

FN-AAP-047
9310996/62
ISN-32978



O
C
C
A
S
I
O
N
A
L

P
A
P
E
R
S

NON-FORMAL EDUCATION INFORMATION CENTER
INSTITUTE FOR INTERNATIONAL STUDIES IN EDUCATION
MICHIGAN STATE UNIVERSITY
EAST LANSING, MICHIGAN 48824

OCCASIONAL PAPER #9

A CONCEPTUAL FRAMEWORK FOR DESIGNING LITERACY

MATERIALS FOR INDIGENOUS AUDIENCES

Michael V. d. Bogaert, sj.

1983

NON-FORMAL EDUCATION INFORMATION CENTER

College of Education, Michigan State University

237 Erickson Hall

East Lansing, Michigan 48824-1034, USA

(517) 355-5522

FOREWORD

Through its series of Occasional Papers, the NFE Information Center seeks to provide a forum for the exchange of ideas among those pioneering in the study and practice of non-formal education. In dynamic, relatively new fields of inquiry and experimentation, it is especially important to bring "ideas in progress" to the light of collegial scrutiny. We intend the papers in this series to provoke critical discussion and to contribute to the growth of knowledge about non-formal education.

In this paper the author presents a framework for developing literacy education materials that affirm the cultural identity of their indigenous audiences, and facilitate the participation of indigenous people in modern society. The message of cultural rooting and participation in society must be presented through an appropriate medium, using both the indigenous and the state or national language; and the presentation should incorporate folk methods of education such as storytelling or dance. The author suggests that only by respecting and attempting to understand the indigenous people who are the targets of education programs can we encourage cultural pride while also providing access to the benefits of modern society.

We are grateful to the author for sharing his work in this field and allowing us to bring it to the attention of planners and practitioners in the Non-Formal Education Network. We extend special thanks to Mike DeVries for his important editorial contribution to the paper.

As always, we invite your comments and contributions to enrich the dialogue concerning important issues in non-formal education.

Mary Joy Pigozzi, Director

Non-Formal Education Information Center

This series of Occasional Papers is published by the Non-Formal Education Information Center in cooperation with the Agency for International Development (Science and Technology Bureau, Office of Education). The views expressed in this paper are those of the authors and do not necessarily represent the NFE Information Center or AID.

TABLE OF CONTENTS

	Page
INTRODUCTION	1
THE MEDIUM AND THE MESSAGE	2
AFFIRMATION OF ETHNIC IDENTITY AND PARTICIPATION IN NATIONAL LIFE.	4
THE UNDERLYING CONCEPT OF DEVELOPMENT.	10
WORLD VIEW, THINKING PROCESS AND VALUES OF INDIGENOUS PEOPLE	14
World Views and Life Styles	15
The Question of Language.	17
Breaking Barriers	20
Methods of Folk Education and Philosophy.	21
Helicopter and Transplantation Strategies of Education	22
QUESTIONS ON THE APPROPRIATENESS OF ADULT EDUCATION MATERIALS	23
REFERENCES	28
ABOUT THE AUTHOR	30

A CONCEPTUAL FRAMEWORK FOR DESIGNING LITERACY MATERIALS
FOR INDIGENOUS AUDIENCES

Michael V. d. Bogaert, sj.

I. INTRODUCTION

Many adult education programs, including the program here in India which has been in operation since 1978, have not met with great success among indigenous ethnic¹ populations. Often, the programs work as long as sponsoring agencies push them, but as soon as active promotion ends, either because funds run out or the project is completed, interest wanes and matters return to normal. Adult education has not become a mass movement, welcomed by people of target villages, and demanded by people of neighboring villages.

The active presence of adult education in indigenous communities must be seen in the context of education in general. For example, for many people here in middle India, education has failed to make a general impact. A few individuals have acquired

¹The author is speaking from an Indian context where certain indigenous ethnic groups are commonly referred to as tribals. Because the term "tribal" has negative connotations in other cultural contexts, the NFE Center has substituted the words indigenous or minority for tribal.

skills through educational programs which have enabled them to climb the social and economic ladder. The majority, however, has not yet actively participated, and illiteracy rates remain as high as ninety-five percent for certain groups.

