CONCLUSION

Rural development is a process of qualitative and quantitative changes to improve conditions in rural regions. Such a process needs to be an integrated programme where all aspects of rural life should be taken into account. The rural underprivileged must receive Non-formal Education essentially to become literate and employable in better jobs. Generally the non-formal stream of education can be divided into three groups: (1) literacy for non school going children, (2) vocational education and family welfare programmes for youth and (3) functional literacy and self-employment programme for adults.

Through this study, an attempt is made to find out the impact of Non-Formal Education to the uplift of the rural coastal people. The system of NFE now emerged as a complementary of formal system of education. The area of NFE is vast and wide, and cannot be brought into a specific framework. The present study tries to analyse and evaluate certain specific programmes, which is more suitable to the development of rural poor with modifications. This kind of education will have been more scope in the future in a country like India. The majority of the rural people are deprived of adequate educational facilities.

Rural development has received a priority attention in our country. Since India got independence, nation wide rural development programmes were started by the Government of India with the objective of socio-economic development of rural people. NFE programmes give prior attention to rural development. Non-Formal Education has its own role to play in development. It can provide the knowledge with which we can develop the kind of
socio-cultural settings that will meet the pressing demands of our time. Development is a process of liberating the individual and society with fullest utilization of physical as well as human resources. Education and more specifically Non-Formal Education is viewed as a component within the existing socio-economic-political framework. NFE through its multifarious programmes of literacy, numeracy, functionality and social awareness and raising the quality of life of an individual through changes in attitudes, habits and ways of personal life. Functional literacy and extension through NFE programmes simultaneously contribute to higher productivity through job oriented courses, improvement in the existing techniques of production and quantitative and qualitative development in human resources.

Developmental agencies, who are already functioning in the process of developmental programmes, closely work with Non-Formal Education. Programmes of improved health and sanitation, better environmental conservation, improved social relationships, sustained preservation of culture etc. The programmes of NFE can synthesise the organised sector, unorganised sector and traditional crafts. The quality of life increases the linkage with life long education. In this context, apart from government and developmental agencies, universities can play an important role in fostering human creativity to set into motion a process of self-sustained and self-reliant development.

In the present situation of Kerala, the problem of unemployment is very high. So the contents of NFE are needed to make the learners employable. There are thousands of unemployed or under employed people, who either lack the required skills or there is no demand for the skills they have. Job training programmes conducted on the basis of needs of the beneficiaries and
the availability of local resources. For example, coir-based and fisheries. This kind of training give more employment opportunities. The 'outboard engine' (engine connected to fishing boat) repairing unit of Matsyafed give more placement to trainees than others. In the case of rural people, their economic uplift is a necessary factor for the development, which depends on their health, hygiene, social and cultural aspect of life. The NFE, in the light of the extent of poverty, unemployment and illiteracy, should concern itself with economic uplift. Because of the gravity of these problems, those non-formal programmes which work for the removal of poverty, have the surest possibilities of survival and continuance. For youth who are entering the job-market, non-formal programmes have a status only if the programmes give them skills and opportunities for employment. The prospects of economic betterment through NFE is the strongest component. The marketability of skills and knowledge does not remain static. The traditional skills and knowledge are becoming obsolete as new skills and knowledge become more profitable.

The revision of the NFE programmes corresponding to the up-to-date development of skills and knowledge. If not this will be fail in the market. India is still a poor and developing country in economic terms, the vocational NFE has a higher status than a mere literacy or cultural non-formal programme for education. Vocational programmes must be offered in rural areas for the large number of unemployed and underemployed.

Apart from economic development, the social and cultural upliftment is possible through NFE. The non-formal contents also contribute to social life. Even a primary level education improves a person socially and makes his
status higher than illiterates. The NFE imparts a change in behaviour and mental attitude, which raises the social significance of the person. A person, without job and absolutely illiterate, the NFE still provides social uplift. Such persons can learn a skill or a hobby or more so, when they find a job and can completely transform themselves. Because they had no skill, and were unproductive and unemployed, they considered themselves and were considered by others as well, as unwanted and a burden to the society. The NFE revives their hopes of becoming socially useful and desired. They also become socially conscious and at least aware of the benefits of planned parenthood, clean homes and surroundings, as also about the use of mass media. Non-Formal Education can develop social consciousness of the people towards social evils like, corruption, drug-abuse, exploitation, alcoholism etc. We need to develop social sensitivity to such problems affecting youth and adults. Social sensitivity is increased by achieved social importance. Social desirability is seen in developing correct social values, attitudes and habits. A person who condemn dowry and support education of women, has socially desirable values. Condemning exploitation of children and promoting literacy are also socially desirable virtues. Belief and practise of equality of men and women in education and employment are equally desirable. The contents of Non-Formal Education directed towards self-development and to promote socially desirable values, attitudes and practices. Person who are educated can useful to their community. The literacy drive family welfare campaign and other community services of the non-formal stream, make persons socially productive. In India, widespread poverty and illiteracy have blunted the social consciousness, desirability and usefulness of a large number of people. These have led to emphasis a job oriented and literacy programme in our
non-formal stream. When we reach the stage of less predominance of vocational and literacy programmes, we can use our non-formal stream to develop the social awareness, desirability and usefulness of the people in an increasing measure. Nevertheless, vocational training and literacy work must continue to develop as a secondary endeavour, as the literate and employed can be better expected to develop social awareness, desirability and usefulness.

