CHAPTER V

METHODS OF NON-FORMAL EDUCATION AND
THEIR APPLICATIONS IN MANIPUR

5.1. INTRODUCTION

Methods of non-formal education are quite different from that of other teaching methods, generally used in the field of education. It is because of the clientele to be benefited by it. These consist of diverse learners differing in age, aptitude and interest viz., composite group of school drop-outs, out-of-school youths, adults, different categories of employees and other deprived sections of the people representing different social and cultural backgrounds having different needs and aspirations. Hence a variety of methods are to be adopted for educating non-formal learners of various types.

Non-formal education cannot be imparted through printed materials alone. It should be through multi-media. The objectives, the content and the target group should be the deciding factors for the selection of a particular method.¹ All the three channels of full-time, part-time and sun-time education should be freely used in such a process of education. As such all teaching resources available in the community should be utilised and all social institutions should

also be used for educational purposes. It should allow for the fullest participation of the institutions and individuals ordinarily considered to be outside the educational system. Hence, the method of teaching here should be rather learner-oriented and the curriculum should be diversified so as to facilitate self-learning. Thus the basic principles of non-formal education methods may be mentioned under the following five heads.

(i) It should be a dialogue about the problems of life.
(ii) The learners and participants should be actively involved in it.
(iii) It should be based on locally available facilities.
(iv) It should be attractive to the diverse group of clientele.
(v) The method should be based on audio-visual media.

It may be pointed out that non-formal education method and content should converge. If there is divergence, then there is lack of relevance. The teaching and learning materials should be developed step by step along with the process of teaching. These are some of the wide ranging and comprehensive natures of non-formal education methods. In this way, non-formal education as a concept and strategy has

itself emerged as one of the relevant methods of mass education.\textsuperscript{4} The success of the programme, however, depends upon the motivation of the clientele.

5.2. MOTIVATION OF NON-FORMAL CLIENTELE

Motivation is the basis of all learning without which nothing can be learnt effectively. The success of any non-formal education method depends upon the motivation of the learners. It can impart knowledge and information by opening the heart, minds and will of the clientele with the help of motivation. Hence, it is essential to stimulate their inner receptivity, to arouse and hold their attention so as to evoke powers which lie dormant within them. Generally, they don't have any strong motive for attending a non-formal education centre as they are having a number of fundamental needs in their day to day lives. These fundamental needs have their greatest significance for education as the source of motivation for learning.\textsuperscript{5}

The learners should be motivated by using all sorts of encouragements, not only from the side of the animators but also from the sides of the parents and other well wishers. The atmosphere of the non-formal education centre, nature of


the reading materials and methods of teaching adopted are all contributing factors of motivating the learners. On the whole, the needs, the efforts and satisfactions are all playing equally important roles in the process of non-formal education. For this purpose, the curriculum content of non-formal education should be made more interesting need-based and flexible. Here, again, lies the dedicated service of an animator who can easily attract the attention of a class of enthusiasts as enthusiasm is the best motivating factor to learning. It will also help the learners to learn in their own pace.

Just to create enthusiasm in the minds of the learners, we can conveniently use story-telling, bhajans, home class methods etc. for motivating non-formal learners. Similarly, the development of any programme which can introduce an element of pleasure and animation motivates the non-formal learners in a marked degree. Indigenous cultural forms like jatras, plays, puppetry and other suitable media can also appreciably increase the motivation of non-formal learners with entertainment during their leisure time. The only thing which we will have to do is to select the most appropriate methods of motivating the clientele with proper planning.

6. Ibid., p. 34.
The motivation should be intrinsic and it should be based on the immediate and practical needs of the diverse categories of learners. As such the use of attractive methods including cultural and outdoor activities, excursion to educationally and historically important places, should be made at regular intervals. The learners in a non-formal education centre should also be given some priority treatment in respect of employment and promotion in general and credit facilities, fertiliser distribution and new seed variety in particular to the small and marginal farmers attending in a functional literacy centre. These are some of the incentives for making non-formal education process interesting and to motivate its clientele as a thing becomes real only when it is associated with one's needs and requirements. The animator will have to play a significant role in this matter.

