

CHAPTER - ONE

INTRODUCTION

Development does not start with goods; it starts with people and their education, organization and discipline." - E.F. Schumacher

A Community Learning Center is a local place of learning outside the formal education system. Located outside in both villages and other areas, it is usually set up and managed by local people in order to provide various learning opportunities for community development and improvement of the quality of life. A CLC does not necessarily require new infrastructures, but can operate from an existing health centers, mosque, primary or other suitable venue. CLCs have been recognized as effective delivery mechanism of literacy and continuing education programmes through Community based approaches (UNESCO, 2007).

Community Learning Centre was innovated by APPEAL's (Asia-Pacific Program for Education for All) consistent thrust on empowering deprived people through educational endeavours (There is much doubt that only educational endeavours can contribute to materializing real empowerment). In order to further strengthen CLC in the Region, APPEAL initiated CLC project in 1995 with emphasis on promoting context-specific design and adaptation to diversities existing in the Region. At present there are 18 countries across the Asia-Pacific Region (UNESCO, 2001) under the APPEAL project. They are: Bangladesh, Bhutan, Cambodia, China, India, Indonesia, Iran, Lao PDR, Malaysia, Myanmar, Mongolia, Nepal, Pakistan, Papua New Guinea, Philippines, Thailand, Uzbekistan and Vietnam.

1.1 Background of the study:

This unique geographical setting, broadly divided into three ecological zones via the mountain, the hill and the Terai having diverse nature in terms of religious, castes, cultures and languages. Nepal is one of the least developed country in the world. It has different problems or burdens to move forward. One of them is illiteracy. The role of education to enhance human potential is crucial. Enhanced potential is important to unleash and foster the empowering human capacity to

overcome poverty as well as anxieties. Therefore, opportunities for easy to education for all use crucial in countries like Nepal.

Education is a key to development and poverty reduction; at the same time, education is one of the fundamental human rights. Illiteracy is one of the most serious problems of Nepal. In 2000, the real enrollment of the pre-primary schools was only 8.9 percent and enrollment in primary school was 80.4 percent. More than half those who enrolled in the primary schools drop out before completing primary schools. Because of those facts, the rate of literacy in Nepal is only 53.74 percent (2001). By sex male 65.08 percent and female 42.49 percent (UNESCO workshop 2004). In this sad moment, the CLCs are the solutions.

One of the serious weakness of literacy and non-formal education in Nepal is that it is adhoc and one shot affairs. Usually literacy class is conducted for or nine months and then they disappear after the program. Similar is the case with out of school education classes. Due to the luck of a permanent institute at the village level, literacy and non-formal education program could not provide functional education based on needs and problems of villagers. We often say that the literacy and NFE program should be need-based of the people and it should help the villagers to identify theoretical problems and help them to solve the problems through learning new knowledge and skill related to health, cleanliness, nutrition, family planning, environment etc. Similarly the functional literacy program should help the villagers to learn new skills and technology to improve their profession and their earning capacities.

Nepal's 10th five years plan (2002-2007) which also as the Poverty Reduction Strategy Paper plan, the Government of Nepal has committed itself to establish 205 CLCs. The EFA National Plan of Action also refers to CLC as an effective community based life long education programme. Such commitment on the part of the government is particularly encouraging in the light of present educational situation of this country, where literacy is rather low, and where the numbers of out of school children is high due mainly to poverty. In many parts of this country, education is still a luxury and going to school is a dream. Unesco Nepal being mandated to achieve Education for All and promoting CLCs, has the obligation to assist the country in providing education particularly to disadvantaged communities and population groups with learning opportunities and basic education. While we still have to establish many more CLCs,

UNESCO considers that time has come to pay attention to the quality aspect of community based education, including such issues as teaching and learning methods, contents, teacher/trainers training, learning environment and the so on. In order for CLC to be successful, we need to make CLC attractive to the people; attractive enough to motivate people join and maintain CLC of their own free will. We also keep it in mind that CLC is not just a community development or social and economic institution but rather they provide an enabling environment for people to face new challenges and to become active change agent to improve community and their family conditions.

Therefore the concept of a community learning centre (CLC) come about exactly to solve there problems. Actually CLC is a multipurpose institute of the people, by the people and for the people to promote learning new knowledge, skills and behaviour to improve people's quality of life and living standard. At present many countries in Asia have set-up such CLCs. In Nepal a few CLCs have been to gain the global slogan Education for all which are showing good example in the world .(NEF Report , Nepal 2008.) in Nepal, CLCs have been set-up in 1996 at first in Budol, Kavrepalanchowk Srikote, Baitudi and Tamsipakha of kathmandu as the pilot projects.

It is believed that there are mainly three mode of learning. It occurs in formal, non-formal and informal settings and that the learning experience can be equally powerful in each of those settings (UNESCO-2000). The first one is formal mode in which a learner learns in a formal way by attending at formal institution managed by public or private sector. It is the hierarchically structured, chronologically graded education system, running from primary school to the university and including general academic studies, a variety of specialized programmes and institutions for fulltime technical and professional training (Prosser and Ahmed, 1973). The second one is 'Informal education' that is the truly lifelong process whereby every individual attitudes, values, skills and knowledge from daily experience and the educative inferences and resources in his or her environment from family and neighbours, from work and play, from the market place, the library and the mass media (Ibid-1973). The third are is Non-formal mode. It is the Community Learning Center that conducts formal and non-formal education under the same umbrella.

In Bagaladesh, Community Learning Centre are increasingly seen as an important strategy for socio economic development through non-formal education and adult learning. In Nepal, local schools serve as centers for initiating education and community development activities. Indonesia, CLCs tackle illiteracy and promote non-formal education options for children and lifelong learning to improve the quality of life of the people. In Vietnam, CLCs focus on continuing education to reinforce literacy and provide equivalency and income-generating activities. In Lebanon, CLC empower the rural poor in hither to neglected areas wit useful personal, social and employment skills.

In Thailand, CLCs contribute to improving literacy and providing learning experiences to strewing then sustainable and self-sufficient communities. In Kazakhstan, CLC programmes focus on vocational training life skills and cultural activities that empower individuals and community development through lifelong education. In Uzbekistan, CLC programmes provide on opportunity for individuals to acquire knowledge and skills that are essential to gain employment. They also contribute to the preservation of cultural heritage. And in China, CLC programmes and activities in rural areas emphasize measures to achieve Education for All goals, lifelong learning for literacy and training in practical life skills with linkages to community education in urban area. CLCs in the participant countries have largely been created with the initiative and support of local community groups, NGOs, external donors, local and national government. In the context of Nepal, CLCs are managed and handled by mix-model of GOs, INGOs and NGOs.

By virtue of its empowering characteristics having to do with human development, non-formal education extends over a wider space interims of its roles and functions. In other words, it is not equated with merely a literacy program but more than that it is extended to regard the nee for unfolding creative, analytical, critical and productive powers that inherent in a individual. To this end, the importance and meaning of non formal education as an active agent for human empowerment has been increasingly recognized.

Today, in Nepal, there are numerous NGOs and INGOs involved in NFE programs. Conceivably, the focus of these programs is on human development with emphasis on fostering human skills in areas such as health, education, social living, awareness building, income

generation civic awareness, human rights and the so one. One of the convenient patterns to skill generation is community learning center in Nepal run by various NGOs INGOs and GOs itself. Consequently government and non-government organizations strove to establish CLC delivery structures in such a rapid manner, at a gallop pace. It is also believed that to accomplish the policy of Fiscal Year 2065/066 in education sector for know letters. Be literate and Eradication of illiteracy within 2 years, CLCs can play vital role it sincerity and commitment made by authorized agencies.

In addition to active participation in literacy classes. This have also taken part in health and sanitation training, vocational skills training, income generating activities, saving and credit schemes and training on legal issues that empower them with knowledge and skills. An obvious impact on the women was increased personal confidence and visibility and also an awareness of the importance of education and human rights, including women's rights.

Participation in this CLCs programmes and activities at community level were found to range from good to excellent with numbers spanning form 50 percent to 100 percent. Participation depends to a high degree on the commitment by the community members and the relevancy of programmes. The integrated approach of education vocational and life skills income generation has proven beneficial and motivation for the participants in the projects and has contributed to increased participation. This also has assisted to local ECD kontras which have proven to be one of the most successful parts of the project.

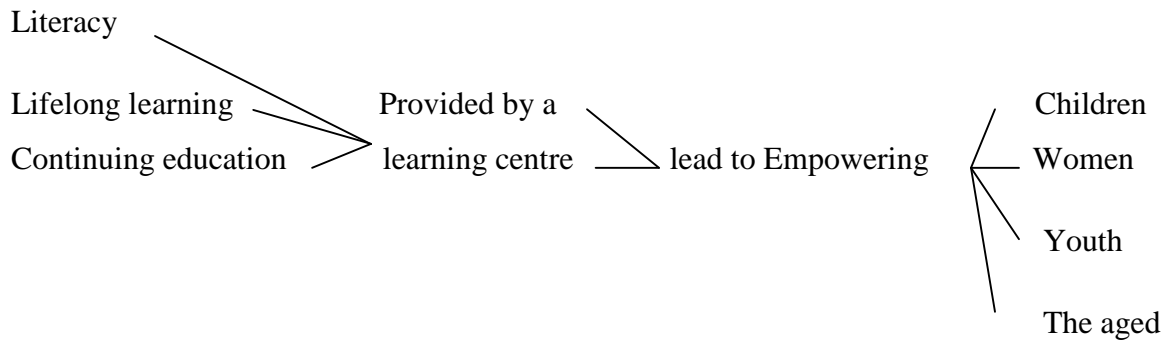
The main aims of CLC are to generate skills and knowledge regardless of caste, race, ethnicity, gender and religion. Community adults, youths, women, children, dalit and ethnic minorities are its target groups. It basically focuses on the following functions in a community:

- Education and training
- Continuing education.
- Community information and resource centre
- Co-ordination and networking.

Community learning centres play a key role in personal and societal development. They are effective mechanism for empowering individual and promoting community development. They achieve this providing opportunity for all members of society to engage in life long learning.

Community learning centres are working differently in various South Asian Countries, the low economic countries by meeting development and education as a co-existentialism. In India, they are known as Lokshalar and Gram Shichya Milan Kandra-Go in Bgaladesh. In Nepal, CLC role in capacity building is soaring day by day. It has focused to include disadvantage segment of the society sans discrimination in all terms. Various community learning centre established in Nepal initial work is to create and promote capacity building of the local people. It conducts myriad projects of training to enhance unseen capacities of the people.

Community learning centres are understood as the lifelong community based post-literacy and skills oriented local institution that is created to solve the prevailing problem in a community. It is shown as :



Since CLCs are keys to eschew the darkness of knowledge, its role in actual term is not counted in spite of its long term existence. The concept of CLCs have emerged as a panacea to kick out existing overall problems of a society Nepal has not been taking desired benefit from it i.e. the functions of CLCs are not materialized as in the theory. It means, there is found only rhetorical flatter rather than reality.

In inspired by the ideas of self-help, the native social workers of this Chittapol VDC have endeavored to organize a community learning center in ward no. one with the government support. Indeed, they got success in 2060/9/9 and established this center in ward no. 1 of this VDC. It is a government managed CLC. This CLC, thus is the means to remedy all short coming existing in this village. It has the objective of overall development of the community. This CLC has covered the total area of the VDC and targeted to laggards of this community.

In Nepal, there are 505 CLC throughout the country managed by government of Nepal itself, UNESCO and national resource centers of non-formal education centre (NFE, 2064). Among them, this study has been focused on the Chittapol CLC of Chittapol VDC of Bhaktapur district lies, in east of Kathamandu. Valley. This CLC is created to develop the community in which aspiration, knowledge of the local people is vitally respected. This CLC has been working with the local community since its imitation. It is the locality where majority of population are Newars. This locality has the old history in the Kathmandu valley. This CLC has been running various programs such trainings, literacy classes, leadership development etc in the community level.

