced training to keep pace with current social, political and economic trends which affect daily life. Moreover, one should note that these villagers are not abandoning traditionalism per se, but they are cognizant of the fact that Sri Lanka's societal indicators suggest the need for better preparation to protect themselves during this transition period.

Participants from the Functional Literacy Program have also indicated a desire for more educational opportunities. It can be argued that proximity to roads and cities might be an influential factor associated with their perception of educational choice. Participants from the Key Lom area, located in an isolated area approximately twenty-five (25)

Page 178 is not missing. The pages were misnumbered by the author.

miles outside of the city of Langpang, were nearly all interested in having more information concerning the field of agriculture. Specifically, they were interested in ways of improving farming methods, animal husbantry, crop rotation, and pest control. Some villagers were desirous of more general and formal education, but overall agricultural concerns dominated. Participants from the village of Sriberguen, located just outside of the city of Chiengmai, had other perceptions. Many villagers are actively involved with the local tourist industry, as merchants, which provides a supplemental income to their traditional livelihood of farming. Of interest here was that the majority of those interviewed were concerned with having more information and/or training related to some aspect of business in relationship to their daily life. Concern over farm management, the ability to negotiate, buying and selling and the development of better social interactive skills were considered important.

The data seems to suggest that participants from both countries recognized that further educational exposure may be beneficial to their ultimate happiness and quality of life. The Sarvodaya Shramadana Movement and the Functional Literacy Program have been credited as being instrumental in heightening participant awareness along with stimulating curosity. The resultant behavior has encouraged participants to want further

education. This may be associated with the personality type of the individual as well as satisfying the need to explore beyond current boundaries. This finding supports the contentions of Houle (1961), Sheffield (1962) and Dow (1965) that the characteristics of adult continuous learners may conceivably be more complex than originally reported. The adult learner seeks further knowledge for a variety of reasons and information for knowledge sake is just one of the characteristics associated with continuous learning.

Research question number two asked:

From the perspective of the experts and participants, is there an actual need to continue with their present form of educational services, or should another approach to education be considered?

The data show:

Experts from both rural development program recognized the need to re-evaluate the organizational and administrative structure of their respective program (i.e., from a centralized organizational format to a decentralized system designed to encourage more village level involvement in the decision-making process).

Sarvodaya officials were relunctant to offer educational programs designed to encourage individual self-growth. The primary concern of the Sarvodaya Shramadana Movement is directed toward the welfare of all through shared work and community developmet activities. Consequently, the educational aspirations of an individual for self-development and capital gain were discouraged by the Sarvodaya Movement. Therefore, discrepancies exist between expets and participants educational choice with regard to future educational programming.

Participants from the Sarvodaya Shramadana Movement were not interested in pursuing further educational support from the Sarvodaya Shramadana Movement. They were however, concerned with other educational opportunities designed to improve their current economic status while satisfying their need for new and challenging experiences.

Participants from the Functional Literacy program exhibited mixed feelings with regard to continued educational services. Although the majority of those interviewed, have indicated that they had benefited from the Functional Literacy program, some villagers were not in favor of

educational program designed to place rigid demands upon their time. They were in favor of short courses offered by private and/or governmental agencies based upon their needs as deemed relevant and available time.

Discussion:

Experts from both countries recognized the need to develop plans to reorganize their present organizational structure. Both saw need to have a more decentralized organizational format.

Sarvodaya officials have indicated that a decentralized plan would permit local village hierarchical systems to take more responsibility for village development activities while, at the same time, reducing the probability of developing a relationship based upon dependence. The new organizational plan developed by Ariyaratne and Sarvodaya officials calls for the complete decentralization of the Sarvodaya Shramadana Movement. As Ariyaratne notes, "decentralization would create more opportunities for villagers themselves to identify their needs and work to accomplish their stated objectives." (Ariyaratne, 1981 Interview) Thus, each village under the auspices of the Sarvodaya Shramadana Movement will become a separate and independent Sarvodaya Shramadana village society. Each village under this new arrangement will have a twenty-five member executive council elected by popular vote and given the authority to make village level decisions.

The structure of the executive councils, although they will ultimately be elected by popular vote, will have nine positions earmarked for groups traditionally excluded from leadership positions. Such groups identified by Ariyaratne included: the mother's group, youth group, and adolescent females. For example, there will be positions available for three members who have children between the ages of 7-14 of which one child must be female. The youth group will have three available positions. The mother's group will have three available positions. The remaining sixteen positions will be available to anyone wishing to participate and support the ideals of the Sarvodaya Shramadana Movement. The organizational structure of Sarvodaya's decentralization plan has been designed so that representation of existing village hierarchical systems will not be totally disregarded. It is hoped that this change in Sarvodaya's organizational structure will permit new potential leaders to emerge.

Ariyaratene is hopeful that more accurate information and services will be provided to local villagers, while better qualified personnel closer to the village level will have more opportunity to offer direct services to village communities. The Sarvodaya organization has been criticized in the past by such authors as Ratnapala (1980) and Goulet (1981) for maintaining a highly rigid central administration. Shifting

more control and authority to local villages might help to minimize the psychological dependence for which some villagers presently hold the Sarvodaya Shramadana Movement responsible.

Thai experts were not only concerned about the need to decentalize the Functional Literacy Program but were to some extent highlighting the current predicament of the Functional Literacy Program. Although the resultant data specifically notes the category organizational format as being a particular concern, experts have also indicated that the internal management features which could support a decentralization effort require equal consideration.