By educating means educating a society. NFE can help them to develop their skills and knowledge. Most of the NFE programmes under the study are utilised by women beneficiaries. Earning additional income or their own independent livelihood, is a much-felt need of women, and NFE can help them to earn the necessary income. Functional literacy is accepted by women. If the genuine needs of women are met through literacy training, women will have a more positive attitude towards literacy. Women who have secured well-paid jobs after becoming literate, are themselves an inspiration for illiterate women. It is universally believed that literacy is the key for a better life.

Follow-up activities for neo-literate women are important. After becoming literate, they are given jobs, there will be some incentive for literacy training. The recent survey on literacy shows that, the dominance of Kerala’s literacy rate down to third place after Mizoram and Lakshadweep. For the success of literacy programmes for men and women, the government, business firms and industrial units must absorb the neo-literates in appropriate jobs and also provide follow up training facilities. The development of education among women is the main instrument through which we can
narrow down the prevailing social inequality and accelerate the process of economic and political changes in the status of women.

Gandhi’s concept of basic education is an integrated whole, consisting of all aspects of education such as vocational, intellectual, social, moral and spiritual. He believed that the purpose of education should be an all round development of an individual. The idea developed in this study come under the area of Gandhian vision of education. Gandhi also argued against successive literacy curriculum existed in India, which is the follow up of British rule. He offered basic education as a concrete solution which could help to make education ‘self-supporting’ and ‘self-sufficient’. A synthesis of literacy training, employment oriented training is most applicable in a country like India facing huge unemployment problem. In India the quality of life is low and population also high. Proper education and employment opportunities are not developed to maintain the vast population. The first stage of education is literacy and Continuing Education Programmes give more stress in work oriented training.

Gandhian education is one of the most potent vehicle of understanding contemporary society and also a great weapon for rural reconstruction. Vocational education is concerned as the principal means of his most ambitious rural reconstruction. The upliftment of rural people was his primary concern. Every aspect of education he taught only with reference to the welfare of the rural masses. He says, “if our education should become compulsory, considering from the viewpoint for the need of Indian villages, we should begin from the belief that education will become self-supporting” (Basic Education, p. 36). Vocationalisation or work oriented education is a
comprehensive phenomenon which enables Gandhi to provide solutions for most of the evils found in Indian villages. Rural reconstruction for him meant economic liberation. All plans for vocationalisation for villages aim at ultimately providing jobs for every individual; Gandhi says: “I would therefore begin the child’s education by teaching it a useful handicraft and by enabling it to produce from the moment it begins its training” (Harijan, 14-7-1937). It liberates the individual from the bondage of economic dependency. Rural development through self-employment is the unique way of helping the villages to become independent and partly manage their own affairs.

The synthesis of Gandhian educational ideas and Non-Formal Education programmes introduced by various governments, with the understanding of social, economic, political and cultural conditions lead the success of the implementation. And the curriculum conceptualised on the aspects of skills and knowledge for rural development, family planning, nutrition, health and child care, cultural programmes for youth and aged people, awareness against social evils like corruption, exploitation, superstition, dowry, people’s courts or Lok Adalats (neethimelas) etc.

The focus of the present work cover NFE in all aspects, particularly as a powerful medium for strengthening the process of development in rural areas. It thus seeks to fulfil one of the most important social objective of education viz. to equalise opportunities and ensure social justice. To those who have lost their first chance, NFE offers a second for their own development and advancement. The formal system works well to educated intellectual minority but breaks down when required to impart mass education as required by the constitution. The present circumstances demand that a large-scale programme
of NFE should be built into a growing system of Indian education. Both formal and the non-formal be integrated into one comprehensive system. But the success of any programme of NFE either for children or adolescents or adults will depend upon the understanding and appreciation with which the connected issues are attended to by our policy makers, planners, educators and administrators. The education provided by NFE is both need-based and NFE is not only cost-effective, but also innovative and goal-oriented.