Innovations

Adult and Nonformal Education Projects for Marginalized Groups: A Comparative Study of Ethiopian and International Experiences (Algeria, India, and Mozambique)

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Abstract

Girls and women should attend school because it frequently has advantages that go beyond the girl's own life and her formal education. Even though everyone has the right to an education, many Ethiopian girls and women did not have time or access to a basic education when they were younger. In the past fifteen years, numerous adult and non-traditional education programs have been put in place to address these issues. Therefore, the purpose of this study was to discuss lessons Ethiopia can share and learn from the world concerning adult and nonformal education projects. To achieve this objective, a comparative methodology based on secondary data sources was used. Four projects were chosen as a sampling from Ethiopia for experience sharing and three adult and non-formal education programs of women and girls were taken as a sample from abroad to learn from their success and to pass on experiences to Ethiopian practitioners and policymakers. The findings of the study show that gender and development-related policies and strategies have contributed a lot to recent nationwide adult literacy and nonformal education activities/initiatives in Ethiopia. Moreover, by identifying several important areas of concern and implementing education projects, Ethiopia has made a great effort to close the gender gap in education and development. As a result of adult and nonformal education programs, girls and women were able to develop many qualities that enable them to live meaningful lives in society. From the three adult and nonformal education projects in India, Algeria, and Mozambique, the following beneficial lessons are also drawn: linking adult and nonformal education projects and development; using local language in adult and nonformal education programs; developing strategies to overcome government bureaucracy; and organizing advocacy for celebrating the outcomes. Based on the findings, the researcher recommended the proper adaptation of lessons drawn from other countries to the Ethiopian scenario.

Keywords: 1.Education, 2.Projects, 3.Gender

1.Introduction

The store of abilities, competencies, and other factors that increase productivity can be gained through education (WEF, 2016). Economic growth, employment, and income are significantly influenced by education. Ignoring the economic value of education would jeopardize the well-being of future generations and have significant negative effects on poverty, social exclusion, and the viability of social security systems (Verma, 2015). Moreover,

education has long been regarded as a crucial tool in the struggle against poverty and as an essential first step in the long road to social, economic, political, and technological advancement.

In the areas where there is no access to formal education, numerous studies have demonstrated that adult and non-formal education ultimately improves the learner's ability to resolve their political, economic, social, and cultural problems. For instance, adult and non-formal education, according to Acharye and Verma (1996), enables people to think critically. In the same way, Wlodkowski (1993) argued that adult and nonformal education programs help to meet the basic needs of the poor and marginalized groups. According to these writers, adult and non-formal education programs benefit individuals who have little or no chance to join regular/formal education programs of study due to different reasons.

Additionally, as non-formal education has a wider scope and more thorough coverage, its aim extends beyond the acquisition of skills for employment. When the formal education system has failed to adequately educate all of a country's population and illiteracy is an issue, it has been employed for remedial reasons. It is believed to address people's wants and may present them with the chance to pick up useful skills and a means of actively contributing to the advancement of their society. Non-formal education may be a powerful accelerator of social and economic growth when paired with other inputs. The pursuit of lifelong learning is another objective of nonformal education. Non-formal education offers more opportunities to meet people's needs than formal education, making it the greatest way to accomplish the idea of lifelong learning. Everyone is believed to have access to non-formal education via which they can engage in purposeful learning to stay connected with technological change throughout their lifetimes to fulfill their roles in society as well as their own needs for self-fulfillment and self-development (UNESCO,2004).

2. Statement of the problem

Schooling for girls and women is beneficial because it often has benefits that extend beyond the girl's own life and her formal education. But, access to education is also a basic right. Education was listed as a human right in the 1948 United Nations Universal Declaration of Human Rights. Over the past 50 years, education for girls and women has advanced dramatically in all corners of the globe, frequently closing the achievement gap between girls and boys (and in some cases, even reversing them (UNESCO, 2008).

