



Beyond Classrooms: The Sociological Significance Of Informal Education In Shaping Lifelong Learners

***Ms. Tehzib Barodawala**

Temp. Assistant Professor

Department of Sociology

Faculty of Arts

The Maharaja Sayajirao University, Vadodara

**** Dr. Virendra Singh**

Assistant Professor,

Head, Department of Sociology

Faculty of Arts Faculty of Arts

The Maharaja Sayajirao University of Baroda, Vadodara

<https://orcid.org/0000-0003-1409-3212>.....i

Abstract

In today's constantly shifting global context, informal education is an essential complement to conventional educational systems. Unlike structured classroom education, which has predefined curricula and evaluations, informal education comes naturally from daily experiences, social interactions, media engagement, travel, observation, and self-directed discovery. It is a lifelong, adaptable, and self-motivated process that is highly responsive to individual interests, cultural contexts, and real-world situations. Informal education fosters adaptability, creativity, teamwork, emotional intelligence, empathy, and critical problem-solving abilities—all of which are required for success in today's complicated world. It frequently fills gaps left by formal education, strengthening underprivileged populations while encouraging lifelong learning and inclusive progress. However, the lack of established frameworks and certification creates difficulties in analysis, validation, and integration. This study investigates these issues and presents a paradigm for bridging informal and formal educational approaches, emphasizing informal learning's transformative significance in developing well-rounded, resilient, and innovative individuals. As the world grows more linked and complex, the importance of informal education must be recognized, promoted, and strategically integrated to ensure a future-ready society.

Key words: Education, Learning, Informal education, formal education

Introduction

Humans receive and transmit information through learning and education. Knowledge transfer can be formal or informal. Schools, colleges, universities, and other formal institutions grade students on their topic knowledge through written or oral discussion. Teachers/trainers oversee this information transfer. Informal learning has several definitions. It involves the transfer of information and expertise in a formal or informal context without evaluation. Informal education occurs beyond the boundaries of schools and colleges, shaping individuals through everyday experiences, relationships, and environments. It imparts knowledge, skills, and values throughout life via conversations, community activities, mentorship, self-directed learning, and media engagement. Informal education is distinguished by its spontaneity, unstructured nature, and responsiveness to the learner's interests and requirements (Rogoff, *Learning by Observing and Pitching in to Family and Community Endeavours: An Orientation*, 2014). It depicts natural learning processes, such as a youngster learning to cook by seeing his or her parents, or individuals accumulating information through social contacts, work experiences, and independent online studies.

Clear learning objectives, timetables, official assistance, and certification are characteristics of formal learning, which takes place in structured educational or training facilities. Formal learning, according to the learner, is intentional and goal-oriented. Non-formal learning, on the other hand, occurs outside of established institutions and is rarely certified. However, it is still organized around certain learning objectives, length, and support systems. Non-formal learning is also deliberate from the learner's perspective, making it significantly more flexible and adaptive to their requirements (Rogers, 2004). In non-formal contexts, students frequently actively shape both the content and the teaching methods. These programs enable students to control the timing, location, and organization of their instruction, as seen in private music classes where training is tailored to individual desires and goals.

A third perspective proposes that teaching encompasses only intentional formal and non-formal learning, while informal learning—primarily unintentional and derived from experiences, artifacts, and social interactions—cannot be classified as 'teaching,' which is characterized as a deliberate and purposeful social endeavour. They contend that, although one can assert, 'I learned from that experience, artwork, film, or book,' it is not genuinely feasible, except metaphorically, to claim that the experience, artwork, film, or book 'taught' in any substantive manner. Teaching, in its broadest interpretation, is generally defined as "assisting someone in learning ... any endeavor by one individual aimed at facilitating the learning of another individual or group" (Swann, 2012). It is difficult to comprehend how artifacts, experiences, and interactions might possess 'aspiration' or the capacity to evaluate the efficacy of their activities.

