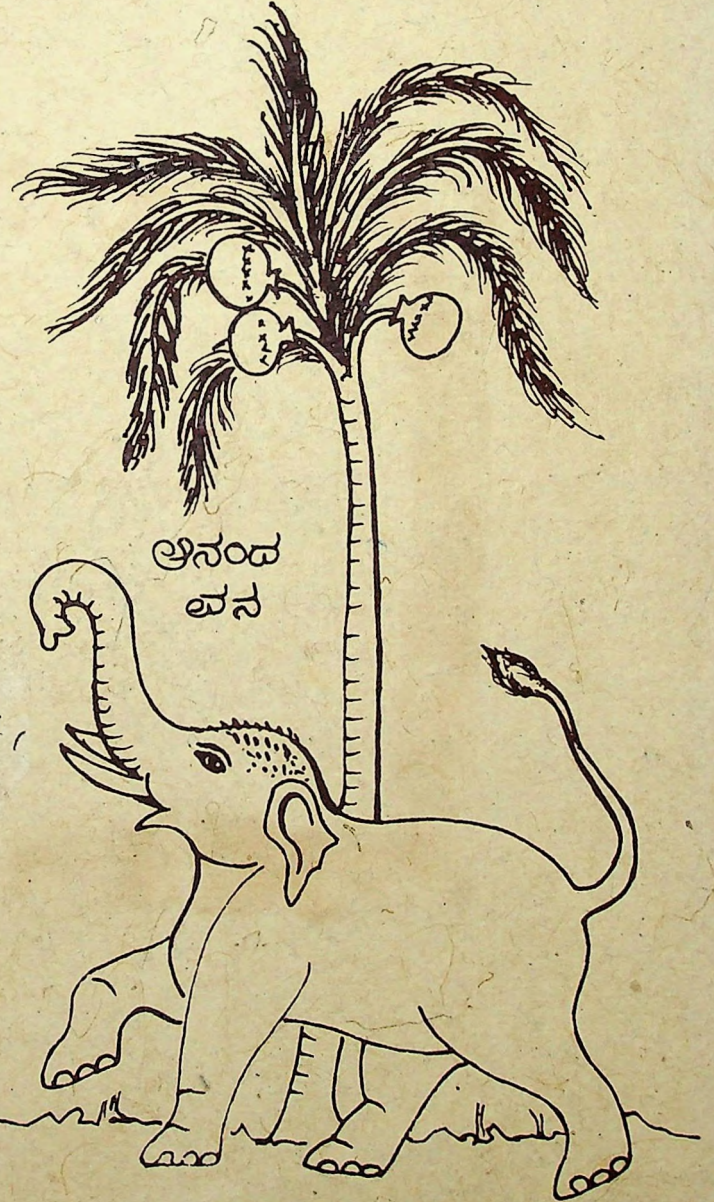


18.5

**Project Proposal for a
Rural Non-formal
Education Centre.**



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560034

Kirsty Sadler
10.2.85

' We are what we think
All that we are arises with our thoughts
With our thoughts we make the world '

Buddha

' Caminante, no hay camino
Se hace el camino el andar '

' Walker, there is no footpath
The footpath is made by walking '

From a latin American folk song.

SUMMARY SHEET

PROJECT TITLE : Ananda Vana

AIMS : To set up and run an informal education centre -cum village resource centre.

SECONDARY AIMS : To implement and extend an experimental 'out of classroom' approach to education relevant to the needs of the rural poor.

TARGET POPULATION : 30 children of school-going age and women of the lower socio-economic strata.

LOCATION : Ungra village, Kunigal Taluk, Tumkur District, Karnataka, S.India.

PEOPLE INVOLVED : Kirsty Sadler & one other full time staff, members of the local community as part time staff.

DURATION : Indefinite. Initial commitment of instigator is 10 years.

PROJECTED COST : Initial (non-recurring) Rs 96,500 (£6,892)
Monthly Rs 4,800 (£ 330)

INDIVIDUALS WHO HAVE SHOWN KEEN INTEREST AND GIVEN INITIAL SUPPORT IN VARIOUS WAYS :

Prof. V. Padaki, AASTRA, Ahmedabad.

Prof. K. S. Jagadish, Convenor, ASTRA, Indian Institute of Science.

Kartikaya Sarabhai, Environmental Education Centre, Nehru Foundation for development, Ahmedabad.

Harry Fernandes, Decor, Bangalore.

M. S. Farook, Regional Design and Technical Development centre, All India Handicrafts, Bangalore.

Prof. L. S. Prahalada Rao, Addl. Secretary of state for Ecology and Environment, Karnataka.

Settle High School, North Yorks, U.K.

Prof. Klaus Witz, College of Education, University of Illinois, USA.
Vana Ramprasad, OXFAM, Bangalore.

Proposal written and instigated by Kirsty Sadler, Ungra, Karnataka.
10.2.85.

CONTENTS

	Page
Introduction	I
I.0 Aims	3
I.1 School timings	4
I.2 Staff	4
I.3 The children	4
I.4 The buildings and grounds	5
I.5 School organization	6
I.6 Approach to study	6
I.7 Language medium	II
I.8 Examinations	II
I.9 Other activities	I2
2.0 Areas needing further research	I2
2.1 Projected scheme of work for 1985	I3
2.2 Budget	I4
2.3 The site	I5
2.4 Land	I5
2.5 Population	I5
2.6 Existing crafts and trades	I6
2.7 Women	I6
2.8 Educational levels in the local community	I6
2.9 Existing educational facilities	I6
3.0 Local traditional arts	I7
3.1 Proposed methods of funding	I7

APPENDICES

- A. A discussion of why the bi-medium Kannada -English approach is to be initially adopted .
- B. Information about the staff.
- C. A more detailed analysis of the educational approach.
- D. Activities of local men, women and children on a seasonal basis.
- E. Literacy and years of schooling amongst local communities.
- F. The status of women in the local communities.

INTRODUCTION

There are many approaches to rural development, in fact, the term 'development' has come to be used in so many ways that it is now difficult to find a common usage of the word. To some, it implies the increased quality of life of the poor in terms of health, food, shelter, clothes etc. Others lay more stress on the liberation of women from their drudgery and lack of domestic and political power. To yet others, 'development' means nothing if not first preceded by radical changes in the social order. One point however, on which most development workers are agreed, is the necessity of individual development of the rural poor in terms, for instance of self-reliance, managing their own affairs, growth in competence and skills, shaking off their exploitative chains, awareness, conscientization.

This process can be seen to be taking place to a greater or lesser degree through projects all over India; through health, technology, agriculture, income generation schemes, or through specifically educational projects. To a large extent, the degree of opportunity for individual development depends on the intervention strategy of the instigators coupled with their personal qualities such as value systems, degrees of open-mindedness, their ability to form non-hierarchical relationships with those around them etc.