However, 129 million females worldwide, including 32 million in elementary school and 97 million in secondary school, are not attending school, according to UNESCO estimates. Globally, enrolment rates in elementary and secondary schools are approaching parity for boys and girls (90% male, 89% females). The completion rates for girls are lower in low-income countries where 63% of female primary school students complete primary school, compared to 67% of male primary school students, despite enrollment rates being similar for the two. In low-income nations, girls' secondary school completion rates also remain below average, with only 36% of female students finishing lower secondary school, compared to 44% of male students. Similar inequalities may be seen in upper secondary completion rates; in lower-income nations, the figure is 26% for young men and 21% for young women (UNESCO, 2013).

In Ethiopia, factors like negative attitudes towards girls' and women's education, poverty, and political instability prevented millions of people—particularly women—from receiving the basic human rights protections and education they needed when they were young. In most African countries, including Ethiopia, this has led to a high rate of unemployment amid a large number of economically active people (Kasente, cited in Takele, 2008).

Adult and nonformal education programs are seen as crucial tools for overcoming the challenges caused by the lack of education for girls and women. Many people believe that adult and nonformal education programs are one of the most effective tools for eliminating poverty and inequality by providing second chances for schooling. It establishes the framework for long-term economic expansion and the advancement of civilization(Freire, 1985).

In the past fifteen years, numerous adult and non-formal education programs have been launched in Ethiopia to address issues linked to girls' and women's education. As a result, the study's goals were to critically examine the

underlying assumptions of projects promoting adult and non-formal education for women and girls while also considering Ethiopia's particular realities. It also sought to discuss the lessons Ethiopia can impart to the rest of the world regarding adult and non-formal education initiatives aimed at women and girls and also learn from other countries.

3. Objectives of the Study

- To make some critical reflections on policies and practices related to girls' and women's adult and nonformal education projects in Ethiopia
- To discuss lessons Ethiopia can share to other countries concerning adult and nonformal education projects targeting girls and women
- To make a comparison between nonformal projects here in Ethiopia with other countries' adult and nonformal education projects to draw lessons
- To make some practical recommendations on how families, communities, and the nation can contribute more and support the ongoing adult and nonformal education projects in the way they contribute to girls/women's development

4. Literature Review

Conceptualization of adult and nonformal education in Ethiopia

The adult and nonformal education programs are specifically discussed in the Education Sector Development Program III (2005/2006 - 2010/2011). It is defined to comprise a variety of fundamental education and training components for adults and children who are not in school. The action plan also outlines three sub-component models of delivery for adult and informal education: a functional adult literacy program for youth and adults over 15, community skills training centers for youth and adults, and alternative basic education for out-of-school children between the ages of 7 and 14 (Ministry of Education, 2008).

Alternative Basic Education is a type of school equivalency program for kids ages 7 to 14, in which students complete the first four primary school grades in just three years before being promoted into the formal system. Functional adult literacy is the application of the skills of reading and writing. When a person has the necessary information and abilities to use reading and writing for any task that calls for those abilities, they are considered to have reached functional literacy (Ministry of Education, 2006). According to the text, lifelong learning is an educational endeavor that helps people stay up with how the world is evolving and continue to develop as individuals (Ministry of Education, 2006). Women's and girls' adult literacy has been addressed from both a "functional" and "rights" viewpoint, although the majority of NGO projects focus on equality, the obstacles women confront, and rights-based lobbying. The functional method encourages learning with a focus on certain outcomes, such as those related to health and economic growth. However, the rights approach focuses on empowering women and girls to reach their full potential and participate at all levels of society as equals.

Enabling Policy Environment Related to Women´s Literacy in Ethiopia
Enabling policy environments are environments that are largely created by governments to encourage changes at all levels of education to narrow the gender gap. An 'enabling policy environment' can be characterized by the opportunities and means for key players to increase their investment in girls and women's education. The government identifies major concerns and issues that are crucial to girls' and women's education and addresses them through policy, which also manifests the government's political will, commitment, and the direction of the nation.

The next section shows policies and strategies in Ethiopia related to women's and girls' adult and nonformal education initiatives.