Formal learning programs, similar to formal groups and organizations, generally remain unchanged despite variations in participant composition. A formal organization, such as the police or military, remains unchanged with the addition of a new member, whereas an informal group, like a football team or acting troupe, undergoes significant alterations when an individual joins or departs. The Western power structure related to education prioritizes formal learning over informal learning; academic knowledge supersedes practical experience (Barr, 1999).

The significance of informal education in enhancing formal learning

Formal learning institutions have acknowledged certain types of non-formal learning; however, they have been slow to recognize the unconscious, informal, and everyday learning that all participants consistently engage in. The assertion that "the curriculum pays no attention to what the students do in the hallways and on the street corners, what they do at home and with their friends" (Lemke, 2013) may not be entirely accurate; however, the significance of informal learning is seldom considered in the development of educational programs. In various contexts, it is evident that establishing links between education and everyday life, whether in the present or future, often appears tenuous and unclear, even for those who are educationally successful and socially advantaged. We need to recognize and think about the unintentional learning that gives students personal knowledge, background understanding, perspectives, and social ideas, instead of ignoring it.

Informal education plays a vital role in personal development, lifelong learning, and societal advancement, enabling individuals to gain knowledge and skills through flexible and experiential methods. It promotes creativity, adaptability, and problem-solving by facilitating learning through practical experiences instead of strict academic frameworks. In *Democracy and Education* (1915), John Dewey asserts that education must be grounded in real-life contexts, underscoring the significance of informal learning in developing practical intelligence and social awareness. Paulo Freire, in *Pedagogy of the Oppressed* (1970), emphasizes the significance of informal education in empowering individuals, especially marginalized groups, through the promotion of critical thinking and dialogue. In *Deschooling Society* (Illich, 1970), Ivan Illich argues that informal education is crucial for dismantling institutional barriers to knowledge, fostering self-directed learning, and advancing social equity.

Examination of the scope and impact of informal education

Informal education encompasses a broad range of learning occurring outside formal institutions, facilitated by social interactions, experiences, media, and self-directed study. It impacts personal development, skill acquisition, cultural understanding, and continuous education. Informal education takes place in various environments, including homes, workplaces, communities, and digital platforms, enabling individuals to develop practical skills, critical thinking, and emotional intelligence.

Informal education significantly influences an individual's cognitive, social, and emotional development. In *Democracy and Education* (Dewey J. , 1915), John Dewey posits that education must transcend formal schooling, advocating for the integration of real-world experiences to enrich the learning process. In *Pedagogy of the Oppressed* (Freire, 2005), Paulo Freire emphasizes that informal education cultivates critical consciousness, enabling individuals to confront oppression and participate in transformative action. *Deschooling Society* (Illich, 1970) by Ivan Illich is a scathing indictment of traditional schooling and a call for more autonomous, self-directed study. These works highlight the role of informal education in promoting individual autonomy, adaptability, and lifelong learning, thereby establishing it as a crucial component of human development.

Informal learning is a crucial component of the educational process, as it facilitates the acquisition of beliefs, intuitions, and prejudices among learners. Informal learning shapes our attitudes and values, influences our temperament (such as patience or impatience), affects our self-perception and understanding of the subject matter, and impacts our confidence in various situations. It shapes our understanding of hierarchies, as well as the ambitions, aspirations, and intentions we may possess or lack (Roger, 2014). Informal learning shapes and reshapes our culture through the practices we engage in, frequently via habituation. It forms our implicit assumptions and expectations, which are influenced by prior experiences and existing perceptions (Roger, 2014).

Historical Context: Origins of informal education

The beginnings of informal education can be traced to ancient civilizations, where learning was predominantly an organic process embedded in daily living, social interactions, and cultural traditions. In contrast to formal education, which originated in organized institutions, informal education arose from storytelling, apprenticeships, and communal knowledge exchange. Philosophers such as John Dewey advocated for experiential learning, contending that education ought to be based on real-life experiences instead of inflexible curricula (Dewey J. , 1915) . Paulo Freire emphasized the significance of discourse and critical thinking in informal education, especially in empowering underprivileged populations (*Pedagogy of the Oppressed*, 2005). These foundational works demonstrate that informal education has been a vital and ongoing process, influencing human development across generations.