CCLC works as centers for the caring, dearing, sharing of the community problems. It enhances the community solidarity, community participation and women empowerment. The participants involved in this CLC are satisfied and frame worked the development activities in the community.

1.2 Statement of the Problem

Nepal is a rural country by nature and about 86 percent people reside in rural sector. The educational sectors of the rural people are very low and to curb this problem Nepal government has introduced the CLCS from 1998 as the venue for literacy transformations. CLC is a local educational institutions outside the formal education system, for village or urban areas usually set up and managed by local people to provide various learning opportunities for community development and improvement of people's quality of life (UNESCO, 2006).

In a country like Nepal with low literacy and high incidence of poverty, it is essential to make them literate and then give them skills training so as to help them to be involved in Income

Generating Activities (IGA). The NFE programs that have been implemented over years have produced a significant number of neo-literates and it is necessary to make provision for their continuous learning. The continuous education program is required for retention of the skills they acquired and for improving their basic literacy. CLCs operate as a special type of institutions that have these objectives and offer facilities for the neo-literates and literates to improve their level of literacy as well as for increasing their social awareness, especially about their role in community development and their rights and responsibilities.

CLC role in literacy, skills generation and other income generating activities is vital for community enhancement. They are the multifaceted institutions gained momentum in the world along with Nepal. Their role in agricultural transformation is an omniscient however till now they heavily persist rhetorical items rather than reality. Thus to open its reality in rural development this research is linked with rhetoric and reality of CLCs in Nepal. Among different issues raised by CLC in skills and literacy generation, this Chittapol CLC is a multipurpose local institution in which women enhancement is originally acknowledged. Due to shortage of budgets and behavior of its stakeholders, it has been far away from the reality.

1.3 Objective of the Study

The general objective of this study is to find out the rhetoric and reality of CLCs in Nepal. Specifically, it has following objectives:

- To access the community needs and CLCs programs.
- To inquire the role of CLCs in community development.
- To know whether CLCs are running with their objectives or not.

1.4 Significance of the Study

Human being is both means and end for the development. Community people are the responsible agents for the community development; outsiders are just to support the process. Everyday is supposed to keep on acquiring knowledge, skills, and information required for development of the self, which calls for the need of continuous learning; thereby empowers individuals and the entire community. Similarly, the people will be enabled to prepare plans and materialize them for

the community development by managing the resource available. Considering this context of the reality, an institutional efforts is imperative to establish and run CLC for the community.

In Nepal, only half of the people are literate and it is not seen too in rural zones. Rural sector is the backbone of the nation for promoting development philosophy. The education system of Nepal is running through formal, informal and non-formal system. Among then non-formal education is need-felt educational institution which can drive the illiteracy to literacy, poverty to prosperity, backwardness to forwardness and the so on. It is vitally realized that to make literate to the people is essentially a cornerstone for developmental infrastructure. It can't be denied a nation without educated man power will not eschew the wayside problem where it walks. Thus the importance of education moreover the skill based education is a cookbook to kill all prevailing shocks in a society.

Above all, the significance of this study is seen due to expansion of its coverage and it will be the useful statue for policy makers in educational domain. It is an essential for human beings to cultivate the seeds of knowledge and which can ensure by adopting the CLCs. As a result, this study is a great importance for transforming skills-based literate society.

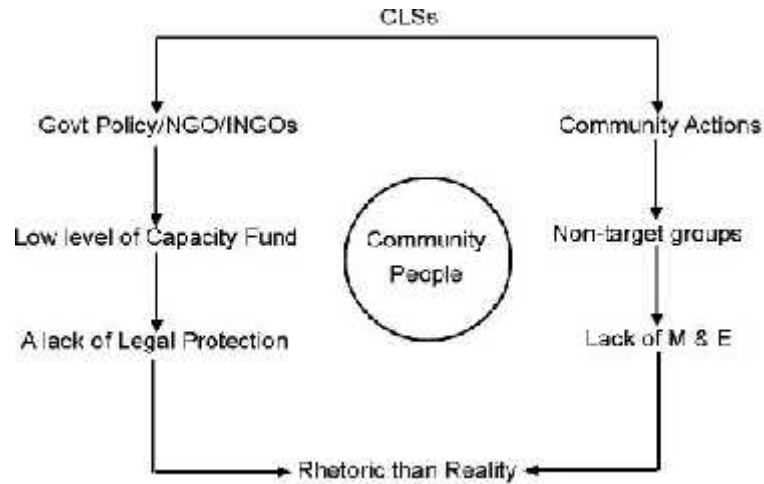
1.5 Limitation of the Study

This study has been based on the following limitations.

- This study is limited to the theoretical clarification and its real practices CLCs in Nepal.
- The sampling method applied for the study area selection is purposive and households' survey has been done of random sampling.
- There is not application of statistical procedures.
- Due to constrained of time and resources, this study has been limited only in Chittapol CLC of Chittapol VDC, Kathmandu district.

1.6 Conceptual Framework

There are so many factors which makes a CLC rhetoric rather than reality. The conceptual framework of the study has been presented as :



1.7 Organization of the Study

This study has arranged in six chapters after completion of the field survey. The first chapter deals with introduction of the study. This has contained background of the study, statement of the problem, objective, significance and the limitations of the study.

The second chapter has made up of literature review. So far this study is navin in nature, it has strived to bring up various literatures. Chapter three has organized by the methodology of study. Since it is a essential tool in any research, this study has used different types of research designs data collection tools and techniques for its effective presentation.

Similarly, chapter five has organized by data presentation and analysis. The last chapter relates to summary, findings and recommendations of this research study.

CHAPTER - TWO

LITERATURE REVIEW

Literature review is the second important stage of any research study. Various attempts were made to this study in order to evoke the topic match. To open the CLCs theoretical basis and its actual functions in a community, the following literatures thought to be essential.

Community learning centers is a venue for education, information and service in the community. It is opened in village and urban settlements, which promotes non-formal education programme. It provides community development and life improvement skill as well as education. Local community itself establishes this centre and manage it. Thus, local community takes ownership of the center and ensures continuous education and life long skills for its members (UNESCO-2003).

In 1990 at the Jomstein World conference on EFA, the international community made a commitment in achieving EFA. There the participants shared the expanded vision of basic education. Basic education is to meet the essential learning needs by all members of society, men, women, boys, and girls. It makes human as well as social and economic development possible. According to this vision, education is no longer defined in a narrow sense of schooling. Education does not take place only within the four walls of the classroom. Education can be delivered through diverse channels and flexible manner or mechanism. The vision of basic education was reaffirmed at the World Education Forum in Dakar 2000. The concept CLC emerged on the basis of this enlarged vision of basic education. CLC is not just a literacy class or continuing education for adults. CLC is a mechanism where the basic learning needs of community be met in an integrated manner. In CLC, what they learn is not just ABC and skills but the ability to learn by themselves throughout life. In this sense, learning involves four elements as:

- Learning to be (to know oneself)
- Learning to do (to gain skills)
- Learning to learn (intellectual development)
- Learning to live together (life skills and social skills)

Education is the key to open the door of knowledge. It is a basic human right based on the UN Universal Declaration of Human Right in 1948 AD. Education is the foundation of development activities. Literacy is a essential for sustainable development in today's complex fast changing societies. In such societies rudimentary skills are not enough of in effective communication and participation. In addition, literacy itself is acquiring new dimensions in response to technological and cultural change. Consequently, literacy capacities need to be supplemented and updated so that individuals can deal with changing conditions and new uncertified with confidence. The sustainability of literacy depends such adaptation (Literacy Special Edition, 2005).

According to recent global estimates, there are approximately 862 million non-literate people over the age of fifteen. The continuing high absolute numbers, however, indicate the scale of literacy challenge remaining. They alert us that improved rates of literacy progress need to outpace population growth and make inroads into those parts of society where illiteracy is most deeply embedded. It has brought ample of socks to the society because education is the backbone of development in turns cast the seeds of prosperity (Literacy Special Edition 2060).

Education is vital to ensuring a better quality of life and better world of human beings (CERID, 2006). The role of education to enhance human potentials is a crucial. Enhanced potential is important to unleash and foster the empowering human capacity to overcome poverty. Therefore, opportunities for easy to education for all are crucial in communities like Nepal. In cognizance of this reality, international and national are taking place for reaching the unleashed with at least basic learning programs. One of the initiatives, which have shown impressive strength in accelerating the access to learning for educationally unreached populace is the Community Learning Centers Programs (CERID, 2003).

Education is continuous process. It starts from cradle and ends at grave (Konan, T-1961). So it is rightly regard as a never-ending and ever changing process in the life of an individual. The process whereby people gain knowledge, acquire understanding, master skills or internalize value is referred as education. In other words, we may speak of education to refer to what school, Television or recreational activities offer people or we may use the same form to indicate what

the participants or reviewers have received from their involvement in these educational experiences. Education means learning to know, learning to be, learning to do and learning live together (UNESCO, 2000).

The community learning centre is defined as the local educational institution outside the formal education system for villages or urban areas usually set up and managed by local people to provide various learning opportunities for community development and improvement of quality of people's life (APPEAL, 1995).

Currently, it is well recognized that human resources is the countries of development and education can play vital roles in this regard. However, due to rapid economic and social encouraged in globalization process, it is necessary to reconsider the existing educational ideology and implementation. Education cannot be limited only in the implementation of formal education system but it should be managed in such a way that lifelong learning can be nurtured effectively. One can learn continuously in his/her own living environment without any constraints of time, periods and persons when one can learn fame. (Thailand, 2000)

Naturally a community learning centre has to learn from within as well as outside its own surroundings; due to the fact that rapid changes in worldwide social and economic situation affect everyone life inescapably. Thus, there will be more and more emergent needs for teaching new things coming to one's life in order to cope with such changes. To meet this, non normal and informal education will become more important in this learning environment i.e. by providing relevant information, technology and skills of quality of life and occupational development new opportunities for improving self understanding and self-reliance, ability to learn, creatively etc, which are important basis for lifelong learning. (Case Study Report, Thailand 2000)

The CLC project was initiated in 1995 by APPEAL with a view to shaping. These centres as potential grassroots based institutions and as mechanisms for the delivery of basic literacy and continuing education, as well as other community development activities. One can observe that during the last five years, promoted by UNESCO initiative and also based on the cumulative experiences of countries participating in the project, the CLC framework in emerging as an effective vehicle for lifelong learning and other community development activities in general

countries of the region. This CLCs project is currently under implementation in 18 countries across the Asia Pacific Region. (Govinda, R. 2001)

In the realm of non-formal education community learning centre was innovated by APPEAL's consistent thrust on empowering deprived people through educational endeavors. As literacy is vital for generating the adoptability and resourcefulness required for sustainable human development, CLCs have been contributing to acquire it specially in Asia-Pacific nations. (UNESCO, 2001). The innovation of CLCs has helped to meet the institutional requirement for community empowerment. At present, CLCs have been recognized by national and international community oriented professional institutions, basically educational ones and considered as viable empowering mechanism in the context where deprivation, marginalization and oppressions are still persisting. CLCs are flexible strategy to meet the learning needs of people.