8.3. THE ROLE OF THE ANIMATOR (ANIMATEUR)

The animator will have to play an important role in creating a congenial atmosphere for motivating non-formal learners. As such the development of a non-formal education centre depends on the initiative and far sighted schemes taken up by the animator in the interest of the learners. In a non-formal education programme of this kind, there is practically no problem of motivation. The pace of learning is fast and

8. Govt. of India: Main Schemes of Non-formal Education in the Fifth Five Year Plan 1976, p. IV.
the learners are most enthusiastic. However, the success of such development programmes also depends on the degree to which local community resources are tapped out under the able guidance of the animator in a free and frank atmosphere.

The non-formal animator, in this sense, must be a helper, guide, consultant and resource person who can identify himself with the local people. For this purpose, he must play the roles of (i) an organiser of the non-formal education centre, (ii) teacher of literacy class, (iii) initiator of all discussions, (iv) disseminator of up-to-date information, (v) resource mobiliser, (vi) organiser and developer of cultural and recreational programmes and (vii) recorder of the process of learning and social change. Thus the animator should be a man of amiable nature having sound knowledge of pedagogy and andragogy to tackle up the situation for the smooth functioning of the non-formal education centre, as well as, sustaining the interest of the learners.

It is under his guidance the various methods of non-formal education will have to be applied in commensurate with the categories of persons involved in it. This is the reason why non-formal education adopted the methods of teaching reading, writing and counting generally used in formal educational institutions. These will be discussed

---

seriatim in the paragraphs that follow and we will have to see how they can be applied in non-formal education system in Manipur.

**METHOD OF TEACHING READING**

Literacy is the first stepping stone to be found in education. It involves the skills of reading, writing and counting. The skill of reading enables the learners to achieve what they actually want. As such there is no substitute for reading in achieving the various kinds of personal development and social change. The printed materials, therefore, present a wide range of information and describe more ways of achieving specific purposes of life than anything else. The learner can read and re-read in accordance with his convenience and reflect on the materials read. It is an indispensable agency with the help of which a learner can educate himself. Actually, the printed words contain and express more ideas than any other medium of mass communication. Thus it helps to a great extent in giving a workable knowledge to the non-formal learners.

The methods of teaching how to read may be Analytic, Synthetic and Analytic-Synthetic method so that a non-formal learner can learn in a better way. In the Analytic method the learning process involves analysis of the whole into its

---

component parts, whereas in Synthetic method it proceeds from the component parts to the whole just in the reverse process. Both the methods are having their own shortcomings. In order to eliminate the defects of these methods, Analytic Synthetic method can be adopted most conveniently for teaching the art of reading to the non-formal learners. However, these methods are not applied in teaching non-formal learners of Manipur in spite of their good features. The system of adopting primary school syllabus and primers to the non-formal centres of the State, as stated earlier, made the situation more complicated. The animators there are simply applying the method of loud reading with practical demonstration in the traditional way thereby making the teaching method monotonous, unpyschological and unrealistic.

It is a fact that the mastery of the art of reading alone is not sufficient enough for making an illiterate learner literate in the process of non-formal education. We will have to take up the process of teaching the art of writing along with reading as both of them are required in non-formal education to serve its inherent purpose.

METHOD OF TEACHING WRITING

The process of formal learning or formal education depends upon two factors, namely reading and writing. Both of them are equally important like blades of a scissor. For
carrying out certain vital functions of everyday life such as signing one's name, address, carrying on correspondence, maintaining records and expressing one's thoughts and ideas in written form, acquisition of the art of writing is absolutely required. The aim and object of teaching the art of writing are—(i) to complement the reading skills with writing, (ii) to use writing skills for recording meaningful messages, (iii) to develop self-reliance in effective communication through the written words, (iv) to combine the skills of articulation, reading and writing for better communication and for joining the main stream of communication, (v) to take the advantage of mass media around, (vi) to use language skills as a weapon for combating ignorance and (vii) to overcome the barrier of illiteracy.