Thai experts have consistently acknowledged that on the surface village problems and concerns can be related to a set of general root causes. That is, problems that affect villagers throughout Thailand are not generally isolated ones. Such problem areas as health, agriculture and environmental concerns are seen by these experts as directly related to broader societal factors. What was of particular importance to ministry officials is the way in which village communities throughout Thailand viewed their situation in light of current circumstances.

Ministry officials lack sufficient information pertaining to village social structure (which includes the hierarchical system) to develop curriculum capable of reflecting actual

village needs or concerns. According to experts interviewed, what is needed is an in depth structural analysis of each village which is scheduled for and/or desirous of participating in the Functional Literacy Program. In conjunction with this effort, better communication and feedback between field workers and villagers could be developed. This might facilitate more appropriate planning at the village level.

The data show that participants from the Sarvodaya Shramadana Movement were interested in educational programs capable of helping them to develop the ability to improve their current socio-economic position. Of those interviewed the majority indicated that although their experience with the Sarvodaya Shramadana Movement has been to some extent rewarding, other opportunities for personal advancement lay outside the parameters set by the Sarvodaya Shramadana Movement. This finding appears to support the views of Ratnapala (1979) and Kantowski (1980) that the Sarvodaya Shramadana Movement appears to be most successful among groups such as the mother's group, youth group, and pre-school program while older youth and adults groups tend to lose enthusiasm or an attachment with Sarvodaya Movement.

Moreover, according to Goulet (1981) and the Minister of Finance and Planning, Ronnie DeMil, since 1977 Sri Lanka has embarked on an extensive economic campaign. If fully

actualized, this plan has the capacity to change the economic orientation of Sri Lanka from a closed, agriculture based economy to a comprehensive, integrated planned economy leading to an open society. The economic plan calls for a stepped up manufacturing for export/construction phase designed with outstanding incentives to attract foreign investors and an international promotion zone. An ambitiuous irrigation/hydro development plan, commonly referred to as the Mahavela project, has been implemented. Increased promotion of international tourism is underway. The rupee has been devalued as a measure to induce the business community to take advantage of the resource pool of available educated and uneducated underemployed. These factors may be in the forefront of the thinking of those available for employment. The desire for individual advancement has been projected in optimistic terms leaving room for individual exploration and development. As noted from the data, the majority of those interviewed have indicated that employment in the private industrial sector is where their interest lies.

It can be argued that the responses of participants from the Functional Literacy Program of Thailand support the contentions of Lerner (1958) and Kantowski (1980) suggesting that the more remote or isolated a village, the more the villages may be willing to continue with vocational endeavors

which are most familiar. The data on the village of Key Lom, which indicated that particpants located in a more remote area than the village of Sribuangern were interested in further educational courses or programs relating to agricultural concerns; while participants from the village of Sribuangern, which is closer to a large urban area, were interested in pursuing further education relating to business skills, farm management and basic education. A primary goal of the villagers from Sribuangern was to develop better social exchange skills so that interaction between selling agents and farmers could become a more balanced and fair relationship.

Sunanchai (1981) notes that according to Ministry of Education curriculum designers, the Functional Literacy program's curriculum placed emphasis on village level economy issues. Topics were chosen that stimulated discussion of better ways of reducing the role of the middle man while procuring more leverage in the negotiation process. Participants from the village of Sribuangern have indicated a preference for continuing to pursue further education in relationship to their livelihoods, which were different from those of Key Lom villages. This finding coincides with literature of adult education and lifelong learning suggesting the constant need for retooling and retraining while satisfying the individual's need for more information.

The third question was specifically designed to look further into the term(s) used to foster the program philosophy of each rural development program. Also this question was designed to determine whether those terms or principles have been helpful motivators to those participants involved with either movement. The research question number three asked:

> Both Sri Lankan and Thai educational philosophy are centered around Buddhist teachings. From the participant and expert point of view, have the philosophical tenets of Buddhism been a motivating factor?

The data show:

> The terms used to foster the philosophical component of the Sarvodaya Shramadana Movement are directly related to Buddhist philosophical thought. A major objective of the Sarvodaya Shramadana Movement was to revitalize traditional religious and cultural values by experts utilizing key Buddhist concepts and thus developing a new social order based upon personality and community awakening. However, few participants were able to define or associate the terms employed by the Sarvodaya Shramadana Movement and therefore, the ideological base has not been fully actualized by participants involved in this study.

> Participants from the Sarvodaya Shramadana Movement did not find the philosophy of the Sarvodaya Movement as helpful towards motivating them to satisfy their individual quest for knowledge.

> Experts from Thailand show no particular agreement in regard to the term Khit-pen. Khit-pen is controversial and may be undefinable in reference to a central organizational theme and/or objective.

> Participants did not consider the term Khit-pen as being directly related to Buddhism nor were they able to identify the term (khit-pen) or associate the term as Ministry officials proclaimed.

Discussion:

The basic philosophical strategy developed by the Sarvodaya
Shramadana Movement are centered around two major sets of
principles of Buddhism. The first set of principles is
primarily concerned with the personality awakening of the
individual which includes such terms as metta, karuna, muditha
and upekkha. Each of the four personality building
characteristics pertain to the reshaping of an individuals
feelings toward self and group action. The second set of
principles, which has helped to foster Sarvodaya philosophical
strategy, is made up of four factors of social conduct; they
include: dana, priyavacana, athacharya, and samanthmatha.
Although these principles are directly linked to Theravada
Buddhist teachings, the Sarvodaya Shramadana Movement has
adopted these principles of social consciousness for practical
application to village development. The eight principles are
considered to be the right or ideal way of conduct toward
maintaining life and living. Kantowski (1980) referring to the
eight guiding principles adopted by Sarvodaya states that "they
are the great removers of tension, the great peacemakers in
social conflict, the great healers of wounds suffered in the
struggle of existence." (Kantowski, 1980 P47)

Although the Sarvodaya Shramadana Movement uses the
principles of traditional Buddhist script, it is worthwhile

noting that Ariyartne objective was to revitalize these concepts by altering the traditional meaning with modern concepts hoping to capture and retain traditional cultural values while offering a mechanism for self help and sufficiency following a non-violent approach of action.