Creating an institutional arrangement for community based socio-economic development activities is not a new phenomenon in the world. The CLC was derived from the Japanese word Terakoya that signifies "Temple School for the Children" (<http://www.unesco.jp>). Education of commoners was practically oriented, providing basic training in reading, writing and arithmetic, emphasizing calligraphy and use of the abacus in Japan (ibid). Much of this education was conducted in so-called temple schools, derived from the earlier Buddhist schools. It is believed that "Terakoya" started in the fourteen century as privately and voluntarily run by Buddhists and other schools of the common people by educated and unemployed Samurai, Priest, Monks or others as the teachers (ibid). Edo Period (1600-1868) in Japan was Confucian concepts that emphasized rote learning and study of the Chinese classics. There were two main types of schools that existed in more than 200 domains by the end of the period and provided education primarily to children of the Samurai class. The second types were the "Terakoya" schools which enrolled the children of commoners as well as Sumarai and concentrated on moral training and teaching of reading, writing and arithmetic (<http://www.unesco.jp>). Local Terakoya private schools functioned as elementary schools where reading, writing and arithmetic were used to teach. Terakoyas were popular learning places until the 19th century, there were tens of thousand of Terakoyas existed throughout Japan (ibid). It was the indigenous form of learning spontaneously emerged for the basic education of the common people. Terakoya was

instrumental to Japan's rapid development of literacy and education for all. It serves to keep high literacy levels among the common people and laid the foundation of modern system in Japan (APPEAL, 2000).

National Federation of UNESCO Associations in Japan initiated "World Terakoya Movement" in 1989 to provide learning opportunities for adults who do not complete education and children who do not have access to school education and develop the human resource that support the development of their local communities (<http://www.unesco.jp>). The concept got spread widely when UNESCO launched the Asia Pacific Program of Education for All (EFA) in 1987 to literacy and basic learning skills. One of the programs adopted to achieve these objectives was "continuing education for Development (CED) (UNESCO 1995). These efforts then combined to the present Terakoya Movement. Among many international organizations that placed importance in spreading elementary education, the world Terakoya Movement works together with the fields of NGOs and project teams involved in learning programs as the partners instead of merely supporting their programs. The movement is highly valued internationally as an example of international and having a philosophy and the word Terakoya has now become an international word (Yukiko, Katsuoka, 2000)

There is a need for the world Terakoya Movement to get involve with the culture of each country and create programs that different from those of other NGOs. The project is currently under implementation in 18 countries across the Asia Pacific Region. It may be noted that the countries where the project is in operation widely differ in geographical, demographic, ethnic, linguistic and religious characteristics (APPEAL, 2000). Keeping this in view, the prime thrust of the project has been to promote contextual designs and adaptation to diversity those characteristics different countries in the regions. Accordingly the project has allowed for a wide variety of activities to carry out by Community Learning Centres in different countries (APPEAL, 2000).

2.1 Development of Community Learning Centre in Nepal

In Nepal, community learning centers have been set-up as a follow-up of literacy campaign particularly in Banapa municipality and Shrikote of Baitadi District in 1998 and in other places as an effort to provide a permanent infrastructure for carrying literacy and continuing education

programme. Later, it was Terakoya Movement of National Federation of UNESCO Association in Japan (NFUAJ) which overarching promoted an idea of CLCs in broader concept later NFUAJ and UNESCO jointly developed the manual on community learning centers (NRC-NFE, 2000)

The self education for Rural Development initiated the concept of village Reading centre (VRC) in the early 1980s. During the project period, 154 VDCs were established in the project districts, Doti, Bajhang, Achham, Bajura and Kailali to carry out post-literacy and continuing education programs (GIDA 1988). The village Reading center has been planned to be used not only as a small library but also as a meeting place for the community people to gather at where they can discuss the village development works and practical activities initiated during the adult education classes (CERID, 1986:p75). Situated at a point commitment to the most adult literates of the locality, it contained an assorted collection of books, booklets, news papers, magazines and handouts which provide them with an opportunity for making good use of their literacy skill they have acquired from getting lost or slipping into illiteracy (ibid, 1986). Regarding the VRCS programs, the RDDA documents states.

“VRCS not only provide a place for reading but also for discussing matters relating to village development and the problems of everyday life. VRCS can also provide an important venue for meetings between development workers and representatives of line agencies and the local people and some VRCS have taken valuable initiatives in this respect (RIDA, 1998)”.

It was still felt that there is a lack of a forum at the community level to discuss the social issues and create civic awareness to conserve and promote local culture and traditions to execute functions related to transfer of the indigenous knowledge and skills to the new generations and to mobilize local human and physical resources for the betterment of the community people. By considering this open reality the concept of VRC to CLC was revived with some stress on it after the UNESCO/Kathmandu took initiative in this direction in 1998. In Nepal, with the technical assistance of UNESCO/Kathmandu, three CLCs have been piloted in 1998 at Srikote VDC of Baitadi district, Tamsipakha, ward number 18 of Kathmandu metropolitan city and through as NGO named Non-formal Education National Resource Centre at Budol of Kavrepalanchowk district. The Non-formal Education Centre (NFEC), National Resource Centre for Non-formal

Education (NRC-NFE) and UNESCO/Kathmandu are in the process of developing and expanding CLCs throughout Nepal (NFEC, 2002).

2.2. Emergence of Non-Formal Education in Nepal

NFE addressed a problem of school drop-out and other post literacy classes by providing equivalency programmes. The history of Non-formal Education in Nepal can be traced back to 1951 when the activities for an educational expansion were conducted as a strategy for national development. However, these efforts become evident only with an introduction of First Five year plan in 1956. These activities which were initiated by the ministry of Education and Culture (MoE) remained limited to literacy programmes until 1960s when other ministries like those of agriculture and Health, Panchayat and local Development also carried out various non-formal education programmes with literacy as one of the important components (Pande, 1989).

As the sources of formal education have been unable to address adequately the basic learning needs of people, the educationally deprived groups of people have been increasing. As a consequence, illiteracy rate among the adults is growing. Non-formal education is focused as a strategy in addressing this problem. It refers to a broad range of learning activities conditioned outside of the formal education. It is designed to promote literacy, personal skills, income generation skills and well being.

There are other motivations that give rise to linkages and networks for CLCs. Even within its original mandate of non-formal education, expanding a CLCs links and contacts with local regional and national collaborators gives it a wider resource base, both financially and in terms of human expertise. It for example, a community is concerned with health and sanitation, a strong partnership with the local representatives of the health ministry of local clinics provides the technical expertise that can become the basis for the health and sanitation sessions of the CLC. Without such a partnership, those who conduct the CLCs sessions will have to rely on printed material or second hand information, which is never as good as hearing from the experts, themselves. (UNESCO -2007).

Because of the most important role of the CLC is to be a place for the exchange of knowledge and the starting point for the solution of community problems, it must begin with the energy of the people in the community. There are many other network organization that plan an important role in co-operating in the solution of problems within the community and these networks will constantly change according to the problems that occur. Non-formal education teachers play the role of coordinators of these networks. At the same time, as the CLC itself is a convenient place for activities regarding the carrying out of state policies, various agencies, both state and private use it to administer various activities: informative meetings seminars, occupational skills practice, learning activities or learning teaching. Activities that are not creative, do not result in benefits for the community as a whole and are not allowed to happen at the CLC (Thailand Report, p.28).

At the beginning of the United Nations Literacy Decade (2003-2010). Literacy continues to unevenly distributed within and between societies around the world. As a result, the research of literacy remain unavailable to hundreds of millions of people. This loss, to those individuals and to their societies is a devastating waste of human resources and a denial of fundamental human right. It results in increasing levels of poverty and the marginalization of whole sectors of societies literacy in liberating for the individual; freeing them to pursue their level, talents and abilities to their best for them sewer their families and their communities. It is a transformative process in that it touches and changes every aspect of each literate persons life

2.3 Poverty and Education:

Education is important for at least three broad reasons. First, the skills provided by the basic education to the individuals such as being able to read and write. Second, education helps to displace the negative features of a society and eventually a country. Third, education is a powerful too in empowering those who suffer from multiple disadvantages. (HDR, 1999, UNDP)

Education is a gradual and spontaneous process. Without education life loses much of its meaning. The only means of making life more meaning does on the fullest development of all things that are associated with life. Education exerts a very deep influences on both material and spiritual progress. Material progress is greatly valued in the present day world, which is the

result from economic development. It plays crucial part in realizing the economic development. (CERID, 1999)

Before 1951, the educational situation of Nepal was in worst condition. Only 2-3% of people were literate. There were only 321 primary schools in Nepal where less than 10,000 students were getting primary education from 642 teachers (World Bank, 1989). So, provision of primary school for all and eradication of illiteracy has been the cherished goals of Nepal since 1951 (Upadhyaya, 1998).

Poverty in Nepal is a rural phenomenon where 31 percent of the total population survives below poverty line (10th Plan 2002-2007). As the productive employment opportunities have not been increasing, the problem of unemployment and underemployment is multiplying. This is also aggravated by a huge population of which approximately 90 percent lives in rural area. The economy which is predominantly based on traditional agricultural practice, is suffering from pervasive poverty. Given these facts, it is necessary to explore avenues which could help people to accomplish a spontaneous development which is believed to be achieved through the enterprises with its roots in the local skill, technology and resources.

This intensive phase in basic education development was promoted by the commitment made by world leaders in 1990 at the International conference on Education for All to provide education as a basic right of every individual. It is in this context that the Framework of Action adopted at the subsequent conference in Dakar in 2000 reaffirmed its commitment to the goal of education for all and emphasized the need to focus on the disadvantaged in each of one of the six goals enunciated. Furthermore, the Millennium Development Goals adopted during a special session of the UN General assembly firmly placed basic education alongside the goal of poverty reduction for concerted action during the years to come. Thus, actions in the education sector must be strategically designed to have an impact on the economic life of people in general and of the poor and disadvantaged in particular. It is important to recognize that poor deprived of their basic education rights constitute an insignificant minority. A study covering 107 developing countries of which 41 were categorized as "least developed countries" found that between 1980s and 1990s there were significant declines for most 'developing countries' in gross domestic product, public expenditure and private consumption per head. As the UNESCO commission on

culture and Development points out, "In spite of four decades of development efforts, poverty remains high. Although the proportion of poor people has diminished significantly on all continents except Africa, absolute numbers have increased.

Over a billion people have been largely bypassed by the globalization process. Involuntary poverty and excision are unmitigated evils. All development efforts aim at eradicating them and enabling all people to develop their full potential. Yet, all too often in the process of development, it is the poor who shoulder the heaviest burden.

To combat with in problems, linkage between education and poverty reduction is crucial. The pioneering example of enhancing economic growth through social opportunity, especially basic education, is of course Japan. The so-called East Asian miracle involving other countries in East Asia was to a great extent, based on similar causal connections. At the macro level nations with illiterate or less-educated masses cannot progress well, nor can they increase their substantially, as a result endorsing a low standard of living.

That education contributes to higher incomes and thereby reduces misery arising out of poverty is therefore a well-established observation. There is thus a vicious circle of poverty leading to ill health, malnutrition and illiteracy, which in turn perpetuate poverty and vice versa leads to developed society (APPEAL -2003)

Literacy in Nepal followed the Hindu Varnasramic caste line. Even the indigenous people followed hierarchical values in imparting literacy. This implies that Nepali culture and political system did not make an effort to introduce mass education. The beginnings of the adult literacy programs in 1940 AD is also continuation of the class education. In other words, literacy in Nepal was introduced to prepare the Gorkha Army for British India.(Archaya,2001).

CLCs have been recognized as effective delivery mechanisms for literacy and continuing education programmes through community based approaches. The United Nations Literacy Decade (UNLD), launched in 2003 includes "community participation" as a key area of action and encourage the establishment of CLCs. Several countries in the region have included CLCs among the main delivery mechanisms of basic education as well as continuing education under

the national EFA action plans. They are considered as the agent for the Literacy Initiative for Empowerment (LIFE).

CLCs provide a multi-purpose venue for individual and community development. They after help communities to build confidence improve the quality of life and increase the unity and co-ordination of people and sectors. Darunce Riewpituk of UNESCO Bangkok stressed that CLCs should start with meeting immediate needs in not only education, but also livelihood, health, and nutrition. Through CLCs, learning environment is developed that involves all ages.