As a result of various approaches to 'development' coupled with personal attributes such as those mentioned above, a range of recognizably different strategies for intervention can be seen to have emerged in India. At the top end of the scale is the project which has been completely pre-planned by the instigators, through a combination of their research, allegiance to a particular philosophy or ideology (eg Gandhian, Marx, Schumacher, Vivekananda), reading and discussion. Often these projects have large financial resources and may even plan to re-structure every aspect of local life from health to economics to education to belief structures. The project is planned, worked out in detail and then ways are sought for its implementation with varying degrees of local participation. Change usually occurs fast.

Right at the other end of the ladder would be the individual who goes 'barefoot' to the village, lives with the people, with little plan other than to be of some use. By his/her very presence, he/she may act as a catalyst for change; people may become organised into sangams or village associations which then work for the changing of their environment and way of life. Usually these individuals evolve ways of working in response to the prevailing conditions while living in the village. In between these two approaches, there are of course many ways of working involving various degrees of dialogue and understanding between project workers and the community. Notice that at the top end of the scale, development workers are likely to talk of 'people's participation' whereas at the other end, workers would have the dream of 'people's instigation'.

Through working in rural communities in India and to some extent in S.E.Asia, my personal approach has developed more along the lines of the later example. In creating Ananda Vana, I have few conceived goals in mind other than to try to create an environment in which the children may be allowed to develop their natural potentials, understanding of the world, and self confidence to the extent that in the future they may be able to direct their own lives. Perhaps some of them will be the future 'development workers' of the area, perhaps some will inevitably use their education to acquire more remunerative jobs in the cities, perhaps some will attain skills through which to maintain a livelihood in the local community.

Although one would see it as desirable that the child grow up to be an active agent of social change in the local community. or at least to be a supportive member of it, my personal feeling is that as a member of the educated elite who has had maximum opportunity for directing my own life, I have no right to impose further limitations on the labouring classes. It is our job to remove those limitations which have been imposed on these people, by the class structure for centuries. It is hoped however, that through a growing understanding of the social forces operating in the larger Indian environment, and a real understanding of the local villages, their problems and strengths, the children will eventually be able to choose their mode and place of work according to their abilities and interests in full awareness of what that may mean for themselves, their own village, and society at large.

I.O AIMS

In describing any educational strategy it is conventional to start with one's aims. To a large extent, those have already been covered in the introduction. I am more concerned with initiating a process through which children are free to grow and develop in whatever way may occur, given the opportunity, rather than working towards a specific end product. I do have a strong belief in the innate goodness of the child and in the child's ability to learn given a loving and stimulating environment. It is my experience that given this, in the absence of negative influences such as fear, indoctrination, competition, the majority of children will flourish. However, more specific objectives could be represented as follows;

1. To create a system of education which will help to prepare children for their future life regardless of how many years they spend in school.
2. Literacy and numeracy
3. The ability to think critically and rationally in all spheres of life.
4. To develop self confidence, the ability to formulate and then trust one's own value system.
5. The ability to ask relevant questions, and a love of truth that demands that one does so.
6. A knowledge of and respect for manual skills relevant to local needs.
7. To develop creativity.
8. To gain an understanding of the structure of society at the village and national levels, and one's current place in that structure.
9. For the children to be firmly rooted in their own culture while gaining a knowledge of those forces and ideas which operate outside it.
10. To create the opportunities for the students to gain a means of livelihood through skills training, agriculture or University studies or any other means they choose.

I.1 SCHOOL TIMINGS

The school year will be arranged around periods of low intensity village activities. There will be a break in August for the rice transplantaion season, again in December for the harvest and a longer break in April and May for the marriage season. (See appendix D).

On a day to day basis the children have to contribute to various village activities eg collecting water and firewood, grazing animals , looking after siblings . During the initial stages of getting to know the community and preparing the site, a survey will be carried out to find out at what times of the day there will be the fewest demands made on the children's time. The school day will then be planned so as to create minimum conflict with these activities.

It is intended that during the school months, the school building and resources will be available for the use of the community seven days a week and one or two hours each evening. Children will not be set any homework but will be welcome to make use of the school facilities outside school hours. It is hoped that close links will be made between the school and the community so that the school may be used as a kind of learning resource centre. Mothers of th children attending the school will be particularly encouraged to take part in school activities and to make use of the resources in any way they wish. Evebtually it is hoped that a women's literacy-cum-discussion group will emerge to meet once or twice a week in the evenings.

I.2 STAFF

Well, initially the only full time member will be me. However, A former work colleague (please see appendix B) will probably join as a full time member of staff towards the end of '85. Various other people will be involved from the local community in teaching various activities such as carpentry, building, crafts, traditional dance etc. A 'helper' will be employed on a full time basis to act as a watchman -cum-handyman.

I.3 THE CHILDREN

The ^{school} will never cater for more than 25 to 30 children . The close relationships demanded for this kind of education prohibit any larger intake. If the system proves to be viable and there is a demand for its replication in the future, this must take place through the creation of more small schools, not larger ones.

The school will admit only those children who have as yet had no formal schooling and are of the ages between 4 and 7 years. As they grow older, more younger children will be taken. With the intended approach to education there would be various problems attached to taking children who had already been conditioned in their attitude towards school and learning through the government system.

The children will be welcome to attend school for as many years as they see fit. If they wish to attend while studying for state exams as external candidates, or even for external degrees, they will be welcome to stay on to do so and will given all help possible. On the other hand it is hoped that through close links with ASTRA (Application of Science and Technology to Rural Areas, situated close by), there will be ample opportunity to train in a skill at the ASTRA training centre (currently being developed).

Although the school will be open to children from all sectors of the community, it is likely that the majority of children will come from those sectors which constitute the scheduled castes and the poorest families. Efforts will be made to keep the ratio of boys to girls roughly equal, but if there is any discrimination it will be in favour of the girls in an effort to counteract existing social forces which curtail women's development in virtually all aspects of their lives (see appendix F).

I.4 THE BUILDINGS AND GROUNDS

The initial school structure will be a very simple one, built of mud and thatch using technologies developed by ASTRA and local architectural style. It is hoped that in the future if we need further buildings, the school and staff will undertake the task together.

The grounds will total 4 acres. The grounds will house the school structure, staff accommodation, out-door study groves, play areas, a vegetable garden and agricultural plot to be planned and managed by the school. A series of smaller plots (6X4 ft) will be allotted, one to each child, to be planted according to taste. One acre of land will be planted with coconut trees to provide an additional source of income to the school. It is hoped that the land will provide opportunities for learning about agriculture as well as bringing in an income. Other income -cum- learning activities will include bee-keeping.

I.5 SCHOOL ORGANIZATION

There will be no classes or grades. Children of all ages will work together. This method is being used very successfully in several small non-governmental schools in Karnataka as a result of the pioneering work of David Horsburgh. It has many advantages. The older children help the younger ones to learn thus consolidating their own knowledge and reducing the distinction between student and teacher. The spirit of competition is almost entirely ruled out, since all children will work at their own pace usually at different stages of learning using different materials, there will seldom be anyone to compete with. The mixing of different age groups also reflects more nearly the home and village environment.

No marks or grades will be given. In such a small school there will be ample opportunity to discuss work with teachers or older students. Morality will not be attached to work standards, eg, an accurate piece of work will be described as 'accurate' not 'good', while an inaccurate piece will be described as such, not 'bad'.