The examination of informal education

The cultural theory of Franz Boas and his disciples. Boas asserted the significant impact of culture and emphasized the relevance of cultural differences, prioritizing nurture over nature. He and his students contended that humanity is learnt through culturally distinct methods, necessitating more comprehensive ethnographic scrutiny of the processes and content of infancy socialization (Rogoff, *The Cultural Nature of Human Development*, 2003). The initial monograph-length look at informal learning was written by

Margaret Mead, the student of Boas. The work, *Coming of Age in Samoa: A Psychological Study of Primitive Youth for Western Civilization* (Mead M. , 1928), examines adolescence and posits that the turbulent phase typically associated with Western societies, characterized by anxiety and conflict regarding sexuality, is not necessarily a period of emotional turmoil. Adolescent sexual exploration can occur without stress or guilt, as evidenced by the experiences of the adolescent girls studied by Mead in Samoa (Mead M. , 1928).

The relationship between anthropology and psychiatry intensified in the 1930s and persisted in the post-World War II era. John Whiting's 1940s monograph, 'Becoming a Kwoma' (Scribner & Cole, 1973), provides detailed behavioural descriptions of child-rearing practices in New Guinea (Whiting, 1941). During the late 1950s and early 1960s, John and Beatrice Whiting conducted a comprehensive comparative study of childhood socialization, which involved yearlong visits by ethnographers to six small communities globally.

Attributes of Informal Education

According to Cohen, informal education is characterized by its initiation inside the family and its particularistic nature. The expectations for performance are contingent upon the individuals involved in the learning and teaching processes, rather than the outcomes they achieve. Secondly, informal schooling promotes a traditionalistic perspective that elevates the status of elders within the group. Finally, there is an integration of emotional and intellectual aspects of learning (Scribner & Cole, 1973). Mead maintains that identification, empathy, and imitation are essential components of informal learning (Mead M. , 1999).

Numerous significant studies on children in primitive civilizations have discovered that learning occurs in informal environments, without specific locations or regions dedicated for their education. This type of learning is termed informal as it occurs through the child's engagement in adult activities, according to their capabilities (Scribner & Cole, 1973). Social institutions and processes are organized to enable the child to learn skills and values suitable for adult life within that culture. Margaret Mead illustrated how Balinese children acquire dance, Manus, children learn canoeing from their elders, and Arapesh children develop archery abilities using diminutive bows and arrows (Mead M. , 1930).

Informal learning is structured similarly, regardless of whether it transpires among adults, children, or between children and adults. Informal learning is participatory and integrated within significant activities. Learners and their partners receive guidance via social interaction and the organization of activities. Discourse is conversational rather than instructional. Engagement is predicated on your initiative, interest, and selection. Assessment is conducted to enhance participation in the activity, rather than for external objectives. Participants refine their current knowledge and abilities while also innovating, cultivating new ideas and competencies (Rogoff, Callanan, Gutiérrez, & Erickson, 2016).

Categories and Methods of Informal Learning

Informal learning transpires organically through experiences, conversations, and self-directed endeavours. It can be categorized into many forms according to the methods by which individuals obtain knowledge and skills outside official educational environments.

1. Experiential Learning

This style of informal learning occurs by direct experience and practice. Individuals acquire knowledge by practice, erring, and progressively enhancing their skills. In *Experience and Education* (Dewey J. , 1963), John Dewey asserts that experiential learning is the most efficacious method of education. In 1963, the significance of experience in the learning process was previously examined. Experiential learning offers students the chance to actively participate in the acquisition of skills and knowledge. Students might transition from passive recipients of knowledge to active participants in their learning. Dewey describes as "experiential continuum" wherein one experience engenders another (Dewey J. , 1963).