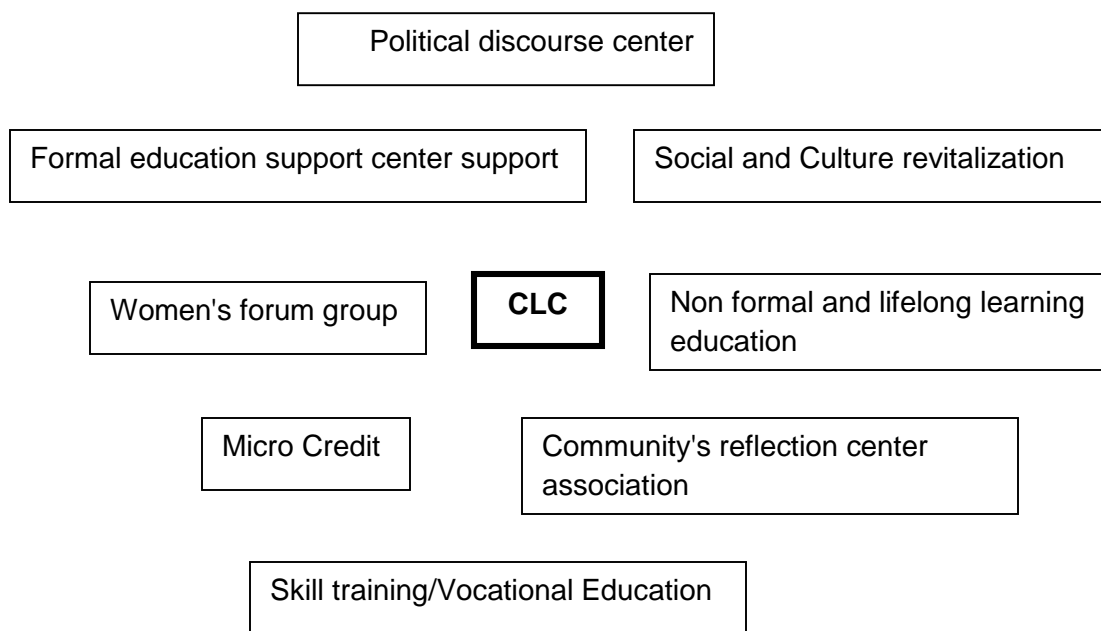
According to Literacy Special Volume 2062 in the article of Dr. Shreeram Lamichhane; Social Structure, Empowerment, and CLCs wrote that the innovation of CLCs has helped to meet the institutional requirement for community empowerment. At present CLCs have been recognized by national and international community oriented professional institutions, basically educational ones, as viable empowering mechanism in the context where deprivation, marginalization and oppression are still persisting. Now some deliberations on CLCs and a reflection on a CLC case study from Nepal are presented.

In cognizance of the strengths that CLCs can engender through the expansion of linkages and networking the project countries have attempted to energize their initiatives in this direction. In India an attempt has been made to link CLCs with local self-government bodies. In Gansu Profince of China linkage with local schools has made is possible to situate CLCs in the school sites and to involve teachers together with local expertise to work as part time tutors for farmers. In Guangxi Zhuang autonomous Region of China the existing adult training facilities were deemed potential to run CLC activities. In Bangladesh, CLCs run by Dhaka Ahsania Mission have linked themselves with local primary schools. This linkage has contributed to building reciprocal relationships between the CLCs and local primary schools. Sharing of resources-human and material - through such relationship has created a win-win situation for both institutions.

In Nepal CLCs are emerging gradually under the initiative of the government, NGOs and UNESCO country Office. The total number of CLCs now in operation is 91 which are clear understanding of the CLC concept among the people has yet to be enhanced. An example of

misconception of CLC was noticed in an interaction with the stakeholders of UNESCO-sponsored CLC, who remarked that it was a UNESCO office. They might have developed this impression because UNESCO Country office was directly involved to manage some CLCs. In other places where CLCs are managed by the government body or by NGOs the people feel that they are government offices or NGOs' offices. This drift in the understanding of the concept of CLC will certainly dilute its meaning and essence.

The crucial elements that help people emerge from the clutches of indignity, inequality, discrimination; oppression and exploitation do not seem to have been strongly reflected in the CLC activities. Often, there is a tendency to CLCs apart from focusing on contradictions and conflicts, criminality and coercion which have cancerously affected the people. Therefore a holistic mechanism of CLC for empowerment is the need to be fulfilled in the current reality of Nepal which can be envisaged as follows cited from the Dr. Sreeman Lamichane, (2060) in the literacy special volume.



Nepal is a developing country. The literacy is very low. Female literacy rate is even very below than male. According to the census report 2001, the literacy rate is only 54% in which women is in 42.49%. It shows that still 46% of the people are illiterate. The literacy ratio is also differing

from cities and rural areas. The rural people are mostly illiterate. Those people who are illiterate and live on rural and remote areas they are mostly below the poverty line level. Their standard of life is very low. The government of Nepal has declared education for all-2015. This declaration is important for the education sector. For this purpose, all children and adults should get educational access, gender equality and quality of education respectively. These aims also support to decline and grow up the standard of the people.

With considering this objective, the 10th plan of Nepal has developed the need of the CLCs throughout the country. According to the plan, CLCs will be established and responsible will be local authorities as VDCs and Municipalities with close relation to the local community people (UNESCO workshop, 2005). Community learning Centers are very effective and locally sustained institutional provision for conducting literacy, post literacy, out of school programs, life skills education as well as continuing education in linking with community development (UNESCO, 2002).

The clcs could function as the venue foreducaiton and training activities, for community information and resource services, for community development, coordination and networking. The main idea is that a clc is a revolving mechanism, which could aim at empowerment, social transformation and quality of life through lifelong learning resource mobilization and social action. The activities should be flexible, participatory and allow for leadership to emerge from any member of the community, while support mechanisms are also made available through strengthened coordination, networking and partnership. (Ibid)

Like education for rural people, rural development has been a vary productive field in development studies (Stamoulis, 2001). The addis Ababa conference of 1961 recognized the necessity of "reforming the content of education in order to adapt programs to the conditions of rural life, to establish linkages between the social and the local community and to meet the needs and interest of the rural populations.

The idea of a continuous encompassing formal, non-formal and informal education is widely accepted today in the context of lifelong learning, has its roots in the well known distinction made by Coombs (1973). Non-formal education is defined as "any organized and systematic

educational activity situated outside of the traditional education system and aimed at providing certain types of education to specific population groups adults as well as children.

The world declaration an education for all (1990) states in its first article that "Every person-child, youth and adult-shall be able to benefit from educational opportunities designed to meet their basic learning needs." Education is seen as a key instrument for shaping and fulfilling the goal of rural transformation. (INRULED, 2001)

Chittapol Community Learning Centres established with the motive of local based knowledge, skills and information having main objective of local resource mobilization by local people regarded as alternative solutions to the illiteracy, poverty and low level of income. (Nakarmi, , 2061)

The government of Nepal has a policy to run literacy and non-formal education programmes via COS and NGOS and has allocated 12 percent of its national budget to the education sector. With accepting this fact, Nepal has been introducing community learning. Centres (1998) as a follow-up to literacy campaign since the decade of 1990s though this concept in the world was emerged in 1980s by Asia Pacific Program for Education for All (APPEAL) (UNESCO, 2002).

According to the "EFA Global Monitoring Report (2000), more than 100 million children in the world are still deprived of access to primary education. The report of Asian Development Bank (ADB) on "Policy on Gender and Development (1999) reports women out-number men by two to one in 900 million illiterate people of the world.

After the restoration of democracy in 99, the constitution of Nepal promulgated primary education as the fundamental rights of the people (part-3, article 18). The government also prioritized the basic and primary education is an important means of eradicating illiteracy. In this context the Basic Primary Education Master Plan was prepared in 1991 to provide overall vision, policy direction and strategies to develop the education in Nepal. In the line with the master plan and in under to fulfill the governments commitment in Jomtein Conference (1990) for the universalization of primary education to eradicate illiteracy by the year 2000, the Basic and Primary Education Project (BPEP) was launched in 1992.

Education plays a vital and decisive role in the socio-economic progression of a country. Educated manpower is a precious asset as well as agents for the all round development of a nation. Multi-dimensional development and progress of a country depends upon the education policy adopted by the country and the government. Education is an indicator of exposure to modern views and ideas and the therefore crucial for an overall analysis, especially that of back groups status. Education is the true essence of human development.

Education is a key which opens many economic, social and political doors for people. It increases access to income and employment opportunities. T. Schultz and G. Becker stated in their theories that education provides people with the skills that allow them to be more productive in their work, thereby creating for them the opportunity to earn higher wages in the labour market. (HD in South Asia, Oxford University, 1998)

In this regard, the government has prioritized this education sector in the national development plans. The eight plan (1992-97) has focused on national campaign for eradication illiteracy by implementing literacy programs (The eight plan 1992-97 NPC). The ninth plan (1997-2002) emphasizes the gradual introduction of compulsory primary education (CPE) and launching of National Literacy Campaigns with the involvement of national and international agencies, local bodies and communities as a strategy for achieving the EFA goals. The Ninth Plan also stresses the need to improve the quality of education as well as enhance internal and external efficiency by reducing educational wastage. And the 10th plan (2002-2007) which also constitutes Nepal's Poverty Reduction Strategy Paper (PRSP) initiates the reforms of development activities that have impact on the education sector as well. One of the significant factors emphasized in the 10th plan is the decentralization in education and includes the National Plan of action. It also has documented that these CLCs as an entity of non-formal education in Nepal establishes in each of the 205 electorate constituencies.

Since this study is a new in nature, the literatures it had reviewed may not be sufficient. There are different literatures in the education of Nepal, however despite these CLCs are running before the 10 years in Nepal as an alternative solutions to illiteracy, there can not find any literatures composed by Nepalese authors. Moreover, this study has done with the help from international documents.

CHAPTER - THREE

RESEARCH METHODOLOGY

Research methodology is a important in any research study. It designs the actions taken in a research. Research is a heart of a research study. To bring up the accuracy of the study, it works as predecessor. That is why; it counts as the supreme value in research. With considering this fact, this research study has applied the following methodologies.

3.1 Research Design

This study has been based on analytical as well as case study types of research design. It has applied case study to investigate its theoretical and grounded reality. To acquire theoretical aspect of CLCs written documents of related agencies had used whilst to get its real aspect, field visit was applied. Similarly, the agglomerated data has been analyzed with the help of descriptive research design.

3.2 Rational of the Selection of Study Area

CLCs are known as the alternative open learning centres for literacy. They are regarded as the well model of education in the world and as well Nepal has been taking as an instrument to fight against illiteracy, poverty and all shocks basically prevalent in the rural zones.

This Chittapol VDC lies in Bhaktapur district is in rural area, where majority of the women were illiterate before the initiation of this CLC project. Although this VDC is near to the Bhaktapur urban area, however this represents all characteristics required for this study. Thus, having main motto to inquire the CLCs beauty and its problems in Nepal, this study area is selected. In addition to it, government managed is another attraction.

3.3 Sampling Procedure

There are nine wards in this VDC among which ward nos. 1, 3, 9 were taken as sample purposively. There are 260 households across these wards by which 50 were selected by using simple random sampling. It had applied in the in respondents selection. This study has been indicative rather than conclusive and generalized to the whole country due to its small coverage.

3.4 Sources of Data Collection

This study aims to analyze the rhetoric and reality of CLCs in Nepal and more specifically it is limited to these selected areas to generalize in whole country. Thus, to generate the data for this study, primary as well as secondary sources had been applied. To acquire primary data active involvement of the participants' interview, institutional and non-institutional person and stakeholders had been carried on. Whereas to obtain secondary data, published, unpublished documents from individuals, experts, organizations and websites were applied.