There will be no punishment. Children will be welcome to study or not to study, to attend or not attend. This lack of coercion, coupled with the development of close relationships will eliminate the need for this. Of course, a child who spills paint on the floor will be expected to clean it up while a child who disturbs others will be asked to carry out that activity elsewhere (eg in the garden) but these are practical, not moral issues, and will be kept that way.

I.6 APPROACH TO STUDY

In developing this approach I have been greatly influenced by the writings of such people as Paulo Friere, Ivan Illich and John Holt. However, the methodology has evolved gradually over the past few years through experience with children; trial and error, watching, listening to their ideas, while working as a teacher. A more detailed diagrammatic analysis of the approach is given in appendix C. This analysis came after the emergence of the methodology.

Whatever has evolved up until now will provide a starting point from which to work with the children. Since it is still to some extent experimental the approach is likely to develop, be modified or change according to further experience with the children here. Since attendance will be entirely voluntary and the usual methods of coercion will not be present (exams, punishment, competition), the education will have to be enjoyable, stimulating and felt as relevant to the children's lives. If it is not, there simply will not be any children and hence no school. The school is there to serve the needs of the children and not vice-versa.

We put children in school in order to prepare them for life in the outside world. Paradoxically, we try to do this by isolating them from that world. Many children are confined to the classroom for 14 years of their lives, after which, they are let loose on the world in the hope that they can find their way around it.

Information available in the classroom is second, third or fourth hand. The world is divided into neat parcels of 'subjects' which are in turn filtered and screened by the examining bodies and educationalists and delivered sterilised in the form of printed text books. One major lesson children learn at school is how to survive a six hour day of monotony and boredom. Another lesson they learn is to trust second-hand knowledge, often from dubious sources, never questioning the authority of the text book or the teacher.

In an attempt to make the children's studies seem more alive and enjoyable, the teacher resorts to the use of pictures, games, films, outings (and now even computer simulations of the real world), in fact anything to try to bring a little of the real world into the classroom.

Why not take the children out of the classroom and let them learn about the world directly through interaction with it? To do this one must drop the subject barriers. Although all the situations for the study of the sciences and all the scope for the creative arts exist outside the classroom, one will not find any situations of pure maths, physics, or pure poetry except in the classroom.

Faced with the task of studying the world around them, one does need a few starting points, some taxonomy to lead to an interdisciplinary study of issues relevant to the children's lives. In the past I have successfully used such topics as; AIR, WATER, EARTH, FIRE and FOOD, LAND, WATER, FORESTS, WILDLIFE. Many others could be tried eg, PAST, PRESENT, FUTURE or perhaps FAMILY, VILLAGE, TOWN, CITY?

The following examples show how this approach has so far been put into practice.

- Example (1) was carried out in the Tibetan Children's Village in Himachal Pradesh as a class Biology project submitted towards the class I2 Biology examination.
- Example (2) was one amongst several topics studied as part of a science curriculum I developed for class 7 students at Pishi Valley School, Andhra Pradesh.
- In both cases the work was limited by constraints from the school authorities and the examining bodies, but a far greater degree of freedom existed than in the vast majority of schools.

Example (I) Topic; Water

After some general discussion, the class decided to investigate their own village water supplies. This led to a detailed analysis of the local water cycle involving a lot of maths, research methodology, quantitative techniques of measurement, statistics and experimental design. Defects of the supply and sanitation systems were identified which eventually led to the improvements of these facilities.

Out of the study of the sewage system came an interest in the microbial content of the water. Water samples were looked at and related to local water-borne diseases. A survey was carried out to find out the incidence of these diseases in the area. Trips were made to the local hospital and close links were formed between the students and the staff running a health worker training programme. Preventative and curative measures for water-borne diseases were discussed with the students and other members of the village. Resource material on sanitation, water pumps was studied and an interest taken in the socio-economic factors involved in determining the quality of water supplied to a community. Creative writing and poetry emerged to express ideas and feelings which had occurred during the study. Buddhist symbolism was often used, a form through which these Tibetan children could express themselves clearly.

Example (2) Topic Food

The children carried out a comparative, quantitative analysis of the diet at the school and that existing in the local village. Again, their work led to direct action. Suggestions were made to improve their own diet and that of the villagers (who mostly worked for the school) and some were implemented. Diseases relating to poor diet were investigated and a survey carried out about their prevalence in the area.

Many questions were asked about why food distribution is so unequal, and 'unfair' especially when the calorific needs of manual labourers and office people were estimated. A brief review of world food supplies was made and the inequalities highlighted in the knowledge of there being adequate food in the world to feed everybody with a balanced diet.

The children (who came from upper-middle class backgrounds) wrote about their reactions to their first ever visit to a village house, and produced a drama based around the more emotive issues. The children planned to take over the school kitchen for a day and cook a cheaper and more nutritious diet, giving the workers a day off and using the money saved on the food to up-grade the village school diet. Unfortunately the school management intervened at this point. However, the children did take their Saturday lunch to the village

school and swap it with that of the village children. Friendships began to form, and the Rishi Valley children suggested that they share their arts and crafts periods with the village children.

A report was compiled of their findings and sent to the management suggesting methods of upgrading the nutritional content of the school food using less expensive ingredients, and using the money saved for the food at the village school.

During the work the children tackled mathematical problems usually introduced at the class IO level, went way beyond the understanding of diet and diet-related diseases required at the class I2 level, produced some high quality creative writing, art work and drama. They learnt survey and research techniques including statistical analysis and recording of data. They learnt something about the structure of their society and learnt a new respect for the village people ; at the start of the term they were throwing stones at them. See Fig. (I0).