The above points imply two important aspects of the method of handwriting teaching—(i) teaching the skill of writing and (ii) teaching the uses of writing. However, the first lesson in writing should be constructed around familiar ideas and situations such as writing one's own name, village, post office etc. Actually reading and writing will have to be started simultaneously in non-formal education. Here script-writing will have to be started first and it should be followed by cursive writing. It will also be followed by the under-

standing of the basic shapes of the letters consisting of horizontal lines, vertical lines, oblique lines, curves, dots, strokes etc.  

These important aspects of the art of writing are not systematically applied in the non-formal education centres of Manipur. The animators are also not so much conscious of them. As such the art of writing is acquired mostly by imitation, observation and trial and error method. It is also taking place by classroom lecture method supplemented by practical demonstration by the animator on the black board and the process is imitated by the learners. The use of the Slate and KAMGRU (Slate pencil) without taking into consideration the age-group of the mature learners is also a serious handicap in this regard. An attempt should be made to replace them by exercise book, pen and pencil without unnecessary delay so as to create a congenial atmosphere. After learning the art of reading and writing necessity again arises as to how the art of counting will have to be learnt. Hence, it is also necessary to discuss the way in which the art of counting will have to be learnt here.

METHOD OF TEACHING COUNTING

General counting had been made in the past with the help of keeping paddy, split bamboos and making lines either on the floor or walls convenient to the situation. The counting of the total number of invitees in a social function, counting of the collected units of paddy from the peasants by the landlord during the harvesting season, as well as, purchasing paddy in bulk from the market are carried out in this process by the illiterate adults. It is also the basis of barter system of economy in the society. The household arithmetic is also often conducted by such primitive method. The process of addition and subtraction are being performed by means of flowers, the notches of sticks and any such counters which comes into the minds.13

The preliminary knowledge of counting for day to day life is also essentially required among the illiterate adults. As such the people of Manipur have adopted the system of counting by using the technique of CHANG (alive) and SHI (death) at the time of purchasing some items of articles like plantain, salt cake, MEITEI NGAMU (a kind of fish) etc. for social and religious purposes.14 The process is also followed in counting the seven days of a week by the Purmus, an old

TRADITIONAL METHODS OF NON-FORMAL EDUCATION
IN MANIPUR VILLAGE

Mashing-Thiba (Traditional method of counting by the illiterate adults)

Khundinnaba (Village meeting discussing important problems)

Watanaba (Consultation in rural areas in small group)

Lou-Khulang (Reciprocal work in agriculture: A traditional way of working)
Kuki tribe of Manipur, beginning from Tuesday and ending with Monday. Thus, Tuesday is CHANG day and Wednesday is SHI day and the same process of counting continue alternately upto Monday. It is also believed that CHANG days are good for purchasing and performing social functions and ceremonies whereas SHI days are unsuspicious for such functions and purposes.\(^{15}\)

The teaching of counting is also required for the non-formal learners so as to give a workable knowledge of arithmetic. The idea of measuring time, length, breadth, weight, wage, loss, gain etc. imply a problem of calculation. In this way, the Meitei section of the people of Manipur adopted a technique in which an hour is measured as one WANGLEN or PUNG, 8 WANGLENS make one YUTHAK and 8 YUTHAKS make one day.\(^{16}\) Similarly, the measurement of length and breadth are also done in terms of the length of a little finger known as KAP and different units of the arms such as KHUDUP, LAM, THAGAI etc. A rough counting of the unit of land is also done by LOUKHAI, SANGAM, LOURAK and PARI. Under this process, two LOUKHAIS make one SANGAM, likewise two SANGAMs make one LOURAK and two LOURAKS make one PARI which is about 2.5 acres of land.

---

The counting of the rent of one PARI of land is made at 12 pots of paddy. Two SANGBAIS make one pot, two LIKHAIS make one SANGBAI, two LAITANGS make one LIKHAI and 64 UTONGS (about 32 acres) again make one SANGBAI. As such there are different units of counting generally used by the valley people. In the case of hill areas, the people there also used different units of counting like TIM, LUK, SHAM etc. in place of SANGBAI and its different units.