3.5 Data Collection Tools and Techniques

The study was limited on following data collection tools and techniques :

3.4.1 Questionnaire Survey

To generate fact data from the households survey of this study area, structure questionnaire had been prepared. The respondents were requested to fill-up the questionnaire. Similarly, unstructured questions were asked as those respondents who could not fill-up the questionnaires. To them, the questions were asked to the respondents and answers had been filled-up to get required information. Since the research is analytical and exploratory, it had contacted with the associated organization officers with related unstructured questions.

3.4.2 Focus Group Discussion

This study had been done in the composition of heterogeneous groups of people and to generate accurate data from the local people, focus group discussion was applied by formation of two homogeneous groups. The groups were made by the applying inclusion in the local level of local social mobilizer, local teacher and beneficiaries of the project.

3.4.3 Key Information Interview

The study itself is a newness in nature, therefore to get actual data key informant interview had been also applied. The key persons of this project were chosen and interviewed about its theoretical as well as real functions. The interview had been taken as cross checking with

questionnaires to NFE's director, chairman of this CLC, chairman of NRC, coordinator of CLC national co-ordination committee, UNESCO/Nepal, and related persons of the study area.

3.4.4 Field Visit and Observation

The data for this study had been agglomerated by field visit and detail observation of the study area. In addition, the household was observed in study area. To bring fact data field visit had been conducted for two times in the study area during the research period.

3.6 Data Analysis

Data gathered from the study had been stored and then had been analyzed with the help of the simple computer program. The quantitative data obtained from the study were presented on the table and used simple statistical tools such as tables, graphs, pie chart and in case of qualitative data descriptive method had been applied.

CHAPTER FOUR

INTRODUCTION OF STUDY AREA

4.1 Geography:

Nepal is a landlocked country occupies with 1,47,181 KM² area of land. Graphically it is divided in to three regions i.e. Terai, hill and mountain. Among 75 districts, Bhaktapur is situated in the hilly region of Nepal. It is the smallest district in terms of area it coverage.

There are 12 VDCs in the Bhaktapur district out of which Chittapol covers 8.43 Km² area of total district in the southern part. Chittapol is a settlement of Newars in which agriculture is the main way of livelihoods. The total population of the VDC is 5,197 consisting 2,587 male and 2610 female having population density of 616.48/km. It has sub-tropical climate. There are nine wards in this VDC out of which this study has carried out in ward nos. 1, 3, and 9.

4.2 Social setting

This VDC is the historical heritage of Newars Community. It has composed of various Newar castes as putwars, Nakarmi, Twati, Nanku, Suwal and the so on. And their socio-cultural amenities are varying from each other. There are total 935 households with 5.56 family size. indu. Besides, Nawars, there are Chetries, Brameans, Bhujel in large numbers. The total ward wise composition of populations has been shown in the following table no. 4.1.1

Table No .4.1

Population distribution by Ward

Ward No	Population			Percentage
	Female	Male	Total	
1	280	304	584	11.24
2	318	306	624	12
3	259	229	488	9.39
4	273	268	541	10.41
5	339	340	679	13.07
6	309	295	604	11.62
7	266	288	554	10.66
8	346	336	682	13.12
9	220	221	441	8.49
<i>Total</i>	<i>2,610</i>	<i>2,587</i>	<i>5,197</i>	<i>100</i>

: Source: VDC profile 2063

This table shows that the distribution of population is somehow in a balance. Among the nine wards,8 has the large population with 13.12 percent and the smallest number has settled in the 9 ward.

4.3 Households distribution by wards

The households' distributions of the VDC have been shown in this table by wards;

Table No. 4.2

Households distribution by wards

Ward No	Households	Percentage
1	97	10.37
2	118	12.62
3	97	10.37
4	96	10.27
5	138	14.76
6	110	11.77
7	89	9.52
8	114	12.19
9	76	8.13
Total	935	100

Source: VDC profile 2063

The above table mirrors that 14.76 percent households are established in ward no. 5 which is the highest in comparison to the other wards. Similarly, it is followed by the ward no. 2 i.e. covered by 12.62 percent households. The least number of households are found in ward no. 9. It consists with 8.13 percent of the total households.

Chittapol as already mentioned that the settlements of diversified ethnic groups. It has made up by the different castes. The following table has listed the castes of this VDC by households;

Table No. 4.3**Distribution of Households by Caste/Ethnic**

ward	Castes		Ethnic groups		Others	Dalits	Total
	Brameens	Chhetries	Newars	Tamang			
1	0	44	44	0	5	4	97
2	6	75	33	0	4	0	118
3	2	16	79	0	0	0	97
4	0	67	27	0	0	2	96
5	0	55	48	0	1	34	138
6	0	91	0	0	13	6	110
7	15	64	2	0	3	5	89
8	0	110	3	0	0	1	114
9	0	67	0	0	5	4	76
Total	23	594	236	0	31	56	935

Source: VDC profile, 2063

This table 4.1.3 mirrors that major Caste group of the VDC is Chhetries. They occupy 594 households. It is followed by the Newars with 236 households. Dalits have the third position by the 56 households and the smallest numbers of households are from the Brameens community i.e. only 23.

4.4 Occupations of Households by ward

Occupations sketch the economy of a community. It declares the status of the community too. This VDC is a semi urban and rural in nature that is why the majority of households are engaged in agriculture. The under table shows the occupation status of the households by the wards;

Table No.4.4

Occupations of Households by Ward

Occupations Ward	Agriculture	trade	Government office	Others	Total
1	47	10	32	8	97
2	55	7	45	11	118
3	59	2	28	8	97
4	51	0	45	0	96
5	57	2	31	48	138
6	65	4	36	5	110
7	42	4	32	11	89
8	74	3	34	3	114
9	53	2	13	8	76
Total	503	34	296	102	935

Source: VDC profile 2063

The above table draws that majority of the households are involved in agriculture as the major way of life. They are 503 in exact numbers followed by the occupation of government offices with 296 households. Similarly, 34 households are in trade and 102 are in various types of activities. However, the conclusion is that this is agrarian society even though it is near to the district headquarter.

4.5 Distribution of Households by Spoken language

Language is a means of communication and modern instrument to cope with the prevailing problems. The language spoken by the households has been presented below the table;

Table No.4.5

Distribution of Households by Spoken Language

language ward	Nepali	Newari	Total
1	58	39	97
2	92	26	118
3	18	79	97
4	69	27	96
5	138	0	138
6	110	0	110
7	87	2	89
8	114	0	114
9	76	0	76
Total	762	173	935

Source: VDC profile 2063

4.6 Education Status

The literacy rate of six years and above population of study area is 75.31 percent which is higher than the national average. The literacy of women is 46.55 and in case of male it is 53.45. The educational status of the VDC has lighted in this following table as;

Table No. 4.6

Education Status of Population

Gender	Illiterate	Percentage	Literate	Percentage
Male	292	33.11	2092	53.45
Female	590	66.89	1822	46.55
Total	882	100	3914	100

Source: VDC profile 2063

4.7 Types of developmental facilities

This VDC as near to the capital of Nepal is also fascinated by the different developmental facilities as shown in the following table;

Table No. 4.7

Types of developmental facilities

SN	Types of facility	Total Coverage of
1	Telephone	80%
2	Drinking water	84.28%
3	Electricity	99.68%
4	Education	75.31%
5	Road	86%

Source :VDC Profile, 2063,

This table shows that, there is higher level of developmental facilities and they contributed to boost-up the VDC literacy rate. The all developmental infrastructures are well managed and distributed across the VDC. Road networks has covered with 86 percent and similarly electricity coverage is 99.68 percent. It can be concluded that it is a developed VDC in comparison to other remote VDCs of Nepal.

CHAPTER FIVE

DATA PRESENTATION AND ANALYSIS

Data presentation and analysis is the main part of thesis writing. In this Chapter collected data from the field is presented and analyzed under separate headings with the help of tables, pie charts and bar diagrams.

5.1 POPULATION

There are a total of 50 respondents from the total sampled households. The population distribution of respondents is presented in the table 5.3.

Table: 5.1

Distribution of Respondents

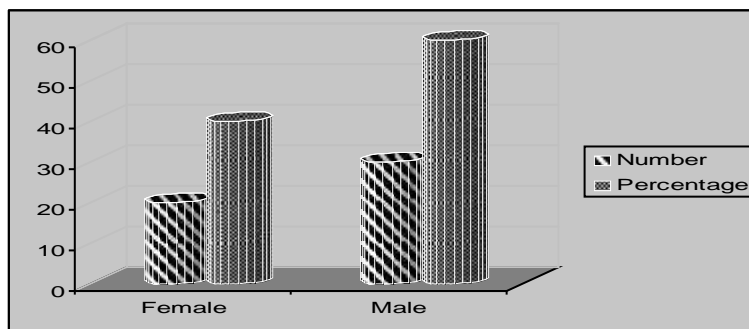
Respondents	Number	Percentage
Female	20	40
Male	30	60
Total	50	100

Source: Field Survey, 2008

The above table shows that 40 percent respondents are the female and 60 percent are from the male respondents. It is clear from this table that this CCLC can not empower the women as its objectives taken. It is shown by the cylinder diagram.

Diagram no 5.1

Distribution of Respondents



5.2 Age structure

Age is the major component in determining the development of a country. That is higher the economically active population faster will be the development of a community. This Study as view to analyze the activities CLCs in general and more specifically to the CCLC. In regard to age structure the respondents, the following table has shed lighted;

Table No. 5.2
Distribution of Respondents by Age

Age group	Number of respondents	Percentage
20-30	13	26
31-40	28	56
41-50	5	10
51-60	3	6
60 +	1	2
Total	50	100

The above table 5.2 shows that, 56 percent of total respondent are 31-40 age structure. It is followed by 20-30 age structure which occupied by 26 percent. Likewise, 10 percent respondents are 41-50 age where as 50-60 are 6 percent of the respondents. The study has covered only 2 percent of above 60 years respondents. It is clear that higher portion of the respondents are constituted by economically active populations.

5.3 Family Structure

Traditionally, Nepal is a joint family oriented society. Since past few years, the families are gradually moving towards being nuclear ones. But in this study area, there exists different types of families as shown in the hereunder table.

Table No. : 5.3

Distribution of Family Types of Respondents

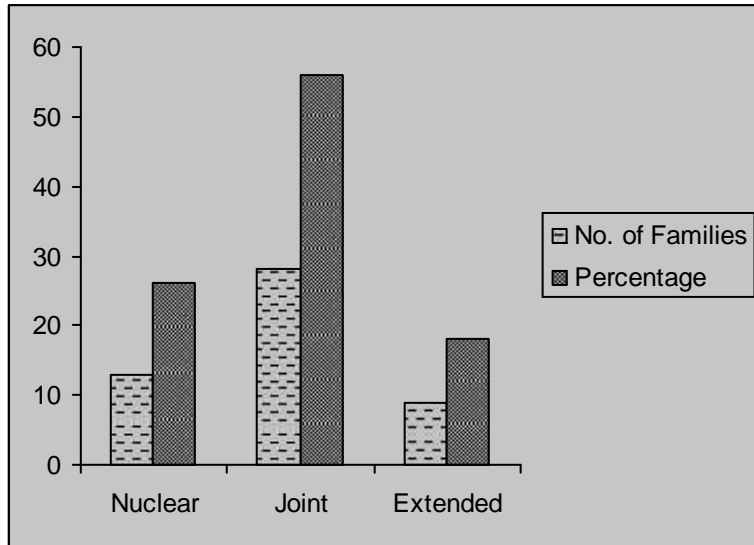
Types of Family	No. of Families	Percentage
Nuclear	13	26
Joint	28	56
Extended	9	18
Total	50	100

Source: Field Survey, 2008

This above table 5.2 shows that 26 percent respondents have nuclear family. Similarly, 18 percent have their extended family size where as 56 percent have joint families. It is the majority out of others. As a result, it can be predicted that these settlements are covered by joint familial structure. This is shown in this following bar diagram as;

Bar diagram no.-5.3

Distribution of Family Types of Respondents



5.4 Caste/Ethnic Groups

Nepal is a country of multi caste and ethnic groups. In this study area also the caste and ethnic diversities are found. As with general picture in Nepal, some caste/ethnic groups are found to be advanced compared to some other in this VDC. The caste/ethnic figure of the study site based on respondents is given below.