The data have shown that the majority of the experts interviewed could discuss and define the principles used by the Sarvodaya Shramadana Movement. Many of the experts gave the exact meaning with little deviation.

The participants from the Sarvodaya Shramadana Movement on the other hand, could respond to only two principles in the manner in which Sarvodaya uses these terms. Some of the participants recognized the terms as Buddhist teachings but could not recall the traditional Buddhist meaning. Therefore, it was diffcult to determine whether these principles had been a motivating factor for the participants of the Sarvodaya Shramadana Movement.

A more appropriate manner of obtaining information of this nature might have been to observe the actions of the participants. However, participant response has indicated that they enjoyed working together collectively and touching base with traditional cultural activities that surround the eight principles of the Sarvodaya Shramadana Movement. This finding might suggest that the ability to define terms accurately is by

no means a measure of program acceptance or identification. There are many other factors that influence participation and desire to continue with an activity; this might have been the situation in reference to participants in Sri Lanka.

Conversely, Khit-pen is not a derivative of traditional Buddhist script. Khit-pen is a Thai word which, as Sunachai (1981) notes, has the adaptive ability to reflect dominant Thai Buddhist values (Sunachai, 1981 P30). Viewed from this position, the resultant data reveals that Khit-pen may not have been developed enough as a mechanism to carry out the philosophical ideal as articulated by Ministry officials.

Thai experts have indicated that there is no particular right meaning for the term Khit-pen: while some understand the word to mean critical thinking, others understand Khit-pen to mean wider use of the decision-making process. Still others recognized the term as being a combination of activities which includes planning of life skills and critical thinking; a few experts have indicated that Khit-pen is undefinable in nature, and, to some extent, lies the most outstanding feature of the Thai adult education philosophy.

There exists little current research which addresses the impact of khit-pen on participants. There is much speculation by Thai experts (as noted in the resultant data) suggesting that the use of Khit-pen has been helpful in motivating older

youth and adults but to what extent would be difficult to determine.

Participants from the Functional Literacy Program responded by indicating that Khit-pen means to have good planning skills while nearly half of the villagers defined Khit-pen as the ability to search for alternatives. Upon closer examination, participants could not describe to what extent Khit-pen has been helpful. They did indicate that everybody is capable of thinking and that thinking and planning was part of their daily life experience.

To some extent this finding does support the Ministry of Education's contention that the term Khit-pen is a widely used expression but has the limited capability of fostering continual educational growth. On the other hand, participants did not credit the Functional Literacy Program's philosophy of adult education for stimulating their desire to seek further information, they credited themselves and their ability to perceive the need to improve their current situation.

Implications:

The following inferences have been drawn from the previous discussion and research findings. Of the four implications noted, two pertain to the field of adult education and lifelong learning while the remaining two pertain to organizational aspects of non-formal education.

Older youth and adults desirous of further education tend to be able to identify the activity they most desire to achieve.

It seems older youth and adults often have some idea of the direction they would like to pursue in education as well as life. The literature of adult education and lifelong learning place emphasis on the ability of an individual to develop coping skills, perceive societal change and to prepare themselves for constant change throughout life.

With the advent of modern communication and transportation systems, there are few places on earth that have not been penetrated or at least influenced by societal and global events. What is of particular concern here is that as societies change so does the attitude of the individuals within them. Although individual change may appear to be gradual and inconsistent with changes occuring in the broader based society, individuals who recognize the need to increase their knowledge base have little difficulty identifying concerns, wants and needs to satisfy their individual and/or group aspirations.

More attention might need to be given to older youth and adults who exhibit and/or express concern for continuous educational opportunities, especially in the rural areas. Often these individuals may be expressing not only their personal view, but reflect the feelings and desires of a wider audience.

This behavior may be characteristic of communities where political and social repression have been know to occur. The most articulate or vocal person may be a young child, a woman, or old man. Of general importance is that these individuals may be considered to have limited influence within the group but may well express the wider concerns of the community at large.

> Regardless of program objectives, older youth and adults desirous of further acquisition of knowledge and education continue to search for answers to problems effecting their daily-life situations.

This statement may be of particular importance to program officials as well as those concerned with adult education and lifelong learning. The desire to seek further information, whether for knowledge sake or for personal advancement tends to suggest that once an individual has made the commitment between self and the desire to satisfy a need, program officials might need to become more sensitized to the psychological shift in attitude. Therefore, it would appear that feedback and communication channels designed to determine such changes would be helpful.

> Individual psychological readiness often precedes and goes beyond the scope of programmed organizational objectives. Recognition of this phenomenon might well head off potential shortcomings along with improving services to older youth and adults.

The literature of modernity as it relates to education and development might offer further insights into the major aspects of psychological readiness in relationship to future educational programming. This information may also help determine individual receptiveness to change in regard to organizational objectives and planning. To conduct a needs assessment without having sufficient data in terms of understanding the psychological state may well result in dyfunctional programs short of the goals and aspirations of the population under consideration.

Recommendations For Further Study

Based upon findings presented in this study the following recommendations for further investigation have been drawn. These suggestions in part are concerned with improving the organizational components of each rural development program, while strengthening the relationship between village participants and program officials. Particular attention has been directed towards measures designed to encourage the formulation of organizational strategies capable of enhancing communications (i.e., development of strategies for improving dialogue and intrepreting information), while improving levels

of understanding between village participants and program officials.