Educators must not only understand the fundamental idea of crafting actual experience but also acknowledge that such experience should foster progress. Dewey posits that experiences are deliberately designed educational tools that intentionally harness the inherent potential of an individual's social and

physical environment to achieve particular educational objectives aimed at shaping and reshaping the individual's worldview, value system, and moral framework (Dewey J. , 1963).

A vigorous academic discourse exists over the distinctions between experiential education and informal education. A range of words has been employed to describe informal education, including extracurricular activities, non-formal education, co-curricular activities, and related activities. Experiential learning activities were seen more significant and impactful when they integrated both methodologies, resulting in growth (Dewey J. , 1963).

Experiential learning is "a process whereby a student develops information, skills, and values through direct experiences" (Jacobs, 1999). A youngster acquires problem-solving abilities through engagement in strategy games and manipulation.

2. Social Learning

Learning transpires through engagements with people, encompassing family, friends, colleagues, and community members.

3. Autonomous Learning

Individuals proactively seek knowledge through reading literature, seeing films, or participating in online courses. In Deschooling Society (Illich, 1970), Ivan Illich promotes self-directed learning as a means to liberate individuals from institutionalized education.

4. Accidental Acquisition of Knowledge

This form of learning occurs inadvertently as a consequence of routine activities and experiences in day-to-day life.

5. Community-Centric Education

Learning transpires within a community via engagement in cultural, religious, or social activities. We being members of a group or community we are asked to participate in various community-based activities which helps one gain experience in dealing with group members. A person develops leadership abilities through voluntary work in a local organization.

These various forms of informal learning illustrate that education transcends traditional classrooms, influencing individuals through experiential learning, interpersonal connections, and self-directed inquiry.

Informal education denotes learning that takes place outside of a structured, formal classroom setting. It is frequently characterized by spontaneity, self-direction, and motivation stemming from individual curiosity and practical experiences. It complements formal education and provides distinct advantages that significantly enhance personal, professional, and societal development.

Supplementary Principal Advantages

A. Promoting Creativity and Innovation

Informal education fosters a flexible environment that allows learners to experiment, make mistakes, and explore unconventional ideas without the constraints of grading or formal assessment. Flexible curriculums enable individuals to pursue their interests, engage in creative problem-solving, and develop innovative solutions. This openness is crucial for fostering inventors, artists, entrepreneurs, and thinkers who propel societal advancement.

B. Promoting Lifelong Learning Practices

Informal education, being voluntary and interest-driven, inherently fosters a habit of continuous learning. Individuals engage in lifelong learning, continuously acquiring new skills, technologies, and knowledge in various fields of interest. The "always learning" mindset is essential in a rapidly evolving knowledge landscape, where adaptability is a key determinant of success.

C. Promotion of Social and Emotional Development

Informal education frequently takes place within social contexts, including community groups, clubs, workshops, and digital communities. This interaction fosters empathy, enhances communication skills, encourages teamwork, and develops emotional intelligence. Such experiences are essential for personal development and significantly contribute to preparing individuals for the interpersonal demands of real-world environments.

D. Enhancing critical thinking and problem-solving abilities

Informal education promotes questioning, exploration, and debate, free from the limitations of standardized testing and rote memorization. Students are encouraged to engage in critical thinking, assess various viewpoints, and formulate creative solutions to the challenges they face. These skills are essential for effective decision-making in both personal and professional contexts

E. Fosters applicable skills and understanding

Informal learning emphasizes skills that are directly relevant to real-world tasks, including communication, negotiation, entrepreneurship, and digital literacy, thereby enhancing learners' versatility and competence in both daily life and professional settings.

F. Facilitates individual and career development.

Workshops, mentorships, hobbies, and real-world experiences facilitate the acquisition of new competencies, broaden perspectives, and enhance self-confidence, ultimately contributing to career advancement and personal fulfilment.

G. Promotes autonomous learning and self-sufficiency.

Informal education necessitates that learners assume initiative, thereby promoting autonomy and accountability for their own development. This independence is essential in adulthood, as individuals are required to oversee their own learning and career trajectories.