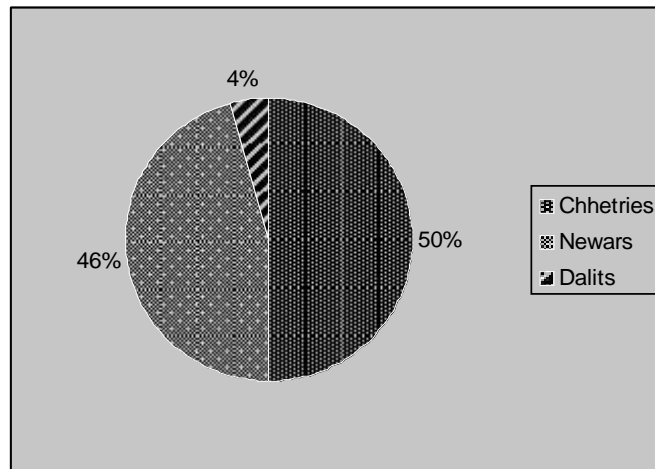
Table No. : 5.4
Distribution of Caste/Ethnic Groups

Caste/Ethnic Groups	No. of Respondents	Percentage
Chhetries	23	46
Newars	21	42
Dalits	2	12

Source: Field Survey, 2008

The table 5.3 shows that the respondents Chhetries are dominance caste of the total sampled population. They occupy 46 percent followed by Newars. They cover 42 percent out of the total respondents. Similory 12 percent are from the dalit communities. It is clear that chhetries are the majority castes in the study area. The distribution of the respondents is shown in the following pie chart as:

Pie chart no. 5.4
Distribution of Caste/Ethnic Groups



5.5 Language

As with the caste/ethnic diversity, language diversity also exists in this V.D.C. Most of the people's mother language in this village in Nepal. Although different caste/ethnic groups do have their own mother tongue, which they are them among themselves but their lingua farina is Nepali language. The following table 5.6 has shown the existing language of the respondents:

Table No. : 5.5

Distribution of Respondents by Spoken Language

Language	No. of Respondents	Percentage
Nepalis	29	58
Newaris	21	42
Total	50	100

Source: Field Survey, 2008

This table 5.5 mirror out that 58 percent respondents have Nepali as spoken language. It is followed by 42 percent Newaris. This is clear from this data that majority are Nepali speakers even though it is an old Newar community.

5.6 Religion

As Nepal is country of various religious the studied area is also comprised of various religious. Different caste/ethnic groups observe their customs and practices and perform their rituan in their different times according to their traditions and beliefs. The table 5.7 shows the distribution of respondents on the basis of religious they follow :

Table No. : 5.6

Distribution of Sampled Households by Religious

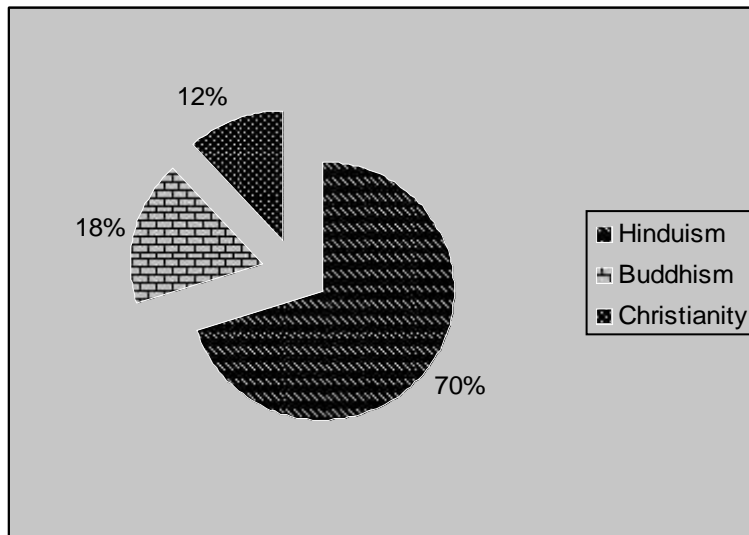
Religious	No. of Respondents	Percentage
Hinduism	35	70
Buddhism	9	18
Christianity	6	12
Total	50	100

Source : Field Survey, 2008

The above table no 5.6 reveals that 70 percent respondents are taken Hinduism as their religion. The Buddhism occupies second largest religion in which 18 percent respondents are devoted. In this 21st century the study area also is not far away from the global impact on religions. As it is fact from the data that 12 percent respondents are Christian, It depicts that majority are Hindu

population however despite the variety, there is solidarity. It is also visualize by the following pie chart;

Pie chart no. 5.6
Distribution of Sampled Households by Religions



5.7 Educational Status

The national census report of Nepal defines literacy as :

Ability to read and write with understanding of a simple statement related to one's daily life. It involves a continuum of reading and writing skills and often includes also basic arithmetic skills.

The definition may different from country to country. In Nepal literacy rate is calculated from literate population of the 6 years and above age group. The following table has been shown the educational status of respondents.

Table No. : 5.7
Educational Status

Status	No. of Respondent	Percentage
Literate	36	72
Illiterate	9	18
S.L.C.	4	8
I.A.	1	2
B.A.	0	0
M.A.	0	0
Total	50	100

Source: Field Survey, 2008

This table has revealed that out of the total 50 respondents, 72 percent are literate, followed by illiterate of 18 percent. In regard to SLC holder, there are only 8 percent and IA with 2 percent. In this sense, even though, there is CCLC as an local institution to eradicate illiteracy from the community, no desired level it had gained yet.

5.8 Occupational Status

Occupation is general raises the level of living standards through enhanced production and productivity. It also inherently promotes self-respect, equity, participation and empowerment. As expected, occupational diversity is found in sample households also. The distribution of occupation of the respondents is shown in the table 5.8 as :

Table No. : 5.8
Distribution of Occupation of Respondents

Types of Occupation	Female	Percentage	Male	Percentage	Total	Percentage
Farmers	20	100	19	63.33	39	78
Service Holders	0		5	16.66	5	10
Traders	0		3	10	3	6
Labour workers	0		0			
Tailors	0		0			
Teachers	0		3	10	3	6
Total	20	100	30	100	50	100

Source : Field Survey, 2008

In sampled households 78 percent of the respondents are dependent on agriculture, which includes animal husbandry, farming, fishing etc. In case of female, it is 100 percent. On the other hand 10 percent of respondents are found to be involved in different services like civil and private offices. But women respondents were not engaged any services. The respondents involved in trade are found to be 6 percent. Similarly, 6 percent male respondents were working as teachers.

Among the female respondents, total of them are agriculturists. It shows that this CCLC has not reached to the target groups. Thus, the activities of CLCs have not functionalized as it objective.

5.9 Training given by CCLC

Trainings are the basic materials for development. Development is a positive change in an individual as well as community. For this regard trainings provide the framework. CLC's main motto is to center skills to the people; this CLC has also completed the following trainings as shown in the table in which it also showed the respondent who did not take trainings.

Table No. : 5.9

Training given by CCLC

S. No.	Types of Trainings	No. of Respondents	Percentage
1	Goat farming	13	26
2	Vegetable farming	14	28
3	Sewing and Weaving	3	6
4	No trainings	20	40
Total		50	100

Source: Field Survey, 2008

The above table 5.9 has mirrored that out of total 50 respondents 60 percent took a type of training that mentioned above as goat farming, vegetable farming and sewing and weaving. Similarly, 40 percent have not taken training that this CLC had run. It is due to people desires as well as target group were not fully empowered in education at first.

5.10 Jobs Opportunities after CCLC

For the measurement of the development generation employment is the major aspect. After the CCLC in this study area, local people have acquired various associated jobs. But the local expectations can not meet in this respect. The respondents view on jobs acquisition after this CLC's trainings have been shown in this following table :

Table No. : 5.10
Respondents View on Job Acquisition

S. No.	Streams	No. of Respondents	Percentage
1	Almost all	0	
2	Few	50	100
3	No	0	

Source : Field Survey, 2008

This above table no 5.10 shows that respondents view on job opportunities after the CCLC intervention in this area. It was found that 100 percent respondents view on few have got jobs after its trainings. The respondents i.e. 0 percent had viewed that, there is no any opportunities of jobs by the training given by this CCLC.

5.11 Factors for Rhetoric than Reality of this CCLC

The researcher has observed the various activities done by this CLC at local level. It has found that, the local people have high expectations from this CLC and got little of them. It means this CLC has not also escaped from the cliché of rhetoric rather than reality. The key informants view on factors for rhetoric than reality has been presented in the following table :

Table No. : 5.11
Factors for Rhetoric than Reality of CCLC by Key Informants

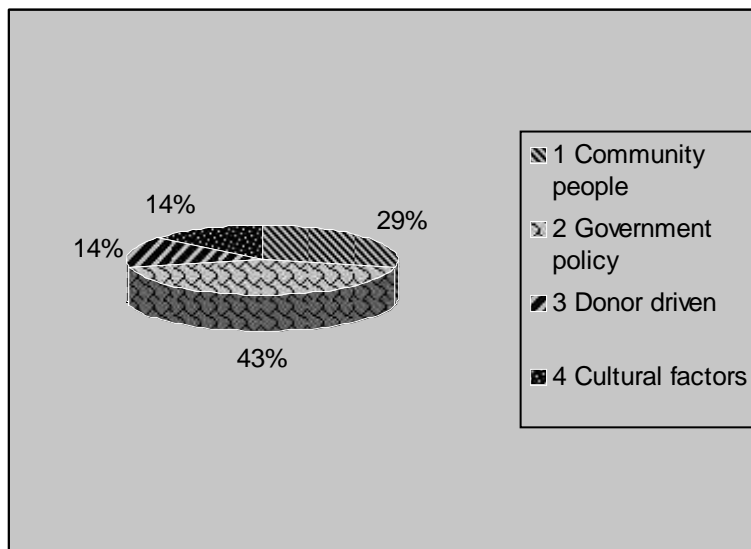
S. No.	Factors	No. of Respondents	Percentage
1	Community people	2	28.57
2	Government policy	3	42.85
3	Donor driven	1	14.28
4	Cultural factors	1	14.28

Source: Field Survey, 2008

This table shows that out of the 7 key informants, 42.85 percent said that Government policy is the major factor for translating there CLCs centers into rhetoric rather than reality. Similarly, 28.57 percent key informants supported to the community people themselves are the factors for making these centers only rhetoric. It is followed by 14.28 percent of donor driven and cultural factors respectively as the basis for being these centers rhetoric. This has been shown by following pie chart.

Pie chart no. – 5.11

Factors for Rhetoric than Reality of CCLC by key informants



5.12 Participation in Different Trainings by Respondents

Participation of local people in various community actions is crucial to cope with developmental un-sustainability. This CCLC is as a need based centre of the people established with the main motif of creating huge opportunities for community enhancement. The training conducted by this CLC is a major component to build up of capacity of the local people and combating with existing problems. However respondents participation in these trainings is not satisfactory. It is due to people mentality to get material wealth rather than soft development overheads. The response of respondents participation in trainings run by this CCLC has been presented as :

Table No. : 12

Participation in Different Trainings by Respondents

S. No.	Trainings	No. of participants	Percentage
1	Sewing & Weaving	5	13.15
2	Vegetable farming	12	31.57
3	Goat Farming	8	21.05
4	Marshal Arts	0	0
5	Saving & Credit	13	34.21
6	Total	38	100

Source: Field Survey, 2008

This above shows that out of the total respondents only 38 that is 76 percent were participated in above mentioned trainings and other 12, i.e. 24 percent respondents did not want to participate in these trainings. It is clear from this data that 24 percent are still not understood the juice of this CCLC.