The Constitution
The Ethiopian Constitution acknowledges the "historical legacy of inequality and discrimination suffered by women in Ethiopia" and notes that affirmative action measures should, "provide special attention to girls and women to enable them to compete and participate based on equality with men in political, social and economic life as well as in public and private institutions" (Constitution of Ethiopia, 1991: 11). Education is a right entitled to every person and the State undertakes to provide free education throughout all stages thereof.
Article 35
Rights of girls and Women
1. Women shall, in the enjoyment of the rights and protections provided for by this Constitution, have equal rights with men.
2. Girls and women have equal rights with men in marriage as prescribed by this Constitution.
3. The historical legacy of inequality and discrimination suffered by girls and women in Ethiopia is taken into account, girls and women, to remedy this legacy, are entitled to affirmative measures.
4. The State shall enforce the right of women to eliminate the influences of harmful customs. Laws, customs, and practices that oppress or cause bodily or mental harm to women are prohibited.
5. Women have the right to full consultation in the formulation of national development policies, the designing, and execution of projects, and particularly in the case of projects affecting the interests of women.
6. Women have the right to acquire, administer, control, use, and transfer property. In particular, they have equal rights with men to use, transfer, administration, and control the land. They shall also enjoy equal treatment in the inheritance of property.
7. Women shall have a right to equality in employment, promotion, pay, and the transfer of pension entitlements.
8. To prevent harm arising from pregnancy and childbirth and to safeguard their health, women have the right to access family planning education, information, and capacity (Constitution of Ethiopia, 1991: 11).

The Education and Training Policy
The Ministry of Education developed The Education and Training Policy in 1994. The Education the Training policy of Ethiopia has given due attention to women and girls. It was highlighted in the document that girls and women need affirmative action at all levels of education.

The National Adult and Non-Formal Education Strategy
The Ministry of Education has developed the National Adult Education Strategy, to reduce the rate of illiteracy in both males and females. It addresses technical aspects such as strategic objectives, 'curriculum', teachers, certification for learners, teaching materials and methods, management, monitoring, etc. This new strategy defines the content of adult and non-formal education to include literacy, numeracy, and the development of skills that enable learners to solve problems and change their lives. It also outlines three sub-component models of delivery for adult and non-formal education a functional literacy program for youth and adults over 15 (especially girls and women); alternative basic education for out of schoolchildren between the ages of 7-14 years; community skills (Vocational) training for youth and adults (Ministry of Education, 2008).
The development of the National and Adult Education Strategy (2008) opened the way for different sectors to rethink their role in adult education. Different sectors place adult literacy at the center of their plan. The Ministries of Women, Children, and Youth; Education; Agriculture, and Health, are among the agencies that are highly involved in the provision of adult and nonformal education programs in Ethiopia (Ministry of Education, 2008).

The Education Sector Development Programs (ESDPs)

To translate the Education and Training policy into action, the government has prepared and instituted rolling ESDPs strongly tied to the national plans. It was specifically formulated for addressing the four main challenges in Ethiopia's education system: increasing access, ensuring equity, improving quality, and improving management.

In the earlier phase of formulating ESDPI, there were a series of discussions around making nonformal education (with a program for out-of-school children, basic education for adults, and skills training for youth and adults). But, it was not included in the document. As a result, some of the education donors commented that ESDP I had a complete disregard for adult education issues despite many donors advising to the contrary(Ministry of Education, 1999). ESDP II gave relatively adequate attention to adult education. For instance, during this period, the National Adult Education Strategy was developed and the Ministry of Education introduced the concept of Functional Adult Literacy/ Education for implementation in collaboration with international agencies like DVV. ESDP III (2004/5-2010/11) also paved the way for the expansion of adult education programs and an increase in the number of adult education professionals in the country. Although some programs existed before the adoption of the strategy, the strategy sets the momentum for the expansion of adult education programs in various higher education institutions. Different from the previous education sector development programs ESDP IV (2010/112014/15) on the other hand, gave more emphasis to Integrated Functional Adult Literacy/education. In the document, the goal of adult and non-formal education was indicated as follows:

To create a learning society by providing adult and non-formal education linked to lifelong learning opportunities that meet the diverse learning needs of all and which contribute to personal, societal, and economic development (Ministry of Education, 2015).