Duplication of this study should be carried out. This effort ought to include not only areas previously studied, but also other localities to ascertain whether village participants and experts are in agreement with the findings presented in this study.

Experts from both rural development programs have indicated that decentralization of their organizational structure was of particular concern. Decentralization implies an alteration at each level of administration allowing for flexibility and independence in conjunction with working toward organizational goals and objectives. Research designed to improve the transition process from a centralized to a decentralized system might need to be conducted to insure fair and equitable balance between administrative systems.

Program officials might need to further develop evaluation techniques that encourage more participatory involvement between village inhabitants, local field representatives and administrators who work closest to village level operations.

Both rural development programs employ a philosophical approach which has been formulated around individual and societal idealism. It appears that amongst program officials there was little agreement or understanding of the

philosophical approach as employed. This finding was also evident amongst villagers who participated in either the Sarvodaya Shramadana Movement or the Functional Literacy Program. Therefore, program officials might need to take measures to evaluate their present philosophical stance in comparison to participant perceptions and aspirations to help clarify and bridge the distance between expert and participant point of view.

This study reveals that experts and program officials want and need in depth knowledge of community structure. Therefore, improved measures designed to provide a structural analysis of village communities might need to be more seriously considered. The resultant information could provide a basis for gaining acceptance while at the same time, alerting program officials as to the area(s) where current programs require modification or adaptation. This action could provide improved services to these unique populations.

The data show need for a broader view of individual and social aspiration as deemed relevant by participants. This information might be particularly valuable to educational planners and policy makers who are concerned with developing a broader information base from which to draw future adult education programs. Moreover, research of this nature might serve a second purpose. Investigating individual and social

aspirations of participants, while examining the existing structure (government and non-government agencies) of adult education activities, might help administrators determine how best to serve rural youth and adults. This information could help identify courses or program offerings from other organizations of adult education; thus eliminating the possibility of duplication of services and help avoid unnecessary expenditures as funds become an increasing source of concern.

Lastly, the resultant data in conjunction with the suggestion presented here, could be formulated into an empirical research study. This information could provide valuable insight regarding planning consideration for educators concerned with rural youth and adult education.

Adult education and lifelong learning issues have been in the forefront, as well as the periphery, for the last two decades. The author is hopeful that this contribution will help to understand better the issues facing older youth and adults from rural settings, the international community and education in general.

APPENDIX A

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11 October 1979

Dr. Pote Spianchai
Deputy Director General of the
   National Education Council
Bangkok, Thailand

Dr. Pote:

Allow me to introduce myself, my name is Nicholas J. Arrindell
and I am presently a doctoral candidate at the University of Maryland,
College Park. Dr. Majorie Gardener, here at the University, has
suggested that I contact you in reference to obtaining further in-
formation concerning a non-formal education program commonly referred
to as the "Khit-pen" Program. It is my understanding that the Khit-
pen Program was designed specifically to address and encourage
farmers to be more willing to accept innovations in their daily lives
and to teach technical skills.

I have been especially interested in non-formal education programs
for the last few years; and have given serious thought about conducting
a comparative study for my dissertation research. One of the objectives
of my proposed study is to look at the feasibility and plausibility of
a possible linkage between non-formal and formal systems of education.
One way of conducting this type of research is to use a positional-
reputational approach and interview or correspond with individuals who
have impeceable knowledge of an existing program, or were responsible
for the initial planning, and/or part of the evaluation process. If
it is not too inconvenient, I would appreciate any efforts from you to
identify principle parties and their mailing addresses, who have been
responsible for initial planning, implementation, and evaluation pro-
cesses of the Khit-pen Program.

Attached, you will find a brief description of Khit-pen programs.
Dr. Kowit is mentioned therein, but there was no way to discern whether
he is presently at the Ministry of Education. Therefore it was suggested
that I contact you for more detailed information.

I hope the attached description will be helpful. Any assistance pro-
vided by you will be greatly appreciated.

Sincerely yours,

Nicholas J. Arrindell
3405 Tulance Drive
Hyattsville, MD 20782

cc: Dr. Huden
    Dr. Gardener

UNIVERSITY OF MARYLAND
COLLEGE OF EDUCATION
COLLEGE PARK, MD. 20742

DEPARTMENT OF EDUCATION POLICY,
PLANNING, AND ADMINISTRATION

CHAIRMAN   301.454 576
ADMINISTRATION, SUPERVISION
AND CURRICULUM   -576
SOCIAL FOUNDATIONS   .403

16 November 1979

Department of Non-Formal Education
Ministry of Education
Bangkok 2, Thailand

Dear Gentlemen:

Allow me to introduce myself, my name is Nicholas J. Arrindell and I am presently a doctoral candidate at the University of Maryland, College Park. Dr. Pote Sapianchai has suggested that I contact you in reference to obtaining further information concerning a non-formal education program commonly referred to as the "Khit-Pen" program. It is my understanding that the Khit-Pen Program was designed specifically to address and encourage farmers to be more willing to accept innovations in their daily lives and to teach technical skills.

I have been especially interested in non-formal education programs for the last few years; and have given serious thought about conducting a comparative study for my dissertation research. One of the objectives of my proposed study is to look at the feasibility and plausibility of a possible linkage between non-formal and formal systems of education. One way of conducting this type of research is to use a positional reputational approach and interview or correspond with individuals who have impeceable knowledge of an existing program, or were responsible for the initial planning, and/or part of the evaluation process. If it is not too inconvenient, I would appreciate any efforts from you to identify principle parties and their mailing addresses, who have been responsible for initial planning, implementation, and evaluation processes of the Khit-Pen Program.