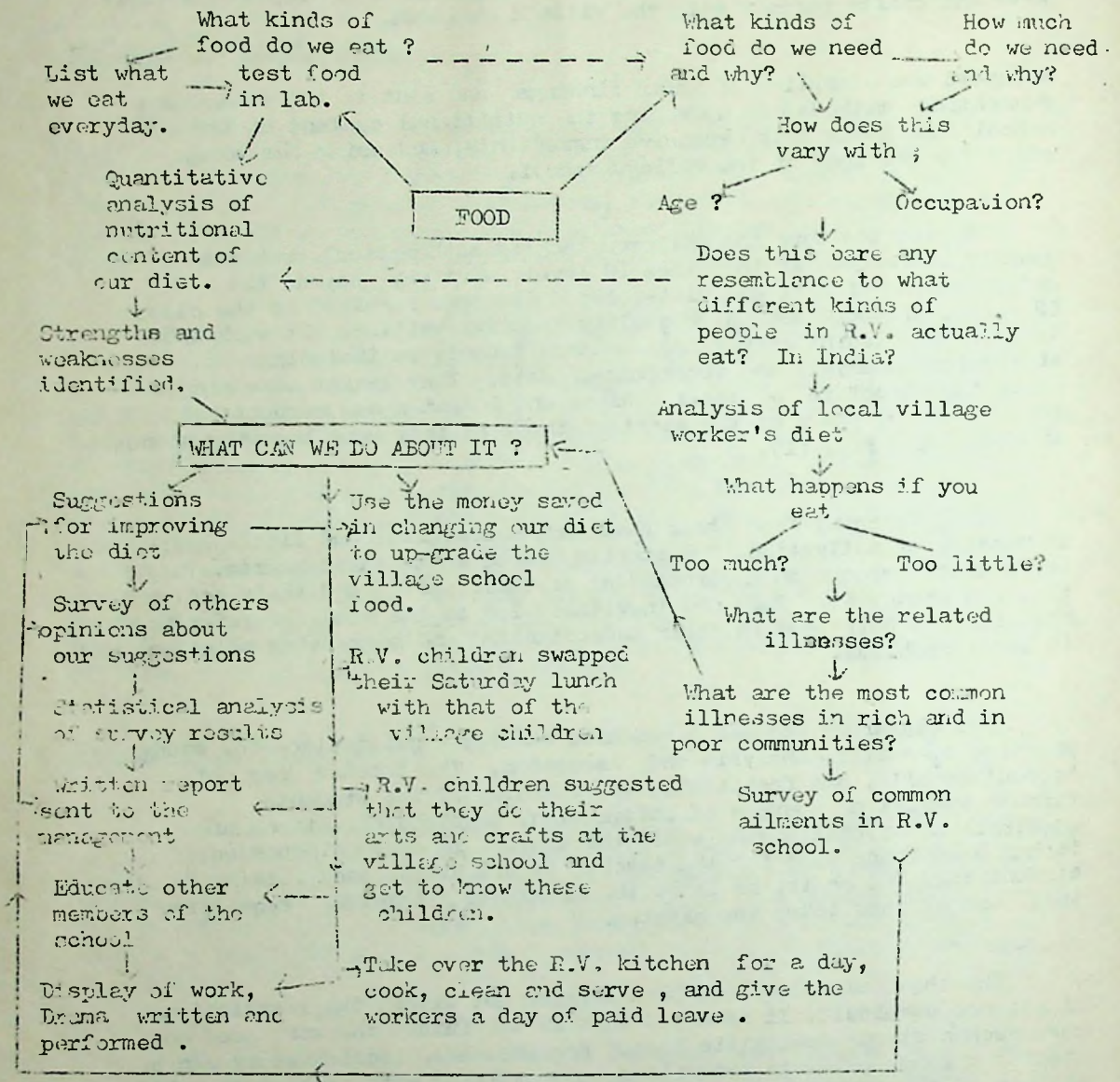
When learning from their environment children need little help in matters of motivation. The studies are close to their hearts. They learn that through an understanding of their world and their actions they can change it. They are inevitably led to the study of reference material to help them in their understanding and suggesting solutions to local problems.

The classroom becomes a resource centre, a quiet place for study, practice of skills, analysis and discussion. The teacher does not 'teach' at all , but facilitates the learning of the students through suggesting sources of information, possible directions of enquiry, and by challenging wooly thinking. In class discussions it has been found best for the teacher to sit at the back letting a student take the chair, or leave the classroom altogether requesting that one of them takes the minutes.

The above examples were both carried out within the restrictions of science curricula. It is hoped that in the future the work need not have such a strong scientific bias. For instance, local history can be studied through going to the village and talking with some of the older members of the village and then monitoring the changes which are taking place.

While the younger children will learn mostly from the school vicinity and through direct interaction with it, as they grow older the children will go further afield to the villages and fields, using increasing amounts of reference materials. See appendix C ; The Child's learning environment and age as related to Piaget's theory of Cognitive Growth.

Fig (i) AN OUTLINE OF THE FOOD PROJECT



Advantages of such an approach

1. A high degree of motivation and enthusiasm displayed by the children.
2. Little scope for cultural alienation arising from the use of 'foreign' materials as subject matter.
3. In depth knowledge and understanding of local culture and problems.
4. Opportunities for linking study with action.
5. Encourages creativity, analytical skills, questioning skills.
6. Encourages integration with the community.
7. Encourages students to take responsibility for their own learning.
8. Should encourage the continuance of learning when the children are not in school (see appendix C 'note').
9. Low cost ; not dependant on elaborate equipment or buildings.
10. Shows a system could be used in many different cultural situations since it is not dependent on the preparation of vast amounts of locally applicable material.

I.7 LANGUAGE MEDIUM

Although the main orientation of the school will be towards the use of the local Kannada language, it is envisaged that in order for the children to gain a fluency and literacy in English that part of the day will be spent in the English medium. Hindi and Telegu will be taught as second and third languages. See appendix C for a discussion of the reasons behind this policy.

I.8 EXAMINATIONS

There will be no examinations or tests carried out at the school. However, those students who decide to enter for the state examinations as external candidates will be given every help in doing so in terms of exam practice, exam technique etc.

A study of the examination curriculum shows that apart from basic literacy and numeracy, the exams are confined to testing those subject areas to be studied in the two years prior to the exam. Candidates who have been learning through the above system should not be at any disadvantage if they later embark upon the exam curriculum.

I.9

OTHER ACTIVITIES

Activities such as agriculture (cultivation of the school plots) , carpentry, pottery, tailoring, batik and tie-die will be given equal importance in the time-table to academic work. Much time will be spent on learning traditional songs and dances. We hope that the children will feel that manual skills are of equal importance to the world as are academic ones.

2.0

AREAS NEEDING FURTHER RESEARCH

In a certain sense , the running of the school will be a research in itself trying to find a valid alternative to the present education system for rural areas.

So far this 'out of classroom ' approach has not been used with the family grouping system or in a school which has no compulsory attendance. During the evolution of the school , these and other elements will hopefully be put together and ways of doing this will emerge.

A study of school going and non-school going children's daily activities will be made and the school timings will be based around this.

In the future it is hoped that a similar approach to study will be developed in order for children to study for state exams. This will involve an in depth analysis of the curriculum content and the preparation of new material.

Educational materials to assist the children in their studies will be produced continuously by the staff.

An analysis of learning situations in the villages and fields will gradually accumulate in order to learn basic concepts normally taught under specific subject headings.

Since it is unlikely that an educational process such as this has ever been tried before to this extent, it is planned that a log book will be kept , recording the development of the school and the children's learning. This will aid the teachers in critically examining their work and direction. This log book could also possibly be of use at a later date to others working in the non-formal education sector.

Although the project is not primarily aimed at research, it is hoped that the school will be as much a learning situation for the staff as it will be for the students.

2.2

PROJECTED SCHEME OF WORK FOR 1985

Mid Jan .	Start living at the site (ASTRA providing accomodation)
to	Start to learn Kannada
Mid March	Write proposal for funding agencies
	Set up trust fund
	Get to know surrounding villages, women and children
	Carry out survey's on children's activities and
	women's schooling and literacy rates.
	Get to know local schools and teachers.
March	Purchase land
to	Employ 'helper'
June	Dig well
	Plant trees, fences, prepare land
	Build staff accomodation, move in
	Instal electricity
	Build initial school building
July	Prepare educational materials
to	Set up craft facilities
August	
September	Break , if above accomplished.
October	
to	Open school for about 10 children ages 4 to 7.
December	Second teacher joins full time.
Mid December	Break for harvest
Mid Jan	Re-open.