The Concept of girls /Women's Empowerment

The notion of empowerment, which circulated among feminist groups since the late 1970s, received international attention when it was incorporated in 1994 into the United Nations Program of Action of the International Conference on Population and Development (Presser and Sen, 2000) as part of women's demands to obtain reproductive rights. Regardless of its broad use, particularly in development literature, it is seldom defined. Batliwala (2007) among others has contended that the term empowerment has been bandied about such a great amount lately that there is presently a real risk of it being co-opted as a buzzword that will meet the same fate as terms like decentralization, and people's participation. She similarly contends that, while it might be hard to define it, one can comprehend its significance when one sees the sign of what it suggests.

Batliwala (2007:557) further explains the fuzziness of the word as follows:

Of all the buzzwords that have entered the development lexicon in the past thirty years, empowerment is probably the most widely used and abused. Like many other important terms that were coined to represent a clear political concept, it has been 'mainstreamed' in a manner that has virtually robbed it of its original meaning and strategic value. In the same way, Kabeer (1999) clarifies that not everybody acknowledges that empowerment can be unmistakably defined or measured. For some women activists, the estimation of the idea climbs exactly in its fuzziness.

Kabeer (2005) further clarifies that for individuals to settle on a vital decision (true decision) certain conditions must be satisfied, and there must be an option. Poverty and lack of empowerment go as inseparable units because powerlessness to meet one's essential needs and reliance on influential others discounts the limit for full decision-making. For Stromquist (1995), empowerment is a procedure to change the circulation of force, both in interpersonal relations and in foundations all through society. She further contends that empowerment is a social and political idea that goes past formal political interest and awareness rising. As to her, the full meaning of empowerment must incorporate psychological, cognitive, political, and economic elements. The cognitive part would incorporate the women's comprehension of their state of subordination and the foundations for both small-scale and large-scale levels of the general public. The psychological dimension incorporates the advancement of emotions that women can act upon to enhance their condition. The economic part obliges those women to have the capacity to participate in a profitable movement (economic activities) that will permit them some level of self-sufficiency. The political

element would include the capacity to sort out and activate change (Stromquist, 1995). Rowland (1997, cited in Mosedale, 2005) considers empowerment in the connection of social work and training and characterizes empowerment as a process that includes some level of self-improvement, yet that is not adequate, and it includes moving from knowledge to action. She built up a model of women's empowerment with three dimensions: personal, close relationships, and collective.

From the discussion above, it could be implied that empowerment could have several qualities, such as decision-making power; access to information and resources; a range of options from which to make choices; assertiveness; a feeling that the individual can make a difference (being hopeful); learning to think critically and seeing things differently. Moreover, the process of women's empowerment has got key components like women's sense of self-worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have the power to control their own lives both within and outside the home; and their ability to influence the direction of social change to create a more just socio-economic order nationally and globally.

Thus, empowerment is a process of educating girls and women, and men to become more aware of power relationships and systems and understand that just and fair balances of power contribute to more rewarding relationships, mutual understanding, and increased solidarity.

5. Research Methodology

Research Approach

This study intended to share experiences Ethiopia has gained from adult and nonformal education projects targeting women and girls in the last fifteen years and also to learn from other countries(in this case Algeria, Mozambique, and India) which have similar experiences in running projects of this type. To achieve this objective, a comparative methodology based on secondary data sources was used to share the lessons Ethiopia gained and also to learn from other countries for further development. A comparative study was defined as a study in which two (or issues were investigated over a substantial period. It is an evolving methodology, and my purpose in conducting this review was to evaluate and learn from the efforts undertaken so far regarding adult and nonformal education projects in Ethiopia and advise on future efforts based on the experiences drawn from other countries.

Sample

For the experience-sharing purpose, in Ethiopia, four projects were selected as a sample. These were:

• The Integrated Functional Adult Education program implemented in the Siliti Zone, Ethiopia
• Integrated girls and women's Empowerment Program (IWEP)
• Functional Adult Literacy: Sustainable Women-Focused Capacity Building in Ethiopia
• Worth Adult Literacy-led saving and Credit Program

To get lessons from others and to forward experiences to Ethiopian practitioners and policymakers, three women and girls-related adult and nonformal education projects were taken.