H. Encourages a Passion for Knowledge Acquisition

Informal education frequently focuses on topics that align with the learner's interests, resulting in intrinsic rewards. This fosters positive reinforcement for the pursuit of knowledge, potentially influencing other aspects of life.

I. Addresses personal interests and diverse learning preferences.

Informal education enables individuals to engage with their interests at their own pace and through preferred learning modalities, including visual, auditory, kinesthetic, or social experiences. This customization improves engagement and retention.

J. Relevant to Practical Scenarios

In contrast to theoretical classroom learning, informal education frequently possesses immediate relevance. Learners can directly apply their knowledge to address real-world Problems, enhancing the significance and impact of the educational process.

Informal education serves as a significant and frequently undervalued mode of learning that effectively complements formal education. It provides individuals with both knowledge and the mindset, along with emotional resilience, necessary to navigate a constantly evolving world. Promoting and integrating informal learning opportunities can foster a more innovative, compassionate, and competent society.

The Growing Importance of Informal Education in the 21st Century

Informal education has arisen as an important complement to conventional learning systems in the 21st century. Informal education, defined by self-directed, interest-driven experiences, provides flexibility, customisation, and accessibility—all of which are critical in today's fast changing global landscape. Unlike

traditional schooling, it promotes creativity, critical thinking, and adaptability, preparing students to flourish in a changing environment.

Technological improvements have greatly expanded the scope of informal education. Learners can use digital tools, online platforms, and interactive technology to connect with various forms of knowledge in individualized, context-driven settings. When properly constructed, technology allows for safe and autonomous discovery, allowing students to develop self-esteem, maintain their individuality, and make meaningful connections with mentors. However, this potential necessitates intentional educational design that goes beyond simply providing access to gadgets, emphasizing active discussion, motivation, and learner autonomy.

Informal education still relies heavily on language and social connections. As Vygotsky (Vygotsky, 2012) proposed, knowledge created through social and cultural debate is fundamentally contextual and nuanced, expanding personal development beyond strict curriculum. Informal education enables the integration of tacit knowledge, practical skills, and communal values, which are frequently passed down through generations via narrative and lived experiences.

In the twenty-first century, where lifelong learning is a requirement rather than a choice, informal education offers opportunities for continual upskilling, reskilling, and personal development. It strengthens marginalized populations by breaking down formal obstacles, democratizing access to knowledge, and promoting inclusive growth. However, issues such as quality assurance, recognition of learning, and integration with formal education institutions persist. To fully realize its potential, governments, educators, and innovators must emphasize the recognition, validation, and support for informal education. A collaborative strategy including educators, technologists, behavioural scientists, and sociologists is required to construct intelligent, inclusive learning ecosystems that maximize the potential of all learners.

In essence, informal education is more than simply an option; it is a key pillar for developing flexible, resilient, and innovative individuals prepared to face the challenges of the twenty-first century.

Significant Individuals: Informal Education in Communities

Informal education has always played a significant part in influencing people via their everyday experiences in families, neighbourhoods, and communities. Unlike formal education systems, these environments are not intentionally structured for instruction, but they provide abundant and valuable learning opportunities. In many cultures, children learn important life skills by engaging alongside adults in community events, which fosters practical knowledge through immersion rather than direct instruction (Rogoff, *The Cultural Nature of Human Development*, 2003).

For example, in Manus tribes, children acquire activities such as swimming, fishing, and canoeing through observation and practice (Mead M. , 1928). Many communities place a premium on real-world learning experiences such as storytelling, peer mentoring, and correction. These advanced verbal and experiential methods firmly integrate knowledge, helping youngsters to develop language, problem-solving skills, and cultural understanding naturally. Such informal education fosters independence, critical thinking, and adaptability—qualities that have enabled many people, even those without formal education, to advance to positions of significance and leadership in their communities.