The above units of counting can be applied at the time of teaching counting to the non-formal learners of Manipur. They can also be supplemented by modern inexpensive techniques of counting with the help of some play like 'snake ladder' and 'Ludo' so as to make the method of teaching counting interesting to the non-formal learners of the State. It is, however, observed that nothing has been done to use local resources and other familiar techniques for reading, writing and counting in the non-formal education centres of Manipur. Instead of it, rather exclusive reliance has been made to the traditional non-formal education methods like lecture method etc.

5.4. TRADITIONAL NON-FORMAL EDUCATION METHODS

There are a number of informal methods which are generally applied in the processes of non-formal education. They may be treated as traditional methods on the ground that they have been adopted from time immemorial in one form or the other. Some of the important non-formal education methods under this category may be discussed under the following sub-heads:

LECTURE METHOD

The lecture method is the most important method of non-formal education. It is generally followed in all the non-formal education centres of Manipur. By using this method, a large number of facts and information can be communicated within the shortest possible time.\(^\text{18}\) It is an indirect method having no direct assessment of whatever is delivered by lecture method. However, lecture is one of the most widely used methods for imparting knowledge and information. As such it is also known as classroom method.

Actually, the classroom method presupposes a standard fairly common among the learners. It also presupposes a reasonable regularity and punctuality. While these presumptions donot exist, a classroom method should be primarily individual.

method in which the individual can progress at his own pace. It shows that classroom method has not succeeded and as such it is necessary to try out the individual approach method. However, when an animator seeks an agency to pass on some information, the lecture method is the most suitable method as a teacher dominated method. It can be made interesting by exploiting learners' talent and supplementing the lecture with audio-visual aids and activities to make it more interesting and effective. It has not been done in imparting non-formal education in Manipur. Hence this method is coming to be depended upon less and less as knowledge and skill can be gained by using methods which involve a greater degree of learner participation.

FORUM METHOD

This method consists of the presentation of a subject matter by an expert having specialised knowledge in the field and followed by a period of questions and discussions by the audience. The forum method has two advantages—(i) the speaker is given full opportunity to present his case without interruption of his own thought processes of sequence and (ii) the audience is enabled to clear up obscure points and to participate actively in the discussion. As such it serves as a good

training ground for both the audience and the speaker. This method has the opportunity of supplying facts and information in an orderly and organised presentation.\textsuperscript{21} It is an effective method of dealing with the various aspects of non-formal education including the controversial questions of politics, public affairs and family life education. In fact it will not be possible to realise effective non-formal education without true dialogue expressing each others' views and thereby finding out an acceptable solution.

They can develop the topic gradually by means of questions, answers and comments without set speeches. When they find themselves in argument the topic is thrown open to the audience.\textsuperscript{22} This method is applied in a different way in the process of non-formal education of Manipur just like LEIBUNG PHARBA for youths, SINAIPHAM KABA for girls and WARILAIRIKABA for the old men and women discussed earlier.

**CONFERENCE METHOD**

A conference is a public meeting on some specific issue or issues. The participants in such a conference jointly express their opinion in the form of resolutions. It is in such a gathering that the people may be trained in the art of expressing themselves truly and frankly.\textsuperscript{23} It is also a large

\begin{flushleft}
\textsuperscript{21} Knowles, M.S. : Informal Adult Education 1950, p. 43.
\textsuperscript{22} Ibid.
\end{flushleft}
assembly of persons who discuss problems in an informal way
thereby helping to a great extent in the process of non-
formal education. It may also be regarded as a sort of meet-
ing in which all the problems of a locality will have to be
discussed and the possible solutions to be found out by means
of putting their heads together.

In this way, all the developmental plans can be
carried out expressing different views points and making the
people convinced of the problems for which solutions are
required. There are various discussion techniques to obtain
maximum results from the types of such meeting within a
limited time. However, it depends upon the organiser to
decide the appropriate type of meeting, discussion techniques
and category of persons on a particular occasion so as to
give maximum benefits to the non-formal learners.