• Literacy, Training, and Employment for women and girls (ALGERIA)
• Women and girls Literacy–FELITAMO (Mozambique)
• Sahajani Shiksha Kendra's Literacy and Education for Women and girls Empowerment)-India

Methods of Data Collection

Document analysis was used as a method of data collection. Fischer (2006) defines document analysis as a systematic procedure for reviewing or evaluating documents, both printed and electronic material. Just like any other analytical method, qualitative research document analysis requires that data be examined and interpreted to produce meaning, gain understanding, and develop empirical knowledge. The researcher made a critical review of official documents released by the implementers of the projects. Thus, the researcher had got the chance to evaluate their annual reports, and impact assessment reports for these projects. Moreover, a report entitled narrowing the gender gap: Empowering women through literacy program was critically reviewed by the researcher from UNESCO's

effective literacy and numeracy practice database (LitBase). In addition to this other important secondary sources related to the above projects were reviewed properly.

Data Analysis
The data analysis involved skimming (superficial examination), reading (thorough examination), and interpretation. This iterative process combines elements of content analysis and thematic analysis. Then the researcher organized information into categories related to the central questions of the research and write it in a way it helps to answer research questions.

6. Results and Discussions
Lessons are drawn from Adult and Nonformal Education Projects in Ethiopia

Policy premises of adult and nonformal Education in Ethiopia for Supporting girls and women
With the publication of the National Policy on Women in 1993 (also known as the Women's Policy) and the adoption of the new Constitution in 1994, the Ethiopian government made it clear that it was committed to the advancement of girls and women. In this regard, the government has worked incredibly hard to address the pressing issues in conjunction with the national government sectors and the civil service community. Through the already-in-place gender policy, several strategies and intervention programs were designed and put into practice. By identifying several important areas of concern and implementing affirmative action, a specific effort was made to close the gender gap in education and development by taking affirmative actions and prioritizing some critical areas of concern.

The current national adult and non-formal education programs and efforts in Ethiopia have benefited greatly from these policies and practices. Both governmental and non-governmental organizations have made the issue a top priority. Both are cooperating. The government is in charge of formulating policies, and NGOs are in charge of carrying out nonformal education programs that assist girls and women's education.

Some important topics that should be addressed in the program are listed in the policy documents. The national adult literacy strategy paper, for instance, clearly outlines the financial plan, quality difficulties, starting points and goals to be met, curricular issues, and strategies for connecting all of these adult and nonformal education activities to lifelong learning.

However, some of the authors question if the government formulated the strategy for the instrumental end of breaking the sharp words of the critic or out of serious concern for adult and nonformal education. But, unlike others, as a researcher, I am not skeptical about the seriousness of the government like others as I am observing things on the ground. But, I believe that the policies and strategy documents need improvements from time to time. Moreover, strategy documents give direction and do not guarantee implementation. Thus, all stakeholders should take responsibility in the process of implementation. I also strongly argue that all nonformal education activities should be conceptualized and perceived from a lifelong philosophical point of view so that learners of all ages (young and old) who are in all life contexts (home, school, workplace, and community) and learning in whatever modalities (formal, non-formal and informal modalities) will get the opportunity to integrate learning and living. In general, Ethiopia has a lot to share with the rest of the world regarding this issue.

Conceptualization of Empowerment of girls and women through adult and nonformal Education
When I think of the concept of girls and women's empowerment as a researcher, the reality is that men control women, particularly those in their households and families. In the gender stratification system, a system that is highly governed by shared norms and values, women are found in the lower position. They belong to and are strongly influenced by the system. The system has cultural, relational, and material components. These ideological systems make prescriptions for many fundamental principles of social life, including how to allocate possessions between men and women, and how to organize relations between males and females. In the Ethiopian context, for

example, women are viewed as unmindful of everything and are expected to not commit to the family economy. Despite the workload on them, women in the rural territory have no say regarding the property claimed by the family, and it is the spouse who merits restrictive rights to settle on the family unit properties, including farmhouse produce. Women are normally married to males without their assent and before the marriageable age. In my view, all these unacceptable things happen largely because of the influence of the ideological or normative systems into which men and women have been socialized. I argue that women's empowerment process in societies like Ethiopia should first involve the alteration of ideologically-controlled systems and then move to the individual woman. For those interested in development, then, understanding gender systems—not just the situation of individual women—is critical.