BUDGET

INITIAL, NON-RECURRING EXPENSES

	Rs	£
4 acres of land	26,000	1857
Well	10,000	714
School building	12,000	857
Electricity instalment	10,000	714
Preparation of land and maintenance tools	7,000	500
Staff accomadation	10,000	714
" "	10,000	714
School furnishing	3,000	214
Staff accomodation furnishing	2,000	143
" "	2,000	143
Carpentry tools	1,500	107
Equipment for other crafts	1,000	71
Books (initial)	2,000	143
Total	96,500	6,892

RECURRING EXPENSES

Monthly;	Rs	£
Staff salaries	I,200	I07
.....	I,200	I07
Helper's salary	400	28
School running costs	2,000	I43
Total	4,800	330
Annual Total	57,600	4115

TRUST FUND

The land is being purchased in the name of a trust set up for the purpose. Any donations recieved over and above the estimated costs will be added to the trust fund. At a later date such a trust may provide an income to the school.

2.3 THE SITE

The school site is situated on the outskirts of Ungra Village $\frac{1}{2}$ km from the ASTRA site, a group working in appropriate technology and skills training. We are close to the river Shimsha, 113 km from Bangalore, in Kunigal Taluk, Tumkur District, Karnataka.

The area is rural, largely free of urban influences, the economy virtually exclusively agricultural. The area is not one of extreme poverty, this is mainly due to the provision of some irrigated land. The area could be described as typical of rural India in terms of health status, per capita income, literacy levels and the status of women.

The school site is surrounded by 15 villages within a 3km radius. The plot of 4 acres of land was offered at a price of Rs6,500 per acre although the marketable value is about Rs 10,000 per acre. This offer was made out of good will towards the project.

2.4 LAND

Note ; Figures quoted from 2.4 to 2.8 are from an ASTRA survey carried out in 1977. These will be updated soon, but there is little reason to think that they will have changed significantly.

The total area of land around the nearest 6 villages is 4056 acres. Out of this land, 27% is irrigated for part of the year, 29% is dry, 19% uncultivated and 25% uncultivable.

The major crops grown are ragi (millet), rice and sugar cane. There is a large inequality in land distribution. For example, in Ungra Village, the poorest 51% of households hold 13% of the land while the richest 7% hold 29% of the land. The richest 23% of households own 63% of the land.

2.5 POPULATION

The population is distributed by age as follows ; 16% children under 5 years, 30% children 6 to 15 years, 28% adult males and 26% adult females. The average family size is 6.24 ± 0.26 members.

The caste distribution is broadly as follows ; 2% Brahmin, 80% Vokkaliga (farmers) and 9% Harijan \pm 6.4% depending on the village.

2.6 EXISTING CRAFTS AND TRADES

There is a real shortage of skilled craftsmen in the area, particularly for carpentry and masonry work. The distribution of craftsmen is as follows (in the nearest 6 villages) ; One goldsmith, one basket weaver, one barber, two potters, two tailors, two carpenters, two mat weavers, four blacksmiths.

2.7 WOMEN

Women have a low socio-economic status. They work approximately double the hours that the men do, for considerably less wages. They consume less food, and spend the major, if not the whole part of their earnings on the household budget. Their literacy level is low and the years spent in school (if any) are considerably lower than that of the men. They have virtually no access to luxury items or entertainment.

2.8 EDUCATIONAL LEVELS

Literacy 17% \pm 5.2% of the population
Primary education 8.8% of the population
Secondary schooling 5% of the population
College education 1.5% of the population. See appendix E.

2.9 EXISTING EDUCATIONAL FACILITIES

There are primary schools in most villages. They are however largely inadequate to meet the local needs. For instance, Ungra primary school consists of two small bare rooms, over 100 pupils and two teachers. In practice, by no means all of the registered pupils attend. Some come for the free meal and then return home.

There is a secondary school at Yedavani serving itself and 5 villages. The school caters for children from class 8 to class 10. Conditions here are similar to that of the Ungra primary school.

The local college taking children from class 10 to class 12 is 15 km away. The children must walk, cycle or take a bus if they can afford it. Throughout the schooling system, the drop out rate is very high and attendance poor.

I will not attempt a discussion of the reasons for the failure of the present education system. The reasons are many and there is much literature available on the subject. The situation at Ungra is typical of situations throughout the developing world.

3.0 LOCAL TRADITIONAL ARTS

Performances of traditional songs and dances have all but disappeared from the area. Traditional dramas are occasionally staged but this is an all male pursuit, women of 'lesser morals' being imported from the city to fill female roles. (In former times the village women would also take part).

Evidence of creativity in the arts is hard to find. Woven mats and rugs are plain and functional. Rangoli patterns on the sand in front of the houses are often poorly done. However, bullock carts are often painted with a great deal of imagination and colour. Perhaps this lack of art form could be a function of the time and energy required just to ensure subsistence level living, in a climate of a general decline of traditional practices in many spheres of life.