Challenges

1. Accessibility/Inclusion

Informal education is meant to democratize knowledge, but discrepancies remain. Marginalised populations have less access to digital technologies, financial resources, and trained mentors, worsening social inequality Bridging these gaps is a key policy issue.

2. Mentors and resources scarce

Expert advice and reliable materials often determine informal learning quality. Many learners lack access to high-quality materials or mentorship, which reduces their educational depth and sustainability.

3. Struggle with Assessment, Recognition, and Validation

Informal education lacks assessment and validation, unlike formal institutions that award degrees and certifications. Academic institutions and enterprises assessing informally acquired competencies face issues without formal recognition systems (Colardyn & Bjornavold, 2004).

4. Integration with formal education

Informal learning outcomes in formal schooling are difficult to integrate. Many formal institutions devalue non-curriculum skills. Recognition of prior learning (RPL) frameworks are used inconsistently across areas.

5. Quality and Credibility of Informal Learning Sources

Since informal education is decentralized, maintaining learning material credibility and trustworthiness is difficult. Lack of filtering exposes students to disinformation and poor content, harming educational outcomes

6. No structure or guidance

Informal education is strong on liberty, yet the lack of defined channels might divide learning. Without clear goals or support, students struggle to focus and learn (Candy, 1991).

7. Time Management, Motivation Issues

Informal learners struggle with motivation and time management. Without deadlines or formal evaluations, procrastination and inconsistent effort might hinder learning (Deci & Ryan, 2009).

Strategies for a Society Prepared for the Future: How to Modernize Informal Education

Informal education is an essential component of lifelong learning in the twenty-first century, supplementing established institutions by encouraging adaptation, innovation, and social responsibility. To fully realize its potential, a more action-oriented approach is required.

First and first, technology must be leveraged. Mobile learning systems, Open instructional Resources (OERs), AI-powered tailored content, and instructional video games can make informal learning more flexible, accessible, and engaging. However, technology must be properly developed such that interaction, reflection, and critical thinking are all part of the learning process.

Second, micro-credentialing and digital badges validate informal learning, formalizing achievements and bridging the credibility gap between informal and formal education routes. Recognized accreditation for informal learning would promote greater participation and professional recognition.

Third, strong policy frameworks that recognize and integrate informal education into national education systems are essential. Governments must develop flexible education policies that legitimize varied learning experiences for all ages, groups, and vocations.

Fourth, community-based learning approaches should be encouraged. Mentorship programs, peer learning groups, workshops, and cultural exchanges all improve social learning and resource sharing, particularly in impoverished communities.

Finally, hybrid learning models combining controlled schooling and free exploration are required. Students should be encouraged to pursue personal projects, hobbies, and experience activities in addition to their formal education.

Investing in these initiatives can address concerns of accessibility, recognition, and quality assurance, transforming informal education into a true engine of inclusive, future-ready communities. Beyond ideas, action must be taken to create systems, partnerships, and technology that enable all people to embark on self-directed, meaningful learning journeys.

Conclusion

Informal education, which is firmly rooted in the human experience, is critical in building not only intellect but also emotional and social intelligences. As Dewey (Dewey J., 1915) highlighted, children are not blank slates; they come into educational settings with rich experiences that, when recognized and developed upon, contribute to holistic development. In a world facing complex societal difficulties, informal education plays an important role in cultivating empathy, resilience, and critical thinking.

By instilling these values in children and youth, we prepare a generation capable of compassionate leadership and inclusive nation-building. Formal curricula must incorporate more informal learning opportunities, understanding that the fundamental goal of education is not simply to teach knowledge but also to cultivate humanity.

Mahatma Gandhi wisely stated,

"The best way to find yourself is to lose yourself in service of others."

We establish the groundwork for a more just, compassionate, and progressive society by providing education that impacts both the mind and the heart.