The second most important issue is that the women's movement, at its deepest, is not well conceptualized to play a "catch up" with the competitive, aggressive "dog-eat-dog spirit of the dominant system. But, it is rather an attempt to convert men and the system to a sense of responsibility, nurturance, openness, and rejection of hierarchy. My observation as the researcher is, as a result of the last fifteen years of practice in adult and nonformal education, there is a clear understanding among stakeholders in Ethiopia that promoting women's empowerment at the community level should involve male gender equality champions. Great work has been done and there are a lot of experiences in this regard in Ethiopia that others should learn. Fauzia Ahmed (2008) has argued that women's economic empowerment initiatives could "use men to change other men," by identifying those men who are supportive of women's empowerment and empowerment. Those men, as change agents, can reach other men in the community and change community norms. Finding the balance in engaging men without allowing them to over-power women-focused programming is essential and this is what Ethiopians are doing currently.

Regarding, there is a good lesson from Ethiopia, Ethiopians have an awareness that women in different countries and contexts are not always the same. As a result, most of the women's empowerment projects start from and build upon women's own experiences rather than from pre-set outcomes imposed by external organizations. The western models of empowerment are not either the best or the only option for women's empowerment process in Africa as one size fits all does not work. It is possible to argue that there exists cultural/ customs throughout the continent that encourage the empowerment of women in domestic and public domains. For Example Sinque in Oromo Society. Thus, the document analysis result clearly shows that most of the adult and nonformal education programs are hybrid types integrating Ethiopian realities with the western framework. This is an experience that Ethiopia is proud of.

Two approaches address several needs simultaneously

Through functional processes, learning literacy linked to, for example, seed propagation or a community bread-making enterprise, may develop an individual's learning identity. This empowers them to develop greater understanding, confidence, and participation. The right approach is concerned with the development of individuals to fulfill their potential and be involved in all levels of society as equal human beings. Both approaches, the functional and the rights approach, help to address the diverse needs of women.

 In Ethiopia, both, REFLECT and traditional approaches teaching methods were developed to facilitate group learning and support adult literacy. Groups of adult women and girls are convened to learn literacy and develop different stories analyzing different aspects of their own lives. These become the basis for a process of learning new words, gaining awareness of what causes underlying problems, and identifying action points and taking them forward. Facilitators often link literacy training to everyday topics. For example, when facilitators teach about Malaria, they educate participants about the symptoms, transmission, treatment, and prevention of Malaria, while also telling learners how to spell words and phrases related to the disease. There are a lot of success stories in Ethiopia in this regard and that can be shared at the same time.

Lessons on the Impact of Adult and nonformal Education

Most of the adult and nonformal education projects were being implemented in cooperation with the Federal Ministry of Education (MoE) and a great number of national and regional partners within the regional states and city

administrations of Ethiopia. These partners, also called intermediaries, consist of Government related Bureaus and Woreda offices such as Education, Women's Affairs, Agriculture, TVET, Trade and Industry, NGOs, Women Associations, CBOs, etc. across sectors. Many programs were implemented through a phased approach whereby the regions and city administrations of Ethiopia have been grouped in consultation with the Ministry of Education in Ethiopia and the National Steering Committee, formed to oversee the implementation of the program.

As a result, the following achievements were recorded so far. The negative attitude that the girls and women themselves developed so far about their potential, their place in society, and their rights, were relatively deconstructed. As a result of girls' awareness of silent cultural factors that contribute to women's oppression and related issues in the adult literacy classes, they understood that most of the fiction written or spoken about them by their husbands and members of the community was wrong. Another very important social element that developed as a result of nonformal education programs were girls' and women's friendship network (social network). Moreover, girls' and women's financial freedom is one of the key components in the process of women's empowerment. All these are the good Experiences and lessons Ethiopia can share with the rest of the world.