5.13 Involvement of respondents CCLC at first

Local people involvement in any programmes is important for the community development. In this CCLC local people participation for the first time was not sufficient. The respondents view on the first activities involved in CCLC activities are shown under table.

Table No 5.13

Involvement of Respondents CCLC at first

S.N.	programs	No. respondents	percentage
1	Literacy classes	13	26
2	Income generating activities	27	54
3	Saving and credit	10	20
	Total	50	100

Source: field survey, 2008

The above table 5.13 shows that 54 percent respondents were direct involved into income generating activities. It is not the objective of the CLCs. These centers have the objective to include illiterate in literacy classes at first not directly to income generating activity. 26 percent respondents viewed that they were involved in the literacy classes at first. In this respect, it is not away from it's theoretical aspects.

The theoretical aspect of the CLC is to provide literacy, income generating and overall development of a community. However, due to the government policy, community functions and lack of legal protection, these centres are turning into more a discussion centers. Basically, these centers are managed by government of Nepal, National Resource Centres, non-formal Education and UNESCO/Kathmandu. In respect to the functions of these organizations, no acceptable amelioration of a society is made.

In regards to the field survey, key informant interview and officials of various its sister organizations the researcher has found that most of the government running CLCs are in poor conditions and other managed are managing soundly even though their peace meal approach made these centers more in effective. Most of the respondents participants in the question of whether this CLC mature group expectation or not? Response the 'not'. It is due to low level of government fund as well as dark of community solidarity. By their views, the researcher has concluded that those centers are theoretical.

CHAPTER SIX

SUMMARY, FINDINGS AND RECOMMENDATIONS

6.1 SUMMARY

Education is the most fundamental sense is the true essence of human development. An educated person is more job able to understand and invoke her/his own legal rights. People who are deprived of education may cause of economic as well as spatial aspect. One of the unquestionable means to break this vicious circle of poverty ignorance and conflicts is to educate through CLC which is the "Ease of literacy" practiced across the world. Due to lack of government strong policy and community elite touched programs, these centers are far from its theoretical basis.

Community Learning Center is one of the new and emerging concepts in Nepalese Non-formal education sector though the concept of Village Reading Center already exists. It is understood as a local educational forum that is created, managed and owned by the community members for the purpose of education and community development. The CLCs are commonly utilized mainly for the promotion of continuous and non-formal education, life improvement skills and occupational knowledge for betterment of the community people. It was originated from Japan in the name of Terakoya/Kominkan and has been spreading throughout the globe and mostly in Asia in different names such as Community Development Center, Gyanodaya Kendra and Community Learning Center. Nepal has piloted Community Learning Center in 1996 with the support of UNESCO through the NGO sector. Now, Community Learning Centers are emerging as the heart of Non-formal education throughout the country.

The concept of a community learning centre (CLC) come about exactly to solve the problems of a community. Actually CLC is a multipurpose institute of the people, by the people and for the people to promote learning new knowledge, skills and behaviour to improve people's quality of life and living standard. At present many countries in Asia have set-up such CLCs. In Nepal a few CLCs have been to gain the global slogan Education for all which are showing good example in the world .(NEF Report , Nepal 2008.) in Nepal, CLCs have been set-up in 1996 at first in Budol, Kavrepalanchowk Srikote, Baitudi and Tamsipakha of kathmandu as the pilot projects.

This CCLC as the grass root development approach is to design the action to curb with the shocks of this community by providing literacy to all the people who are illiterate and from the backward groups. This study has found that the literacy programs and income generating activities that this CLC run are not met each other as it should be.

6.2 Findings of the Study

CLCs have undertaken various activities such as literacy, ECD, income generating, skills and vocational trainings, cultural preservation and community development. They also provide a variety of information with regard to health, environment, science and technology and agriculture. Small library set up in this CCLC has also played an important role in information dissimilation and knowledge sharing. This CLC has not become only learning and technical training center but also a source of information and culture for the community. though direct beneficiaries were girls, women and other disadvantaged groups, the entire communities benefited from the project activities. This CCLC has helped to increase the access of these groups to skilled careers. The enthusiasm with which the community people took part in CCLC activities was clearly visible. This CLC has attempted to institutionalize themselves building relationships, making effort to meet minimum infrastructural needs and feeling of ownership among the primary stakeholders.

Despite the various strengths of this CLCS, the real benefits were not reached to the targeted groups yet. The functions are conceptual clear to acquire the objectives but in practical life, it is not observed due to the government policy towards it. Since this CLC is a government managed, the functions is run were not touched to the poor people i.e. well-of had got ample of opportunities in comparison to targeted people. As a result, this CLC has not also escaped from buzzwords "Rhetoric rather than Reality".

More precisely, the researcher had dug-out the following findings by completion of this study.

- Out of the total respondents 78 percent have involved in agriculture as the main occupation. In case of women, it is 100 percent. It has proved that despite near by the Bhaktapur City, the agriculture is being feminized.

- In this VDC, it was found that majority caste is from the Chhetries. In respect to the respondents, 46 percent are Chhetries. The Newars consist 42 percent and dalits with 12 percent of the total respondents. In case of ward no 9, there are only Chhetries.
- This research study was found that largest group of this VDC are speaking Nepali as mother language. In the sampled population 58 percent used Nepali as spoken language. It is followed by Newari language with 42 percent.
- This CCLC as local multipurpose institutions had conducted various trainings. In confine to the respondents of this study, there are only 60 percent who have eager to take these programs and 40 percent did not participate in any programs. It shed lighted the meaning that this center also has not touched sufficiently to the target groups.
- In regard to illiterate respondents, there is 18 percent. It depicted that no improvement is taken place despite the various measures applied by this CCLC in literacy programs.
- The main objective of the CLCs is to include the illiterate at literacy classes at first and than to income generating activities. But in this CLC program, it was dugout that only 26 percent respondents were involved in literacy classes at first and 74 percent directly involved in income generating activities. In this sense, it is far beyond from its main streaming.

6.3 Recommendations

CCLC is a community based institution where local people have their right to manage, conduct, regulate and intervene the functions. However, like in National level, it still did not away from the Irony of Rhetoric than reality. It is due to the stakeholders of it. To convert this CLC from theory to real actions, the researcher would like to recommend the following points:

- The agriculture and allied activities should be more commercialized due to this is an agrarian village. The women have to be promoted and empowered by providing various

entrepreneurship development trainings so as to modernize the agriculture. There should be leading role of CCLC by overall capacity buildings.

- This CCLC has to be encouraged to participate the target groups in different activities run by this CLC. It can be done by conducting awareness campaigns in nooks and corner.
- This CCLC need to be expands the literacy programs across the VDC. It should not be donor driven.
- This CLC has included the participants directly in income generating activities which are not sustained to further development. Thus, to make a sustainable community development, the literacy and income generating activities should be run together.
- In this study, it was found that the major factor for making these centers rhetoric is Government policy itself. And to cope with this, the government should fully legalize and make these centers rich in resources by developing these centers as the VDC level resource center.
- Since CCLC initiation in the ward no. 3, this center is running in the local public place (parti) which makes it hurdle to manage the library. So, there is needed a building to make this center further effective.
- At last, the researcher would like to recommend that the annual fund provided by the government has to be increased according to the needs and capacity of these centers.

REFERENCES

- ADB (1998). *Policy on Gender and Development*. Asian Development Bank, Kathmandu, Nepal.
- Acharya, Sushan (2004), *Democracy, Gender Equality and Women literacy: Experience from Nepal* UNESCO Publications.
- Anthony, Harry and Sosale Shobhana (2007). The World Bank, *Mobilizing the Private Sector for Public Education : A View from the Teachers*.
- Agnota, L. AND Anton, J. (1990). *Adult Literacy in the Thirld World- A Review of Objectives and Strategies*, Swedish International Development Authority, Stockhom.
- Anderson, G. (1998). *Fundamentals of educational research* (2nd Ed.). London.
- Arlen, E. (2003). *What is Non-formal Education?* - The Pennsylvania State University:
- Asia/Pacific Cultural Center for UNESCO (1999). *1999 Planning Meeting on Accu. Regional Programes in Asia and the Pacific*, Tokyo, Japan.
- Asia/Pacific Cultural Center for UNESCO (2000). *Preparation of Literacy and Continuing Education Materials in Rural Areas in Asia and the Pacific-Final Report*, Tokyo, Japan
- Asia/Pacific Cultural Centre for UNESCO (2002). *2002 ACCU-APPEAL Joint Meeting on Regional NFE Programs in Asia and the Pacific*, Tokyo, Japan.
- BPEP (1992-1997), *Basic and Primary Education Project*, MOEs
- Centre, M. O. (2062). *Community learning centre Conduct and manegerial Directory*. Kathmandu: Ministry of education and sports.
- CBS (1991). *National Census Report of Nepal*. CBS, NPC/GON Nepal.
- CBS (1991). *National Census Report of Nepal*. CBS, NPC/GON Nepal. NPC (1992). *The Eight Plan 1992-97*. NPC/GON, Nepal.
- CERID (1986), *Education for Rural Development in Seti Zone*, Katmandu, Nepal.
- CERID (1997). *Literacy in Nepal*, The CERID/CIA Project. Manila, Philppines.
- Day, I. L. (2005). *Literacy special Volume*. Literacy , 2-10.
- Edwin K. T. C. (1978). *Adult Education in Developing Countries*, Second Edition, Pergamon Press Oxford, New York. Toronto. Sydney. Paris. Frankfort.