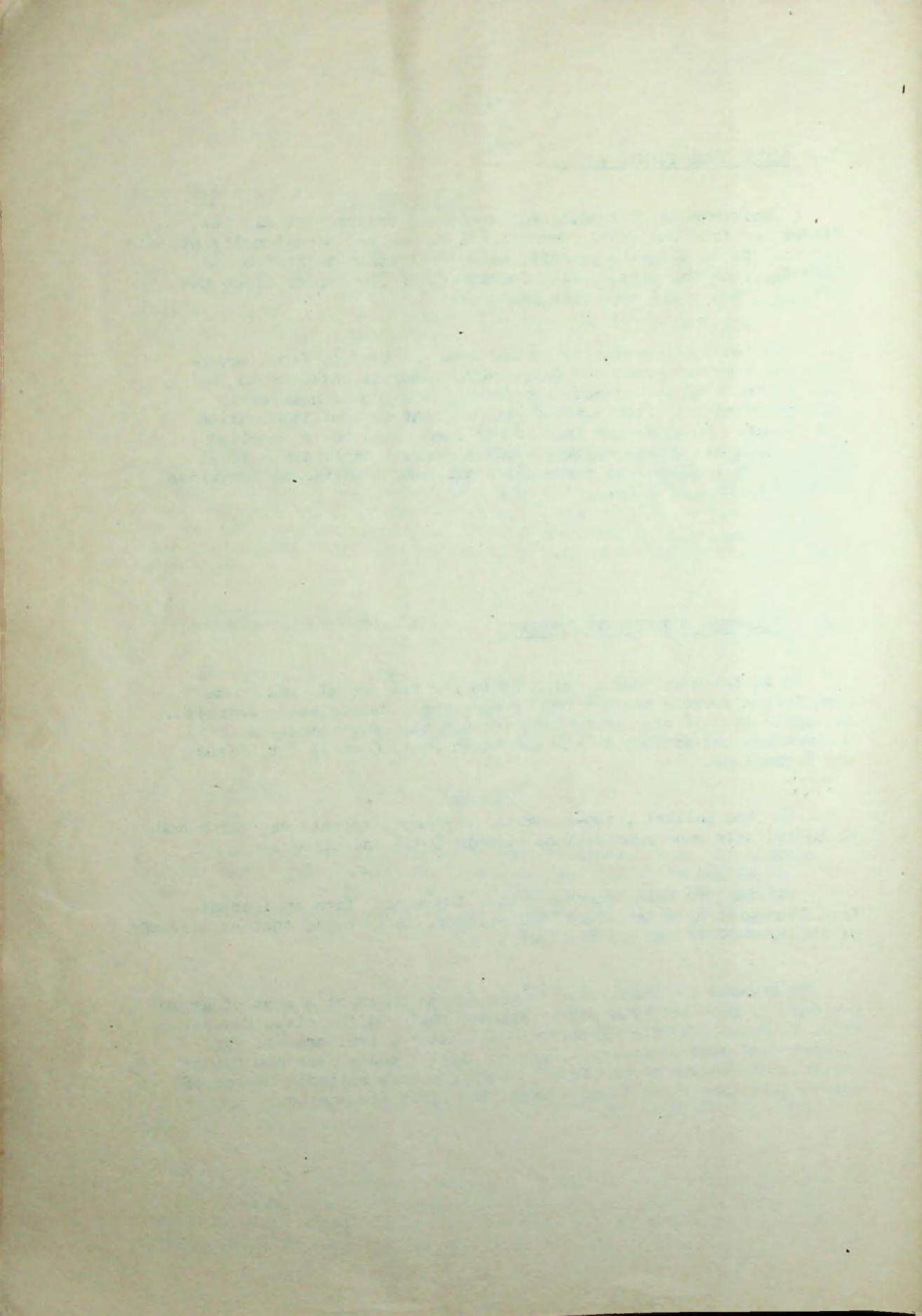
3.1 PROPOSED METHODS OF FUNDING

It is intended that running costs for the school will come from Indian sources through one or more rural development agencies. An application is also being made through the Department of Environment and Ecology to the Karnataka State Council for Science and Technology.

For the initial, non-recurring expenses, appeals are being made to individuals and organizations within India and abroad.

The land is being purchased with the money from an interest free loan made by a Bangalore well-wisher. It is hoped that as a result of the appeal, we can pay him back soon.

At present the instigator is living at Ungra at a cost of Rs 10 per day for food with few other expenses while at the site. However trips to Bangalore for organizational matters, seminars etc are a great deal more expensive. Present living costs are now being met by sporadic donations from friends. A more reliable source of income will have to be found during the first few months.



APPENDIX A An account of why the double medium Kannada -English approach is to be adopted.

The decision to initially adopt a system where Kannada is the language medium for the major part of the school day, while English will be used during the remaining part has come about after much discussion and consideration taking the following experiences into account ;

Of people who have undergone education in the Kannada medium
Of people who have undergone education in the English medium
The needs expressed by the local community
Experience (my own) of working with minority language groups in India
A consideration of the available resource material available in the Kannada language
Discussions with those supporting the current movement to increase the usage of Kannada at all levels of Karnataka society in order to create a stronger sense of identity amongst its people
A consideration of the limitations which present day society imposes on the non-English speaker
The need for the children to be firmly rooted in their own language and culture, to have a real knowledge of the beauty of their own language and the ability to use it creatively in their daily lives
The experience of David Horsburgh who developed the double-medium system in response to the needs of the children in a school in Karnataka for the rural poor.

As a result of these discussions and actualities, hearing varying viewpoints, certain issues on which all seem agreed have emerged;

1. That the children will need a real fluency and literacy in the local language since this is the language they will use throughout their daily lives.
2. That this literacy and fluency is essential for the children to gain an in depth knowledge and understanding of their own culture.
3. That the Kannada language will only give access to those written materials produced in the Karnataka State and that the availability of non-fiction reference materials in the Kannada language is insufficient for a student to pursue many topics (eg relating to agriculture, rural development, national /international politics, information about the rest of India) in depth.
4. That a written and spoken fluency in English is, at present essential to any one attempting serious studies in a higher educational establishment, or to have access to information in many spheres of life as do those coming from the upper and middle classes.
5. That the current usage of English in Karnataka is unnecessarily high and that the usage of Kannada should be increased, at all levels of society.
7. That this is unlikely to happen in the next 50 years to the degree that a non-English speaker will have the same degree of opportunity for choosing his/her direction in life as will an English speaker.

David Horsbrugh started teaching in Karnataka in the local Telugu medium in an innovative rural school about 20 years ago. He produced excellent educational materials in the local language and was not therfor restricted in finding existing appropriate local language medium educational materials . However, the students soon expressed a need to have access to materials which were not specifically produced for the classroom in order to persue their studies in greater depth. The kind of non-fiction resources they required were then, as now, not available in the local medium, being produced from all over India or outside, or by institutions in Karnataka which publish in English.

In response to this need, David started to tech English as an additional language while Kannada and Hindi continued to be taught as other useful languages.

He found that the teaching of a language for one period a day was not conducive to the children becoming truely fluent and liberate in that language. The problem was highlighted when some students were accepted to higher educational establishments and mixing with students and teachers from other States, and needing access to reading material not available in Telugu.

He then experimented with spending part of th day in the English medium. He found that through this , all the children became fluent and literate in the English language while still using !Telugu. for the major part of the day both at home and at school. The great emphasis placed on the study of Telugu literature , local history, traditional art forms, and culture ensured that this usage of English was not at the expense of losing touch with the local language and culture.

This double-medium approach has now been adopted by several schools in Karnataka which are going a long way towards meeting the needs of th urban and rural poor. This compromise seems to be ther only realistic solution given the present usage of both languages at the level of the State and the Indian Nation. It will be adopted by Ananda Vana subject to future experience of the needs of the local children.

APPENDIX B. Information about the staff

There will be two full time members of staff, myself and one other. It is likely that the other staff member will be a former work colleague who is well experienced in rural education, having acted headmaster of a non-governmental rural school for the past 3 years and himself survived the governmental rural education system in India. Due to present work circumstances it is unlikely that he will be able to join the project until October, but in the case of financial resources being available for his stay here, he could join earlier.

Details of my own background

KIRSTINE J. SADLER, : AGE 26 years, Nationality British.

EDUCATIONAL QUALIFICATIONS : Bsc, Hons. Botany (subsidiaries in Geography, Geology, Zoology, Pre-history and Archeology)
Post Graduate Certificate in Education
(Options in Education in Developing Countries, Development studies)
RSA and ITTI certificates in Teaching
English as a second language.

The last four and a half years since leaving University have been spent in study, travel and work in various fields of education all of which have added up to giving essential experience for the present work.

After leaving Sheffield University in June '80, I travelled in S.E. Asia and worked in S.E. Kalimantan (South Borneo) helping a doctor with an infant nutrition and education programme. I returned to the UK to learn to teach English as a foreign language and used this to earn money in Italy (running an intensive English course for Italian pilots and aircraft mechanics) for another trip to S.E. Asia.