I hope the attached description will be helpful. Also, I plan to journey to Bangkok sometime in late December or early January. I hope that we can have the opportunity to meet and discuss this dissertation topic. Any assistance provided by you will be greatly appreciated.

Sincerely Yours,

Nicholas J. Arrindell
3405 Tulane Dr.
Hyattsville, Maryland 20783

201

UNIVERSITY OF MARYLAND
COLLEGE OF EDUCATION
COLLEGE PARK, MD. 20742

DEPARTMENT OF EDUCATION POLICY,
PLANNING, AND ADMINISTRATION
CHAIRMAN: 301-454-5767

COMPARATIVE EDUCATION
CENTER
DIRECTOR: 301-454-4032

Boonlerd Masang, Director
Planning and Research Division
Department of Non-Formal Education
Ministry of Education
Bangkok, Thailand

Dear Boonlerd

Allow me to introduce myself. My name is Nicholas J. Arrindell.
I'm presently a doctoral candidate at the University of Maryland, College
Park Campus. Both Dr. Kowit Vorpipantana and Monthtia Krishnamra suggested
that I contact you in regard to my desire to further study and explore
the Functional Literacy and Family Planning Program.

In recent years I have developed and interest in adult education and
more specifically in non-formal education. From my perspective, non-
formal educational programs as an alternative approach to the formal
stem of education has helped adults and older youth which have been both
valuable to the participant as well as the society at large.

One such program of particular interest is the Functional Literacy
and Family Planning Program. To date, I have managed to obtain scattered
bits of information that leave one on the periphery where only a marginal
conclusion can be drawn. I am interested in a more thorough investigation
of this program. I believe that the Functional Literacy and Family
Planning Program from its inception to present date has made remarkable
progress in helping adults and older youth cope with their changing environ-
ments and has offered a foundation for critically recognizing and analyz-
ing a problem as being important enough to warrant some further action. Of
immense importance here is that basic skills for making such an inquiry
is based on a scientific method.

It is my purpose in writing this letter to ask you permission to
further gain insight into this program's overall effectiveness and to visit
four sites in one region to ascertain whether participants from this program
want or need more educational services to satisfy their acquisition of
knowledge.

I plan to use these findings as partial fulfillment toward my doctoral
degree in Education. I hope that this request is not too unreasonable and
that we together will have the opportunity to meet and discuss this study
in more detail.

Thank you,

Nicholas J. Arrindell
3405 Tulane Drive
Hyattsville, Maryland 20783

UNIVERSITY OF MARYLAND
COLLEGE PARK 20742
(301) 454-2740

DIVISION OF ARTS AND HUMANITIES
Office of the Provost

April 2, 1980

Mr. Thawee Nakabutr
48 Howland Avenue
Toronto, Ontario
CANADA M5R 3BR

Dear Mr. Nakabutr:

Allow me to introduce myself - my name is Nicholas J. Arrindell and I am a doctoral candidate at the University of Maryland, College Park. I received your name from two sources: Ms. Nonthatip Krishnamra from the Thai Embassy and Jan Droegkamp from the Center for International Education. Both Jan and Jing have stated rather implicitly that you are most informed about Thai non-formal education and more specifically the concept of Khit-pen.

If possible, it would be very much appreciated if you could assist in helping me locate current literature (or other forms of documentation) that addresses the current state of adult literacy (some information about this program - Functional Literacy and Family Planning Program) along with other adult education programs currently underway in Thailand.

I realize that much of what I'm requesting may not be available. However, any help and assistance from you will be greatly appreciated.

For further correspondence, please note the following address:

Nicholas J. Arrindell
3405 Tulane Drive
Hyattsville, Md. 20783

Thank you once again for your assistance.

Peace,
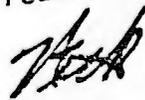
Nick

UNIVERSITY OF MARYLAND
COLLEGE OF EDUCATION
COLLEGE PARK. MD. 20742

DEPARTMENT OF EDUCATION POLICY.
PLANNING. AND ADMINISTRATION

CHAIRMAN   301.454.5767
ADMINISTRATION. SUPERVISION
    AND CURRICULUM   .5766
SOCIAL FOUNDATIONS   .4032

1 November 1979

Mr. Lou Setti
c/o Adult Education Division
Department of General Education
Ministry of Education
Bangkok, Thailand

Dear Mr. Setti;

Allow me to introduce myself, my mane in Nicholas J. Arrindell and I am presently a doctoral candidate at the University of Maryland, College Park. Dave Berquist has suggested that I contact you in reference to obtaining further information concerning a non-formal education program commonly referred to as the "Khit-Pen" program. It is my understanding that the Khit-Pen Program was designed specifically to address and encourage farmers to be more willing to accept innovations in their daily lives and to teach technical skills.

I have been especially interested in non-formal education programs for the last few years; and have given serious thought about conducting a comparative study for my dissertation research. One of the objectives of my proposed study is to look at the feasibility and plausibility of a possible linkage between non-formal and formal systems of education. One way of conducting this type of research is to use a positional reputational approach and interview or correspond with individuals who have impeceable knowledge of an existing program, or were responsible for the intitial planning, and/or part of the evaluation process. If it is not too inconvenient, I would appreciate any effort from you to identify principle parties and their mailing addresses, who have been responsible for the initial planning, implementation, and evaluation processes of Khit-Pen Program.