This method is rarely applied in the field of non-
formal education, that too, by some of the political parties
and voluntary organisations. The organisation of political
conferences and observation of international days and years
like International Literacy Day, International Women's Year
and International Youth Year may be cited as some of the
examples for applying conference method to familiarise with
the emerging problems of life in various ways.
GROUP DISCUSSION METHOD

Group discussion is a method of group learning in which members of a group participate actively, so as to contribute their ideas to the solution of a problem. It also enhances knowledge and understanding of a topic. For the successful employment of this method, the participants must have knowledge and experience relevant to the subject of the discussion. It is, therefore, considered to be one of the suitable methods of non-formal education. As such discussion is an effective method for bringing unknown and abstract facts within the known experience thereby helping the clientele to make these facts a part of themselves. Hence, discussion is the process by means of which two or more people express, clarify and pool their knowledge, experiences, opinions and feelings. It is a co-operative process in which several minds work together on the basis of equality and mutual respect towards understanding and agreement.

The usual procedure in a group discussion is for the leader of the group to start with the announcement of the topic, a summary of the conclusions of the previous meetings and a brief survey of some of the particular aspects of the topic under consideration for that meeting. It has also other values as an educational method. Group discussion is, there-

fore, a method that achieves the highest degree of interaction among the learners and animators. The key concept of group discussion as pointed out by Lyman Bryson is that the students here considered not only have opinions but also have a right to express them. In such a climate, the learners tend to develop the ability, to think independently, and to express themselves clearly with both humility and confidence. As such, group discussion is the best method of non-formal education when the purpose is to develop social attitudes, relate knowledge to experience, influence personal value, deepen understanding and plan for action.

Group discussion method is applied in Manipur to impart non-formal education leading to the welfare of the community. The proposal for opening of a school either formal or non-formal is decided by means of group discussion. This method can also be applied in KHUNDINABA (village meeting) in which minor offences like divorce, stealing and other such offences are decided and the guilty persons are fined in the form of punishment in such as village group discussion. The mosque and church are the most appropriate places for applying group discussion method of non-formal education for enlightening the Muslim and tribal sections of the people of Manipur.

DEMONSTRATION METHOD

Demonstration method helps the learners to visualise a process that might be difficult to understand minutely from the verbal description. As such instead of delivering a long lecture on some particular problems for their possible solutions, if some practical demonstration can be given, then it can definitely help the learners. It will be of great help in non-formal education so as to make the learners interested and the impression so received vivid and lasting. It is also one of the most convenient ways of presenting learning materials. To highlight the effect of a lecture, audio-visual aids are often used. Thus people learn things and remember them more quickly by seeing than by hearing. This valuable and irreplaceable faculty must be trained and utilised fully so that transmission of knowledge and skills may be made the most effective in the process of non-formal education.

This method gives an unique opportunity to the non-formal animators and other functionaries, specially in the rural areas, to develop a cordial link with the village people, between the members of the same community and between the community and planners. It is generally applied in Manipur by the animators and village level workers not only in the

non-formal education centres but also in the agricultural fields and other work places for different purposes. However, audio-visual aids are seldom used for making this method lively and easily understandable. This is the reason why the most scientific ways of life and working conditions could not be cultivated to the beneficiaries.

CO-OPERATIVE METHOD

The co-operative method is not a teaching method. But organisation and management of co-operative societies occupy one of the most important places in the process of non-formal education. It is through these societies the non-formal learners may be properly trained to inculcate the values of mutual help and interdependence in all walks of life thereby helping in building up the economic life of the rural people. The co-operatives for farmers, weavers and associations of carpenters, blacksmiths, goldsmiths etc. can provide excellent non-formal education to the participants by pulling together their resources for effective use, as well as, to ensure economic gains and social security. The complexity and manner of handling such a society make the different age-groups best suited to this method. So it may help in developing as a non-formal education method, at least in an indirect way.