Experiences from other countries(Algeria, Mozambique, and India)
The following good lessons are taken from the three projects of adult and nonformal education programs of the countries indicated above

Linking literacy, education, and development
Human capital includes elements like literacy skills. Literacy improves a person's participation in society, as well as their chances of success in the job market and their ability to make money. Despite the complexity of the relationship between literacy and these factors, literacy can also influence overall economic and social success. The many factors that influence growth and social consequences have been identified to understand how human and social capital contribute to development.
All adult and non-formal education projects in the sample countries are tied to development and serve as a tool to address socioeconomic issues in the three nations mentioned above. Ethiopia can take some lessons in this area.

Utilizing local languages in adult and nonformal education
Numerous research findings suggest that language and adults' sense of identity are connected. Since language is a key tool for classifying people into ethnic groupings, a person's language is closely related to who they are. Therefore, asking them to disregard it could endanger their sense of self. Adults exhibit "emotional devotion" toward their native tongue. This loyalty may cause them to reject learning a second language. Adults who are made to acquire a second language may in particular reject the entire process out of concern for maintaining their cultural and linguistic identities.
In terms of instruction language, the aforementioned countries are the greatest examples. The findings of the document analysis indicate that practically all of India's programs for the empowerment of women and girls are carried out in regional languages. Adult and non-formal education programs in Algeria and Mozambique can also teach us a lot of things.

Organizing advocacy events to share experiences related to nonformal education
National and non-governmental organizations that bring together service providers from a variety of educational sectors, along with universities, businesses, trade unions, and the media, have long promoted partnerships to advance the interests of girls' and women's students in the countries used as a sample for the study. At a time when more general public policy encouraged provider rivalry and an emphasis on the already academically accomplished, there is a framework for practitioners and policymakers to collaborate.
A coordinated advocacy effort stressing the needs of particularly underrepresented groups within the broad inclusive and joyous festival is supported each year by the publisher and commissioner of policy-focused research, along with

good practice publications and legislative ideas. The tacit understanding that celebrations frequently persuade individuals better than confrontation in adult and nonformal education led to the mix of celebration and policy advocacy.

Designing strategies to overcome government bureaucracy

A lack of a monitoring and evaluation system, organizational ignorance of the skills needed for implementation, a poor governance system, a lack of funding and resources, a lack of effective multi-sectoral platforms, a lack of clear policy content, organizational culture and structure, and changes in policy priorities as the main obstacles to nonformal education project. India is the best example in this review; there are many useful lessons to be learned, even though it is debatable whether All India Services is equipped to handle the problems of a changing and more challenging political, social, and economic climate.

The administration attempted to fit a square peg into a round hole by introducing theories and techniques that have been effective in the West to a traditional, transitional, and developing culture like India.

7. Conclusions

Ethiopia's government and non-governmental organizations have made girls' education a top priority. The government is in charge of formulating policies, and the NGOs carry out nonformal education programs.

Ethiopia's girls' and women's financial freedom is one of the key components in the process of women's empowerment. Girls' friendship network is another important social element that developed as a result of nonformal education programs. These are the good Experiences and lessons

The adult and non-formal education programs in Algeria, India, and Mozambique can also teach us a lot of things about how to enable community members to take ownership of adult and nonformal education projects, overcome government bureaucracy, advocacy, language issues in adult and nonformal education and the like.

8   Recommendations

Effective implementation of women's adult literacy programs needs strong coordination among many parties. Therefore, there should be strong coordination among adult and education project owners, government agents, education supervisors,   teachers, and adult learners(girls and women)on issues related to project design, implementation, and evaluation as well as learners handling.

There should be a strong community awareness campaign and a sensitization program to change the negative attitudes of the community toward women's education.

Delivering quality adult and nonformal education projects that consist of the skill training program is money-consuming. Therefore, it is recommended that all the stakeholders, including the government, should take part in funding instead of only relying on very small funding from unsustainable foreign sources.

The positive results obtained from the program must be disseminated to other settings.

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