Attached, you will find a brief description of the Khit-Pen Program. Dr. Kowit is mentioned therein, but there was no way to discern whether he is presently at the Ministry of Education. Therefore it was suggested that I contact you for more detailed information.

I hope the attached description will be helpful. Any assistance provided by you will be greatly appreciated.

Sincerely yours,

UNIVERSITY OF MARYLAND
COLLEGE PARK 20742
(301) 454-2740

DIVISION OF ARTS AND HUMANITIES
Office of the Provost

6 December 1979

Mr. Chukiat Leesuwan
507 W. 111th Street
Manhattan, New York 10025

Dear Mr. Chukiat:

Allow me to introduce myself, my name is Nicholas J. Arrindell, and I am
a do'.oral candidate at the University of Maryland, College Park. I have
a general interest in non-formal education and a specific interest in the
"Khit-Pen" concept of Adult Literacy, now underway in Thailand.

I would like to meet with you and explore some areas of my research. I
plan to be in New York sometime during the Christmas vacation later this
month. If this is a convenient time for you, please contact me at the
following address: Nicholas Arrindell
                   3405 Tuland Drive
                   Hyattsville, Maryland 20780
or by phone: (301) 422-6114. Perhaps we can get together for lunch or
something?

I sincerely hope that arrangements can be made so that we can get together
over the Christmas vacation. However, if by some chance we are unable to
meet, I hope that we can communicate either by phone or in writing.

Thank you.

Peace,
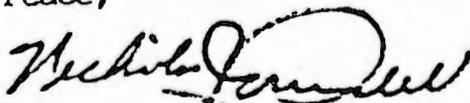
Nicholas J. Arrindell

NJA:smf

APPENDIX B

OFFICE OF THE NATIONAL EDUCATION COMMISSION
SUKHOTHAI ROAD, BANGKOK 3, THAILAND

November 2 , 1979

No. 1101/11,000

Mr. Nicholas J. Arrindell
3405 Tulane Drive
Hyattsville, MD. 20782
U.S.A.

Dear Mr. Arrindell,

With reference to your letter dated October 11, 1979, asking us about the Khit-Pen Program, I would like to inform you that the following is a list of names and addresses of agencies and persons who are involved in initial planning, implementation and evaluation process of the Khit-Pen Progr...

1. Department of Non-Formal Education, Ministry of Education Bangkok 2

2. Dr. Ekavidya Nathalang, Director General, Department of Educational Techniques, Ministry of Education

3. Dr. Kowit Vorapipatana, Deputy Director General, Department of Educational Techniques, Ministry of Education

4. Dr. Panom Phongpaibool, Dr. Vichian Gatusingha and Dr. Chantawit Chaemchaeng, Educational Research Division, Office of the National Education Commission, Bangkok 3

Your contact with the above mentioned names will enable you to obtain more detailed informations on various non-formal education program with underlying concept of "Khit-Pen".

Should the office be able to under any cooperation to you, please do not hesitate to communicate with us.

Please conveys my regards to Dr. Godener.

Yours sincerely,

Pote Sapianchai
Pote Sapianchai
Deputy Secretary - General

Ref. 1102/ 7064

Planning and Research Division
Department of Non-formal Education
Ministry of Education
Bangkok, Thailand

December 21 , B.E. 2522 (1979)

Dear Mr. Arrindell,

This is in reference to your requested letter dated November 16 1979, informing your interest in obtaining further information related the Thai Non-formal Education Programs and, particularly, our philosophical concept, the "Khit-Pen".

We are pleased to supply you with some of our recent publications which introduce the Khit-Pen concept.

1. A Project for the Development of Non-formal Education in Thailand
2. Adult Education in Thailand
3. Department of Non-formal Education

We hope these documents will be of use to you one way or another. Due to the fact that most of our publications was published in our language, we would suggest that you submit your request regarding the Khit-Pen concept to the World Education Inc., New York.

Please feel free to contact us if you should have more information regarding this matter. May we wish you every success on your productive work.

Sincerely yours,

B. Masang

Boonlerd Masang
Director

Mr. Nicholas J. Arrindell
3405 Tulane Dr.
Hyattsville, Maryland 20783
U.S.A.

Encl.

Mr Nicholas J. Arrindell
3405 Tulane Drive
Hyattsville,
Maryland 20783
U S A

Dear Mr. Arrindell,

Many thanks for your letter of June
11th 1980. Certainly we will help you in
your study programme about the Sarvodaya
Shramadana Movement.

Depending on the duration of your
visit you have to obtain a visa from our
Embassy in Washington. I am sure Dr.
Ponnamperuma can help you to get it. At
this end we will give you whatever assistance
you require.

Wishing you all the best,

Yours sincerely,

A. T. Ariyaratne
President

ATA/cf.

Ref. 1102/

7100

Planning and Research Division
Non-formal Education Department
Ministry of Education

July, B.E. 2523 (1980)

Dear Mr. Arrindell,

Kindly refer to your letter regarding your proposed visit to Thailand for the observation of the Functional Literacy and Family Planning Program. I have the pleasure to inform you that we would be glad to welcome you to our country. For the arrangement of discussing with our staff members concerning the program, I would suggest you contact us again after your arrival in Bangkok.

If I could be of further assistance to you please do not hestitate to let me know.

Yours sincerely,

Boonlerd Nasang

Director

Mr. Nicholas J. Arrindell
3405 Tulane Drive
Hyattsville, Maryland 20783
U.S.A.

Page 210 is not missing. The pages were misnumbered by the author.