The reciprocal work in the field or in weaving by the people of Manipur is nothing but the application of cooperative method. The farmers there plough together and carry out reciprocal work at the time of harvesting. Similarly, girls and women work together at the time of transplantation. Such process of working before taking lunch is known as LOUBI and after it LOURANG in Moirang. The girls and women there also adopt a co-operative saving called SANTHENG which is of great educative values. There are also a number of co-operative savings both in cash and kind prevalent all over Manipur known as MARUP and PHOU-MARUP if the saving is in kind of paddy.

Similarly, to facilitate community help at the time of difficulties such as death and its related rituals and ceremonies, every household of a locality belongs to a SHINGLUP (Wood’s club). At least two persons of the locality are sent by rotation to hold the night in the bereaved family so as to give protection and moral courage from the day on which the death occurred and it continued up to the Saradha ceremony. This system is known as NEIRINGBA.\(^{31}\) It is also the duty of all the members of the SHINGLUP to bring one bamboo each for the construction of the MANDAP (Pandal). They also participate in its construction and as such no professional persons need be engaged for this purpose. On the day of the Sharadha ceremony, all the families in the locality contribute a specific amount

---

so as to render financial assistance to the family in trouble and this amount is known as SHINGYEN-SHEI. However, in the case of other social functions and ceremonies, there is no fixed amount though they contribute at their site.

There is also a system of co-operative defence at the village and State levels. For executing village level defence, a group of male members of the locality went around the village forming small batches in rotation with weapons in hands at night for safeguarding the property of the villagers. They were compelled to do so as looting, arson and cattle-lifting happened to be the regular features of the rural areas of Manipur. This system of village protection service is known as RONGCHATPA. In the same way, every male member of Manipur above sixteen years of age was liable to serve the state ten days in forty for the co-operative defence service of the State. This system is known as LALLUP (War club). 32

These are some of the examples of the application of the co-operative method of non-formal education in Manipur.

SAVING METHOD

It is not a teaching method though saving plays an important role in the life of the people of Manipur. It can be applied in different aspects of life such as saving of time by properly utilising it with a sense of maintaining

timing and avoiding wastage in every respect. There are two processes of saving money, namely, (i) individual saving and (ii) collective saving. The individual saving is done before the introduction of modern banking system in a SHENPHU (Money container) either digging towards the western part of Manipuri family hearth or in hollow bamboo pillars at suitable area of the family. But collective saving is done in the form of MARUP for various purposes as stated earlier.

The method of indigenous saving is of great significance in the process of non-formal education of all sections of the people of this region. It can be applied conveniently for inculcating the values of saving even to the young boys and girls so as to prevent them from the possible difficulties of life. In this way, the method of saving can be applied in the process of non-formal education so as to get immediate benefits by all the groups of the people of Manipur.

We have, so far, discussed the various traditional methods of non-formal education and how far they can be applied in the field of non-formal education in Manipur. Now we are going to discuss about the latest trend in the methodical improvement in the non-formal education programme.
5.5. INDIVIDUALISED INSTRUCTION PROGRAMME

Individualised instruction programme is one of the approaches of self instruction which is an integral part of non-formal education. Actually, self-instructional programmes are educational materials from which the various categories of learners can learn in a better way. This programme is closely allied to programmed instruction and can be used for diverse types of learners and subject matters. The teaching method based on self-instructional programme is known as programmed instruction or programmed learning. There are five principles of programmed instruction which can be applied in the field of non-formal education.33 They are—(i) making all instruction goal oriented, (ii) organising the instruction into an effective sequence, (iii) presenting one point at a time, (iv) involving the learners actively in the whole learning process and (v) allowing each learner to proceed at his or her own pace.

There are also three advantages in the application of programmed instruction, viz. (i) instruction is more effective, (ii) learners can correct their own works in time and (iii) adequate time is available for individualised instruction.34 If individualised instruction programme packages can be made available to the school drop-outs, out-of-school

34. Ibid., p. 2.
youths, adults and other deprived sections of the people, they can take these packages to their homes and read there during their leisure hours. In this process, they can test their own achievements, read and re-read the units according to the needs and in the true spirit of self instructional style. On the whole, individualised instruction and programmed learning are latest trends in the non-formal education programme.