References

- Barr, J. (1999). *Liberating Knowledge: Research, Feminism and Adult Education*. Leicester: NIACE. .
- Candy, P. (1991). *Self-Direction for Lifelong Learning: A Comprehensive Guide to Theory and Practice*. San Francisco: Jossey-Bass Publishers.
- Colardyn, D., & Bjornavold, J. (2004, March 25). Validation of Formal, Non-Formal and Informal Learning: policy and practices in EU Member States. *European Journal of Education: Research Development and policy*, 39(1). doi:25 March 2004 <https://doi.org/10.1111/j.0141-8211.2004.00167.x>
- Deci, E. L., & Ryan, R. M. (2009, November 19). The "What" and "Why" of Goal Pursuits: Human Needs and the Self-Determination of Behavior. *Psychological Inquiry: An International Journal for the Advancement of Psychological Theory*, 227-268 . doi: https://doi.org/10.1207/S15327965PLI1104_01
- Dewey, J. (1915). *Democracy and Education: An Introduction to the Philosophy of Education* (2 ed.). Aakar Books.
- Dewey, J. (1963). *Experience and education*. Collier Books.
- Freire, P. (2005). *Pedagogy of the Oppressed*. The Continuum International Publishing Group Inc .
- Greenfield, P. M. (2009, January 2). Technology and Informal Education: What Is Taught, What Is Learned. *American Association for the Advancement of Science*, 323(5910), 69-71.
- Gross, Z., & Rutland, S. D. (2017, February 2). Experiential learning in informal educational settings. *International Review of Education*, 63(1), 1-8. Retrieved 2024, from <https://www.jstor.org/stable/44980074>
- Illich, I. (1970). *Deschooling Society*. CIDOC.
- Jacobs, J. (1999). *Experiential Education: The Mani Dish, Not Just the Side Course*. Boulder.
- Landers, R. R. (1972, January). Informal Education, Motivation and Technology. *Educational Technology* , 12(1), 48-51. Retrieved 2024, from <https://www.jstor.org/stable/44418610>
- Lemke, J. L. (2013). Thinking about Feeling: Affect Across Literacies and Lives. In O. Erstad, & J. Sefton-Green (Eds.), *Identity, Community, and Learning Lives in the Digital Age* (pp. 57-69). Cambridge University Press.
- Mead, M. (1928). *Coming of Age in Samoa*. Marrow.
- Mead, M. (1930). *Growing up in New Guinea*. Morrow.
- Mead, M. (1999). *Continuities in Cultural Evolutio*. Routledge.
- Raum, O. (1940). *Chaga Childhood*. Oxford University Press.

- Roger, A. (2014). *The Base of the Iceberg: Informal Learning and Its Impact on Formal and Non-formal Learning*. Barbara Budrich Publishers .
- Rogers, A. (2004). *Nonformal Education: Flexible schooling or participatory education*. Hong Kong: University of Hong Kong, and Dordrecht: Kluwer .
- Rogoff, B. (2003). *The Cultural Nature of Human Development*. Oxford University Press.
- Rogoff, B. (2014). Learning by Observing and Pitching in to Family and Community Endeavours: An Orientation. *Human Development*, 57, 69-81.
- Rogoff, B., Callanan, M., Gutiérrez, K. D., & Erickson, F. (2016, March). The Organization of Informal Learning. *Review of Research in Education: Education Research: A Century of Discovery*, 40, 356-401. Retrieved 2024, from <https://www.jstor.org/stable/44668627>
- Scribner, S., & Cole, M. (1973, November 9). Cognitive Consequences of Formal and Informal Education. *Science*, 182(4112), 553-559. Retrieved 2024, from <https://www.jstor.org/stable/1737765>
- Swann, J. (2012). *Learning Teaching and Education Research in the 21 Century: an evolutionary analysis of the role of teachers*. Continuum .
- Vygotsky, L. S. (2012). *Thought and Language: Revised and expanded Edition*. (E. Hanfmann, G. Vakar, & A. Koznlin, Trans.) The MIT Press.
- Whiting, J. (1941). *Becoming a Kwoma: teaching and learning in a New Guinea tribe*. Yale University Press.