NFE Development Sub-Project
Department of NFE
Ministry of Education
Bangkok
Thailand

December 3, 1979

Nicholas J. Arrindell
3405 Tulane Drive
Hyattsville, Maryland 20783

Dear Mr. Arrindell

This is in response to your inquires here regarding your dissertation. Either Mr. Somchart, Dr. Kampe or myself will be happy to assist you identify people involved with the development of the Khid pen approach to adult education. The key person in this area is of course, Dr. Kowit himself who is currently Deputy Director-General of the Department of Educational Techniques, Ministry of Education, Bangkok. Others involved from the outset include:

-Mr. Sunthorn Sunanchai, Director, Operations Division, Department of Nonformal Education, Ministry of Education

-Dr.Kasama Varavan, Coordinator, NFE Development Project, Department of Nonformal Education

-Dr. David Harmon (address through World Education, NY)

-Dr. Jack Mezerow, Teachers College, Columbia

-Mr. Edmund Clark
Apt. H66
4495 Shelfer Rd.
Tallahassee, Fla 32304

I do not think it will be possible for you to obtain clearances for conducting this research in time to visit here in December. You should be able to secure detailed information on the procedures required from the Thai Embassy in Washington, D.C. If you plan to stay here for only several months, you might avoid many complications by simply coming as a tourist. In any case I do not feel two months will provide you with sufficient time to make more than preliminary inquiries as you will find the key individuals extremely busy and difficult to meet for periods of sustained discussion.

I am not sure whether or not World Education has provided you with

Mr. Nicholas J. Arrindell   December 3, 1979

all the English language documentation they have on the project. I would
suggest that you arrange to visit their office in New York and spend
several days going through their files. They do have, I believe, an un-
published case study on the project prepared by Mr. Sunthorn Sunanchai
as well as copies of field reports, teacher training handbooks, and the
texts used over the years. I would urge you to go through this document-
ation before contacting the principles involved.

    I hope this letter is of some assistance to you.

                                    Sincerely yours,
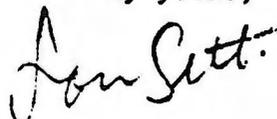
                                    Lou Setti

LS:np

TORONTO

17 April 1980

Dear Nick :

I have recieved your letter few days ago, and understand that this should be urgent. I have looked through the materials I have and made the copies from the parts that I think should help in your research. In doing so, it appears to me that it may not be elaborative enough which is the problem of the `Khit-pen` itself. So I wrote down the names of the books I copies from in case you want to see full texts so you can write to Dr. Tongyoo Kaewsaiha, Chief - Division of NFE Development, Non-formal Education, Ministry of Education, Bangkok 3, Thailand. Dr. Tongyoo is keen in pushing the implementation and where these texts are originated. Besides, I'd suggest you to write to World Education corporation, New York which prints of most of articles on Khit-pen. I remember that last April we had a seminar to revise and update Khit-pen and few months later World Education corporation printed the outcome. Unfortunately, the orientation is not accessed to me. So I don't have one.

Dr. Kowit Vorapipatana who elaborated the Khit-pen does not write much. To me that is a limitation in studying it. But he does talk a lot about it. I heard that he is coming to the US to attend the International Council of Adult Education meeting. If you are interested to have a chat with him, maybe you can find the detail by writing to him. His address is :

Dr. Kowit Vorapipatana
Department of Educational Techniques

Ministry of Education
Bangkok 3, THAILAND.

As a fellow-student, I wish you
best luck. Please let me know if I
can of further assistance on this
matter. Please extend my warmest regards
to Joan Droogkamp. She has been my
nicest friend for years. Have peace, also

yours sincerely,

Thanee.

P.S. Forgive me for the rugged paper
and style. I've been caught in
the rush hour, and would like
to have these papers marked to
you as soon as possible.

Thanee.

CENTER FOR INTERNATIONAL EDUCATION
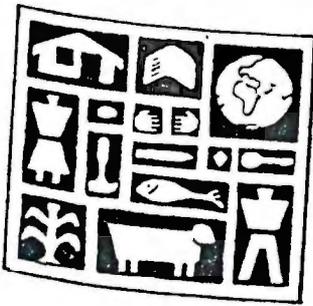
Hills House South
University of Massachusetts
Amherst, Mass. 01003 — U.S.A.

Tel: 413-545-0465
Cable: COOKIE/Amherst, Mass.

10 December, 1979

Mr. Nick Arrindale
3405 Tulane Dr. #11
Hyattsville, MD 20705

Dear Mr. Arrindale:

Thank you very much for your interest in the Center for International Education and our up-coming conference. I have met with the planning committee of the conference and they have decided that it is an "in house" workshop and that outsiders would not be invited to attend.

However, I have talked to my colleague from Thailand about your project and he said that he would be happy to speak with you about your project and your intentions to go to Thailand. There are several other people who are interested in the khit pen philosophy and I will enclose their names and addresses for your own follow-up.

Mr. Somprasong Withayagiat
Cneter for International Education
285 Hills South
University of Massachusetts
Amherst, MA 01003

)Administrator in the Department of
Nonformal Education

(home phone) 413-549-1801

Mr. Julio Ramirez de Arrelano
Center for International Education
285 Hills South
University of Massachusetts
Amherst, MA 01003

)worked in Thailand this spring and has
done some work on the khit pen philosophy

(home phone) 413-665-4317

Mr. Thawee Nakabutr
48 Howland Ave,
Toronot, ontario
CANADA M5R 3BR

) Administrator in the Department of Nonformal Education
Did some research on khit pen

(home phone) 416-531-3631

Mr. Suthorn Sunanchai
Former Director of the Adult Education Division

) Will be visiting the Center
from 15-22 Dec. You may be able
to give him a call while he is here
use the above number

If I can be of further help please let me know. Good luck with your work.