However, specialised knowledge of the animators and other functionaries are required for successful handling of the heterogeneous group of learners. And as such these educational programmes could not be applied in the field of non-formal education in Manipur. Rather, an attempt has been made to rely on audio-visual aids.

5.6. AUDIO-VISUAL AIDS IN NON-FORMAL EDUCATION IN MANIPUR

The various methods of non-formal education discussed above cannot be meaningful until and unless they are supplemented by different types of teaching aids at suitable occasions. The audio-visual aids including mass media of communication are playing an increasingly important role in implementing the formal, traditional and recent programmes of non-formal education in Manipur. As such audio-visual aids contribute to learning through stimulating interest, appealing to a number of senses, concentrating a good deal of information into a concise form and providing an experience commen
to all the learners. The audio-visual aids are applied in the process of non-formal education in Manipur by the animators and other functionaries, depending exclusively on indigenous teaching aids as modern scientific audio-visual aids are not easily available at the non-formal education centres.

However, the Audio-visual Education Unit of the State Institute of Educational Technology is doing pioneering works for imparting non-formal education by making films preparatory to INSAT Programme, as well as, dubbing of the film 'Likh-ko-de-do' into Manipuri version. At the same time for making non-formal methods and programmes of the State attractive and interesting to the clientele, an arrangement has been made to equip Non-formal Education Supervisors with—(i) a film projector, (ii) a set of 25 film strips and (iii) a tape recorder. The audio-visual aids will definitely supplement non-formal education methods and programmes of Manipur under the able guidance of the Supervisors of this process of education.

There are also various Government Departments other than Education Department, Manipur enlightening the rural masses with the help of mobile vans fitted with loud speakers. Mention may be made of the services rendered by the Agricul-

ture Department, Manipur by means of sending out a number of soil testing vans thereby indirectly imparting agricultural education. The same process is also adopted by the Medical Department, Manipur indirectly imparting health education, as well as, opening mobile camps for different purposes.

The scheme of providing community Radio sets to the clubs, organisations, associations and other such recreational centres adopted by the Directorate of Information and Public Relations, Manipur since 1956 may also indirectly help in imparting non-formal education by means of mass media. The Directorate had so far distributed 1,527 Community Radio sets for this purpose. This Directorate also fitted 36 loud speakers in 36 market places within Imphal Municipality for the convenience of the people of Manipur during 1960-61. The latest information and current events are communicated by these loud speakers at regular intervals. It may also facilitate in non-formal education methods of the people of this region.

The wave of television also came in Manipur towards the latter part of 1962. It has not yet reached the common people uptil now and as such its impact is confined to limited sections of the people of this State. This is the reason why television cannot be used in the non-formal education of the rural people. To improve this situation, a modest beginning has been made with the establishment of a Television Assembly Unit at Takyelpat by Manipur Electronics with the co-operation

37. Govt. of Manipur : Directorate of Information and Public Relations, Imphal.
of Keltron Television Company since January 27, 1984. The Directorate of Information and Public Relations, Manipur also installed a television set at the Information Centre, Tamenglong, with effect from May 29, 1984 to keep the people there aware of the important current news and events taking place in the world in the form of recreation and entertainment through this publicity media.

Similarly, the Education Department, Government of Manipur, had also given one Television set each on an experimental basis to D.M. College of Science and Modern College, Imphal for the benefit of the students there. They can, in turn, apply their knowledge and skills vividly gained from this mass media in the non-formal education process of their localities. These are some of the recent developments as regards audio-visual aids which can be of great help in imparting non-formal education of the people of Manipur indirectly. An arrangement should also be made to telecast non-formal education programmes in Manipuri language at regular intervals so that television can be utilised as an important agency of non-formal education for the people of Manipur. In this way, audio-visual aids will not only supplement but also enrich the various non-formal Education methods generally applied in the field of non-formal education in Manipur.