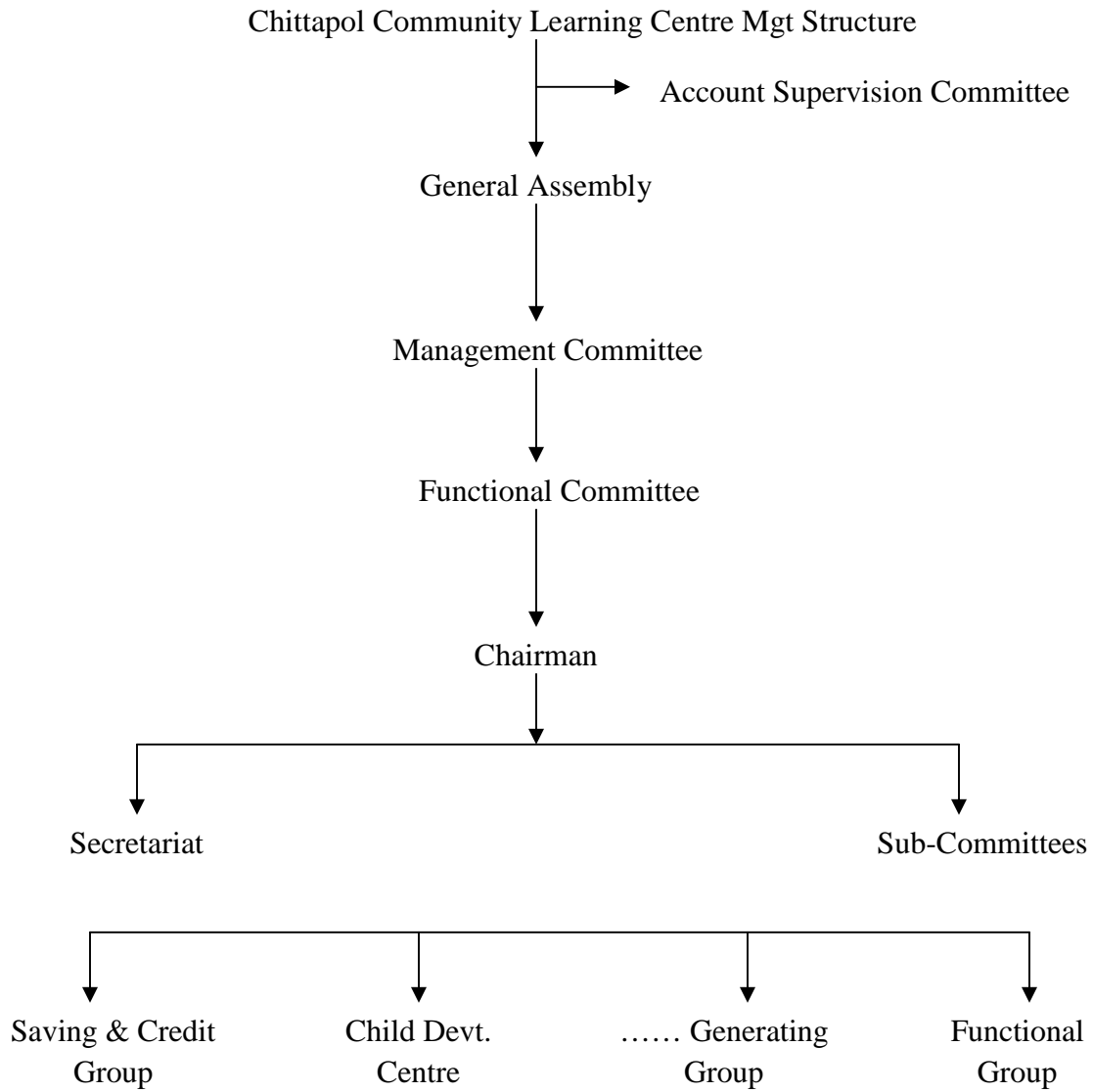
- FAO & UNESCO (2003), *Education for Rural Development: Towards New Policy Responses*.
- Frances C. Fowler (2004), *Policies Studies For Educational Leaders, An Introduction*, Second Edition, Pearson, Merrill, Prentice Hall, Upper Saddle River, New Jersey, Columbus, Ohio, USA.
- Gandhi M.K. (1962), *The Problems of Education*, Navajivan Publishing House Ahmedabad.
- Giri, J.R. (2003). *Strategic Plan of Action for Community Learning Centre in Nepal*, A Discussion Paper on National Seminar, Kathmandu. Nepal.
- HDR (2004), *Human Development Report*, Nepal
- Lind, Agneta and Johnston, Anton. (1990). *Adult Literacy in the Third World*, A Review of Objectives and Strategies, Swedish International Development Authority, Stockholm
- Marie D.-B. (2004). *Social inequality at school and educational policy*, UNESCO, IIEP, Paris.
- Miller, S.I. (1993). Evidence, Ethics and Policy Dilemmas, Loyola University Chicago, USA.
- MOEs (2001), *Community Learning Centre National workshop*, Kathmandu Feb. 8-10, 2001; A final Report.
- MOEs (2003), *Literacy Special Edition: International Literacy Day*, Kathmandu.
- MOEs (2005) *UNTFHS- CLC: Doti, Dadeldhura and Humla Report on CLC Review and Consultation meeting* Nepalgunj, Banke.
- MOEs/NG/N. (2003), *Education for all*, Kathmandu: Author.
- NFEC (Brochure), *Community Learning Center in Nepal: An Overview*, Non-formal Education Center. Sanothimi, Bhaktapur.
- Nepal G.O. (2004). *The Population and Socio-Economic Atlas of Nepal*. Kathmandu : Government of Nepal.
- National Planning Commission (2002). *Tenth Plan*, Nepal Government, Kathmandu, Nepal
- National Resource Centre for Non-Formal Education (2001). *Innovations in Literacy and Non-formal Education*, Lalitpur, Nepal.
- National Resource Centre for Non-Formal Education(1999). *Role of Community Learning Centre for the promotion of Literacy and Quality of life*, Lalitpur, Nepal.
- NEC (1992). *Report of national education commission*, 2049. Kathmandu: Author.

- Nepal, G. O. (2004). *The population and socio- economic Atlas of Nepal*. Kathmandu: Government of Nepal.
- Nepal, G.O. (1997). *Education Statistics of Nepal* . Kathmandu: Planning Division.
- Non-formal Education Centre (2002), *Policy and Guidelines Development for Community Learning for the promotion of Literacy and Quality of life*, Lalitpur, Nepal
- Non-formal Education Centre (2062), *Community Learning Centre Conduction and Management: Manual*, Bhaktapur, Nepal
- Pandey, Devendra (1989), *Non-formal Education in Nepal*, Kathmandu
- Parajuli, Prdeep (2007), *Sociology of Rural Development*, Kshetiz Publication, Kathmandu.
- Prem, K. and Pradhan, G.S. (1997), *Education and Development*, Kathmandu, Nepal
- Research Centre for Educational Innovation and Development (CERID, 1998). *Trends, Issues and Policies of Education in Nepal*, Tribhuvan University, CERID, Tripushwor, Katmandu.
- Sapru, R.K. (2004), *Public Policy Formulation, Implementation and Evaluation*, Sterling Publishers Private Limited A-59, Okhla Industrial Area Phase-II, New Delhi.
- Sharma, G.N. (1987). *Nepalma shikshyako itihis* [History of education in Nepal]. Kathmandu: Hem Kumari Sharma.
- Sharma, M. (2064 Bs). *A Case study Report on Capacity Developmant Activities of Ichangu Narayan CLC*. A Case study Report , 1-50.
- Sharma, Maheshor (2063), *A case study: Inchangu Narayan CLC and its contribution to skill development* Kathmandu.
- Shingha, R.P. (1989). *Non-formal Education: An Alternative Approach-* Sterling Publishers Private Limited, L-10Green Park Extension, New Delhi-110016.
- Smarika, P. (2063). *Patariya Communicity Learning Centre*. Kathmandu : Ministry of Education.
- Sports., T.M. (2003). *Education for All 2004-2009*. Kathmandu : government of Nepal.
- Sachetana (2062). *Bhaktapur Chittapol CLC*. (Journal)
- Social Science Baha (2007), *Capacity Building Workshop: SIRE Research Fellows*.
- UNDP (1998). *Nepal HDR, Nepal South Asian Centre*, Kathmandu, Nepal.

- UNESCO (2003), *Empowering Adolescent Girls: Breaking the Poverty Cycle of women* (AUNESCO Pilot Project)
- UNESCO (2006), *International seminar on: community learning Centre*, Hangzhou and Shanghai, China, 2.1-31 October 2005.
- UNESCO Bangkok (2006), *CLC Management Hand Book*.
- UNESCO Bangkok (2007), *Strengthening Community Learning Centers through linkages and Networks: A synthesis of six country Reports*.
- UNESCO Kathmandu (2004), *Community learning Centre; Evaluation and Future Directions*, Kahtmandu.
- UNESCO Kathmandu (2004), *UNESCO Workshop on Community Learning Centres: Evaluation and Future Directions*, Kathmandu, Nepal
- UNESCO Principal Regional Office for Asia and the Pacific (1999-200), *CLC Regional Activity Report(1999-200)*, Tokyo, Japan.
- UNESCO. (2005), *UNTHS- CLC Project: Community Empowerment through Community centers in mid and far western region of Nepal*.
- Waddi D.H. and Terri D. (1994). *The Dynamic of Educational policy*, USA.
- Williams Gareth (1997), *Towards Lifelong Education: A new role for higher education institutions* UNESCO.
- Yukiro, Katsuka (2000), *Community Learning Centers in Japan*.

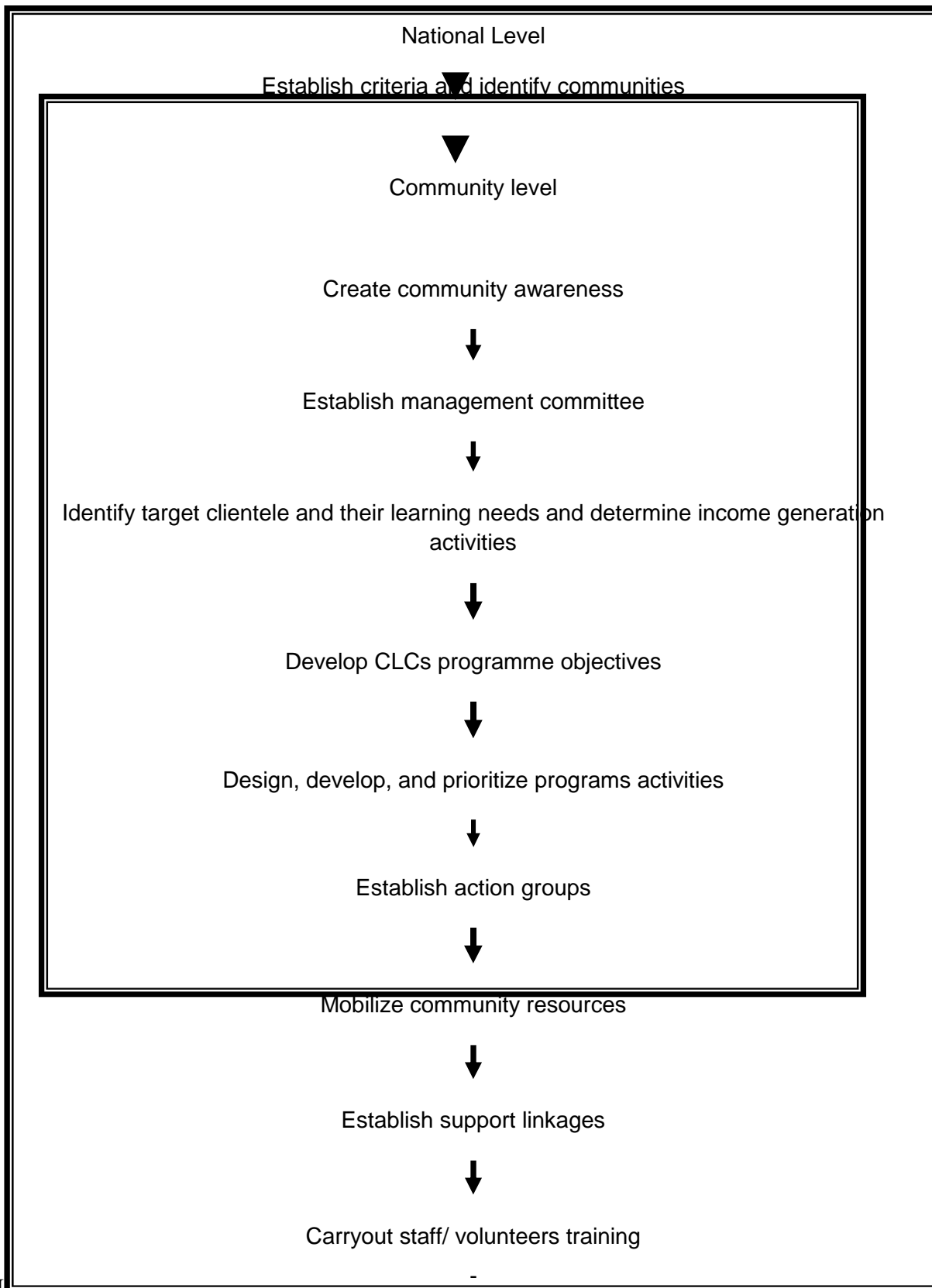
Appendix i

Chittapol Community Learning Centre Mgt Structure



Source : Sachetana, 2062

people.



II

Chittapol Community Learning Centre Management Structure