Realising that I wanted to work in education in Asia, I studied for a P.G.C.E. at the Institute of Education in London University which ran courses on education in developing countries.

In June '82 I returned to Asia, this time to India to work with Tibetan refugee children in Himachal Pradesh. I acted head of the biology department in the Children's Village school and worked to develop relevant and enjoyable study methods and materials for the children there.

On finishing my contract, I returned to the U.K. and in Jan '84 took a temporary job in a Yorkshire government school as a science teacher.

This was a time for re-assessing government education systems both at home and abroad (and my place within them) . I confirmed that there was little I enjoyed more than working with children, but little I found more distasteful than the existing government education systems with all their use of fear, indoctrination, discrimination against children coming from lower socio-economic strata and the lack of opportunities for any real individual growth of the child. The Yorkshire school was probably one of the most pleasant English government schools one could wish to work for.

Receiving a job offer from a progressive school in S.India, I returned here in April '84 to pursue my desire to create something for rural children's education. The period at Rishi Valley school in Andhra Pradesh introduced me to the ways in which the more progressive and forward thinking schools were working. I learnt much in the six months that I worked there but was forced to leave in October due to political differences. The school, though experimenting with existing educational methods, was basically elitist and operating at the expense of the surrounding rural area of intense poverty.

After all the exploration, experimentation and gaining of experience I now felt ready to settle on a more permanent basis and to try to put some ideas into practice. I received great help from friends and well-wishers in Bangalore which finally led to the decision to set up next door to the ASTRA group in Karnataka.

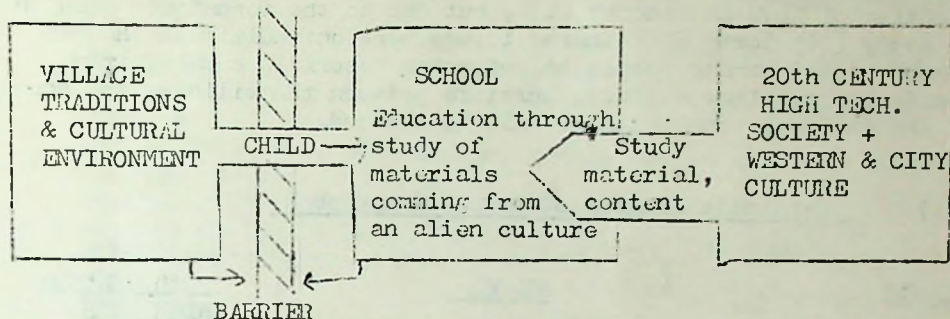
My commitment to the school is indefinite . Ungra will be a home as well as a place of work. Although efforts will be made to ensure that if at any time I have to leave India (eg due to new visa restrictions) that there are people to carry on the school , in the absence of such an event the initial commitment will be for about 10 years. This should be long enough to firmly establish the system of education , to see many of the children through it and to ensure the continuance of the school.

Other activities I hope to pursue include writing for the children's page of a S.Indian newspaper, and the formation of a group of individuals working in the non-formal education sector to meet once or twice a year to share experiences, and run work shops.

APPENDIX C

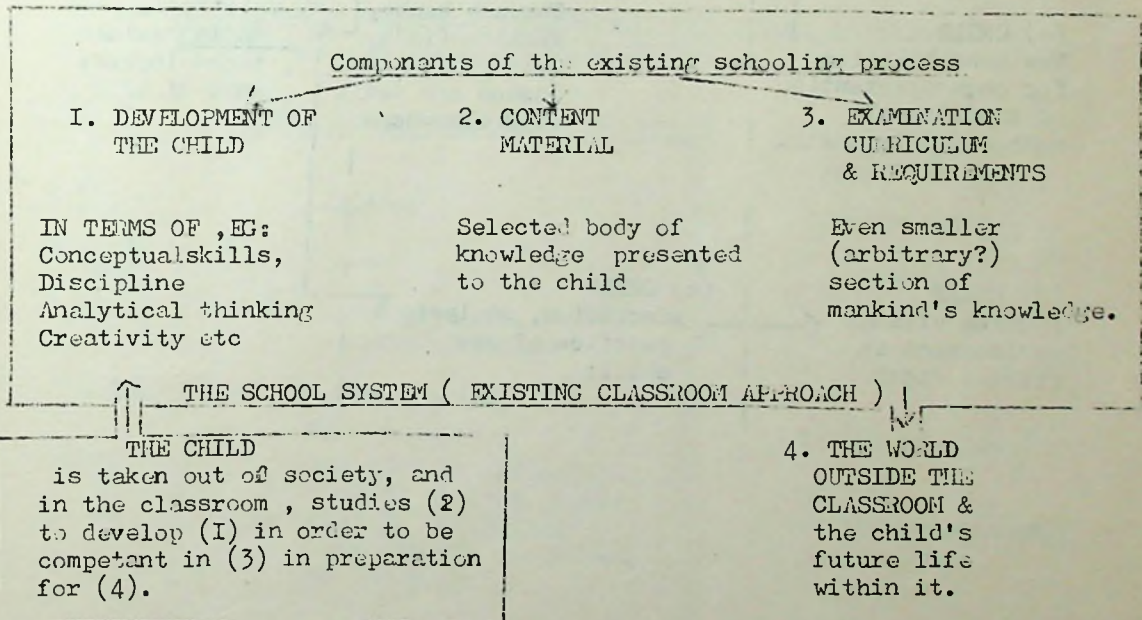
A more detailed analysis of the proposed educational approach

(I) Problems of alienation at the village school level as affected by the content material used for study