Sincerely, Jan Droegkomp

APPENDIX C

UNIVERSITY OF MARYLAND
COLLEGE PARK 20742

OFFICE OF MINORITY STUDENT EDUCATION
DIVISION OF ACADEMIC AFFAIRS
3192 UNDERGRADUATE LIBRARY BLDG.

May 27,1981

454.49

Dr. Denis Goulet
University of Notre Dame
Notre Dame, Indiana

Dear Dr. Goulet:

Thank you for taking the time out of your busy schedule to talk with Mr. Ken Blumenthal. I have taken your suggestion in regard to contacting the publication office of the Overseas Development Council. I was told by the publication officer that the Marga Institute, located in Columbo, Sri Lanka, has been deligated with the responsibilty of printing and distributing of your effort entitled " Sarvodaya At The Crossroads" and more importantly, that it would be difficult to determine when this document will be ready for release.

Presently I'm in the process of investigating literature concerning the Sarvodaya Shramadana Movement of Sri Lanka. My research primarily addresses concepts of lifelong learning as it relates to participants who have been involved with the Sarvodaya Shramadana Movement for a period of at least five years.

Your contribution would be a tremendous addition in this effort. Moreover, your monograph, to my knowledge, might be the most recent contribution to the existing body of knowledge concerning the Sarvodaya Shramadana Movement and Sri Lankan society. Would it be possible for you to send a copy of the monograph entitled "Sarvodaya At The Crossroads" to me? I will then duplicate and return to you post haste. If this is an unreasonable or inconvenient request, please disregard.

Thank you for your patience, time, and understanding.

Sincerely,

Nicholas J. Arrindell
3405 Tulane Dr.
Hyattsville, Maryland 20783

August 26, 1981

Mr. Nicholas J. Arrindell
3405 Tulane Drive
Hyattsville, MD 20783

Dear Mr. Arrindell:

    I reply to your letter of May 27, 1981 requesting a copy of
my publication <u>Survival with Integrity: Sarvodaya at the Crossroads</u>.
The monograph was released late this summer, and I have only now
received my copy. As co-publisher, the Overseas Development Council
will, in fact, be receiving a supply to be distributed to interested
parties in the U.S. You might wish to contact Ms. Valeriana Kallab
at ODC (234-8701) to obtain a copy when it becomes available to them.

    Best wishes.

Sincerely,
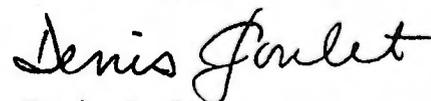
Denis Goulet
O'Neill Professor
Education for Justice

Overseas Education Fund
of the League of Women Voters

2101 L Street, N.W., Suite 916 Washington, D. C., U.S.A., 20037
Telephone 202/466-3430 Cable Ovation

Willie Campbell, *President*
Elise Fiber Smith, *Executive Director*

7 February 1980

Nick Arrindell
3405 Tulane Dr.
Hyattsville, Md. 20783

Dear Nick,

As we discussed over the phone, research by an American in a Third World country is very sensitive. I tend to believe that much research done in the past has been exploitative in nature. It's important for all of us to be aware of these old patterns and to try not to repeat them.

Before moving ahead in developing your research methodology, I think you need to give more consideration to the kinds of logistical and value-oriented questions we touched upon, including:

1. Not knowing Thai or Thailand, you will be completely dependent on Thais for conducting your study (imagine the reverse situation—a Thai coming to this country without a knowledge of English). Who will translate your questionnaire? Who will conduct the survey/interviews? Who will translate the results back into English? How will these individuals be remunerated for the many hours the work will require? How will their travel and expenses be paid?

2. What benefits will the people interviewed and your Ministry hosts gain from your study?

3. To what extent will Ministry personnel be involved in designing the questionnaire and methodology? They will know best what other studies or evaluations have been done, and what is needed.

4. Who will identify and contact your "subjects?" Again—this will all have to be in Thai.

A good basic book on research field methods, such as Field Research by L. Schatzman and Anselm Strauss (Prentice Hall Methods in Social Science series, paper) can give you more of an idea of the logistical challenges involved. And, I've enclosed a paper which explores more of the value issues I've noted. A "participatory research" movement is growing rapidly amongst educators and social scientists. I thought you might like to know about it.

Yours truly,
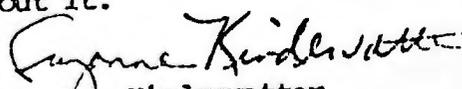
Suzanne Kindervatter
Deputy Director/Programs and Planning

UNIVERSITY OF MARYLAND
COLLEGE OF EDUCATION
COLLEGE PARK, MD. 20742

DEPARTMENT OF EDUCATION POLICY,
PLANNING, AND ADMINISTRATION

CHAIRMAN   301-454-5767
ADMINISTRATION, SUPERVISION
   AND CURRICULUM   -5766
SOCIAL FOUNDATIONS   -4032

November 12, 1980

Mr. Boonlerd Masang
Director
Planning and Research Division
Non-Formal Education Department
Ministry of Education
Bangkok, Thailand

Dear Mr. Masang:

    Thank you for the encouraging letter of July 19, 1980.
I am delighted to know that you and your staff will offer
direct assistance toward my inquiry into the Functional
Literacy and Family Planning Program of Thailand.

    I'm scheduled to depart from the United States for Bangkok
on November 30, 1980. I will look forward to making contact
with you at your convenience.

    In closing allow me to thank you once again for this
opportunity to visit Thailand and to further explore the
Functional Literacy and Family Planning Program.

Sincerely Yours,

Nicholas O. Arrindell

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