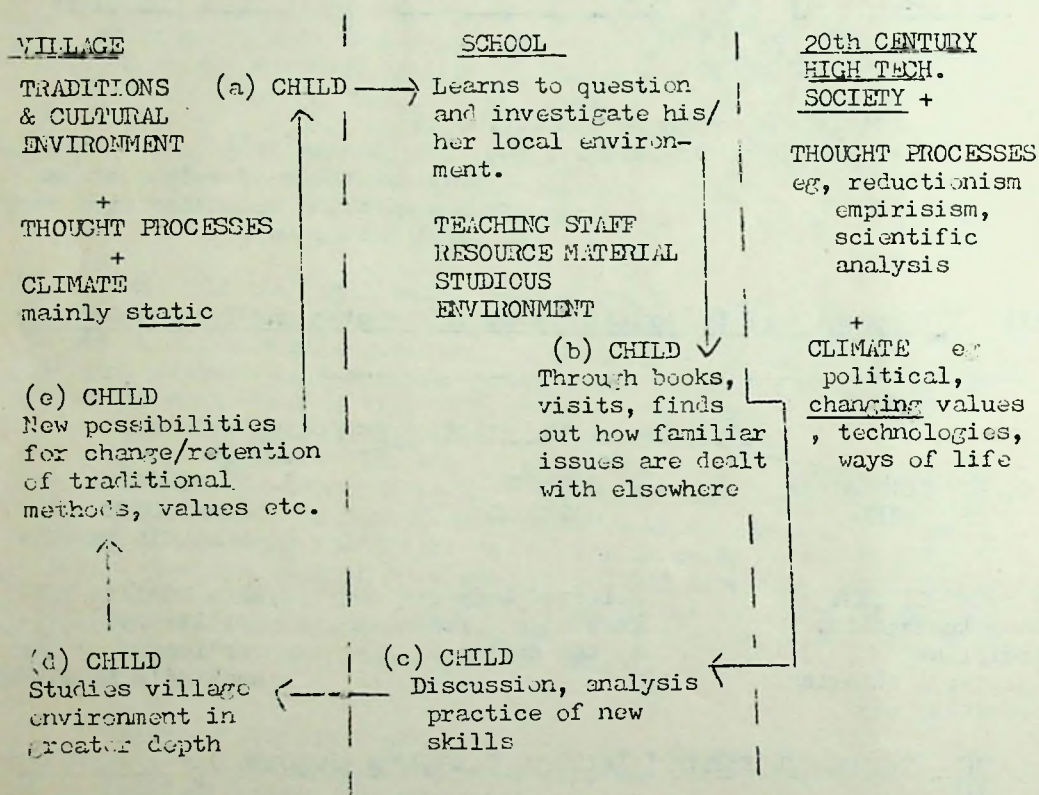
Little continuity or connection between home and school ; the young adults drop out of school or continue their education at the expense of being alienated from their cultural background.

(ii) Components of the existing education system and its methodology



The validity of the proposed process of education rests on the assumption that the content material (2) required in order to make progress in (1) and (3) and, more importantly to prepare the child for (4) need not be presented to the child inside the classroom or in the form of selected and packaged information. The child can use his/her surrounding environment as the basis for study, thus reversing the direction of flow in diagram (i), but due to the techniques used in the study (in terms of learning to use more untraditional thought processes) and having access to reference materials coming from outside the village culture, barriers between the village, the school and the national environments will be reduced.

(iii) Schematic Diagram of Proposed Approach



Similarities between proposed method of education
and those of pre-school traditional societies

- (iv) Little or no distinction between 'learning', 'play', 'work' and 'leisure'
The child participates in village activities while learning
Mixes with both sexes and all age-groups
Learns through listening to his/her elders and caring for those younger than him/her
Learns through experimentation, investigation and play with his/her immediate environment
Gradually assumes more responsibility in the community
Most of the above is done through choice, there is no compulsory education.

Note ; for those children who on various occasions will not be able to participate in school activities due to demands made from home, it is hoped that participation in the village activity will also be used as a subject matter for discussion and analysis at school. eg, participation in the harvest could provide a basis for an investigation into the methods used. Participation in religious /cultural festivals could precipitate discussion about or research into their value and origins.

- (v) The child's learning environment and age as related to Piaget's system of cognitive growth

<u>AGE</u>	<u>LEARNING ENVIRONMENT</u>	<u>KNOWLEDGE</u>	<u>CONCEPTUAL ABILITIES</u>
BABY	mother	<div style="display: flex; align-items: center; justify-content: center;"> <div style="border-left: 1px solid black; height: 100px; margin-right: 5px;"></div> <div style="writing-mode: vertical-rl; transform: rotate(180deg);">increasing</div> <div style="border-left: 1px solid black; height: 100px; margin-left: 5px;"></div> </div>	pre-concrete
TODDLER	House		Concrete
CHILD	House, garden, village, fields		
TEENAGER	Beyond the home and village &		formal thought
ADULT	Extended to information coming through printed matter, the media, from other's experience of the world		& abstract model-making

APPENDIX D Season-wise and activity-wise energy expenditure of men and women in hours per day worked

SECTOR	Hrs/man			Source, ASTRA Hrs / woman		
	Apr.	Aug.	Dec.	Apr.	Aug.	Dec.
AGRICULTURE	0.69	3.16	2.20	0.29	3.09	2.62
LIVESTOCK CARE	1.64	1.84	1.64	1.02	1.7	1.02
DOMESTIC	0.54	0.54	0.54	2.41	5.41	5.41
TOTAL	<u>2.87</u>	<u>5.56</u>	<u>4.38</u>	<u>6.72</u>	<u>10.2</u>	<u>9.05</u>

Note; Figures are given for the lowest (April) and peak (Aug & Dec) periods of activity. The marriage season is in April. The school holidays will correspond to these three months.

Total number of hours per day spent , on average by children under 14 years on domestic and live-stock related activities = 3hrs. Children do not normally take part in agriculture.

APPENDIX E Literacy and years of Schooling

CATEGORY	I	2	3	4	5	6	Average
Literates	17.3%	21.5%	26.2%	12.5%	13.2%	16.1%	17.9%
Primary Education	11.4%	8.5%	13.2%	4.8%	5.6%	9.3%	8.8%
Secondary Education	4.6%	7.1%	7.2%	2%	2.9%	6.2%	5%
College Education	1.1%	1.4%	2.4%	1.4%	1.3%	0.9%	1.5%

The numbers refer to the 6 nearest villages ; 1 , Arjunahalli, 2, Hanchipura , 3, Keelara, 4, Pura , 5, Suryabahalli, 6, Ungra.

Source, ASTRA.

Appendix F - The status of Women in the local community.

A study was carried out over the past year by ASTRA which aimed at understanding the role of women in the functioning of the local agricultural and domestic economies. The study gave the following information .

WOMEN'S LABOUR IN UNGRA

In Ungra village, 79% of the total adult women work in the agricultural and industrial sectors. 51% of the working population is made up of women. 73% was contributed by hired women, 27% by family members, working in the agricultural sector, while 2,5% of the women worked in the industrial sector, weaving baskets, mats and leaves.

WAGES AND INCOME

Women earned a maximum wage of Rs 0.9 per hour and a minimum of Rs 0.5 per hour. Women were served one meal ~~per~~ day for all agricultural operations except for winnowing for which they recieved three meals per day.

Men recieved two or three meals per day plus beedies and coffee for all operations. Their maximum wage was Rs 1.5 per hour and minimum , Rs 0.75 per hour.

NUMBER OF HOURS WORKED

Taking domestic and agricultural work into consideration, in all seasons, the women worked at least double the hours that men did.

To quote ASTRA ;

" In all, it is clear that the operations which involve bending, squatting, or walking are usually assigned to women while men perform activities which involve animals, equipment, and skill".

NUTRITION

The ratio of food intake of men to women was found to be 1.75:1. The ratio of food intake woman to child, was 1:1.4. Women serve the men and children first, then eat what is left.

SPENDING OF INCOME

Observations and interviews with village women indicate that the women provide the major part of the household expenses from their earnings, while the men spend the major part of their earnings on beedies, coffee, liquor, clothes, visits to the cinema etc.

EDUCATION

The literacy rate amongst Ungra women is very poor. The proportion of school going boys is greater than that of girls at every level of schooling, increasingly greater with age.

"On the whole, women are largely denied access to education".