We may ask ourselves then, how is it that some people are willing and able to take part in educational programs and to enjoy the benefits which education can provide, while others still remain on the periphery? This enigma deserves deeper analysis before we can design literacy programs and materials which will prove effective; and this paper attempts to shed some light on the matter, primarily in the context of developing a conceptual framework for designing literacy materials. Much of the discussion, however, can be related to improving the general approach of adult education programs for rural populations. The paper ends with some questions that can be used to evaluate the appropriateness of literacy materials.

I have drawn extensively on the ideas of Jack Goodluck of Nungalinga College in Australia and acknowledge my debt to him.

II. THE MEDIUM AND THE MESSAGE

Literacy materials contain a message presented through a medium. The two are intimately interrelated as McLuhan and Fiore have so

adequately summarized in stating that "the Medium is the Message" (McLuhan and Fiore, 1967). In developing literacy materials, then, we should concern ourselves with understanding the nature of the message we wish to convey and with selecting a medium which will be compatible with, and amplify, that message.

In recent times, indigenous minorities all over the world have been clamoring for recognition of their cultural identity. As will be examined in greater depth in the following section, this has special relevance to the message contained in literacy materials. The content of adult education programs should recognize and strengthen cultural identities while at the same time develop capabilities for participation by peripheral groups in modern society.

The selection of a medium for expressing this message is closely tied to the conceptualization of the development process held by the literacy educator. Paulo Freire stresses that education is unavoidably a political process; and that teachers teach, explicitly or implicitly, that either the status quo is as it should be or that it is to be altered through social change (Freire, 1970). The first instance involves a domesticating approach to education, while the second refers to a liberating approach. In either case, a different medium will be chosen for presenting the message.

Also of relevance to the medium used in adult education is the fact that the world view, thinking process, and values of indigenous people are often quite distinguishable from the world view, thinking process, and values of others with different backgrounds. For example, the Western thought process as represented by those persons educated in North American and Europe is based on logical patterns resembling mathematics. Indigenous groups such as tribals here in India, on the other hand, tend to view things from a narrative perspective. The medium used to convey the adult education message should concentrate on creating a dialogue which effectively crosses the boundaries between the mathematical and the narrative perspectives when these exist.

The following sections examine aspects of the medium and the message in more detail.

III. AFFIRMATION OF ETHNIC IDENTITY AND PARTICIPATION IN NATIONAL LIFE

These days indigenous minorities all over the world are making themselves heard. In the past they have often been looked down upon, deprived of their land and driven to infertile areas, and reduced to a marginal status in their own home lands. But, as more and more of their sons and daughters have become educated

and aware of the opportunities in modern society, indigenous minorities have begun stirring, gathering strength, and demanding recognition and their rights.

This awakening is not localized, but is becoming world-wide. If one reads the literature that is emerging from North America, Europe, Australia, Africa, and Southeast Asia, including India, one is struck by the similarity in problems encountered by marginal people in these widely disparate areas. The World Council of Indigenous Peoples, which held its Third General Assembly in Canberra, Australia in April 1981, is trying to link the local movements of indigenous peoples.

Some groups such as the Amerindians of the United States and the aborigines of Noonkambah in North Western Australia have even sent deputations to the United Nations (UN) to complain about non-observance of treaties and agreements. They have been heard by the UN and the latter has sent committees to investigate their problems. The UN is beginning to pay attention to the rights of people to maintain their own languages and cultural identities.

The awakening that is taking place among indigenous minorities here in India must be seen in this wider context. In a series of articles in the Economic and Political Weekly (Bombay) and Voluntary Action (New Delhi), Dr. Kumar Suresh Singh, at one time Director of the Anthropological Survey of India and then Commissioner of the South Chotanagpur Division, has documented the evolution that

has taken place in tribal movements in Central India (Singh, 1978 and Singh, 1982). Originally these movements were aimed at regaining economic rights to land, and then shifted to the struggle for political rights. More recently these movements have begun to concentrate on the cultural rights of tribal people, including the right to maintain their own languages and even to develop their own scripts.

As a social movement, following in the footsteps of other liberation movements, like those for recognizing the rights of workers, American Blacks, women, children, and the elderly, this awakening is to be welcomed and nurtured to full fruition.

What is also becoming understood from these activities is that indigenous minorities, especially those who have been exposed to modernization, do not want to turn the clock back and revert completely to old ways. They intend to participate in modern society, but on their own terms, and by maintaining their own cultural identity.

Such aspirations do not conflict with the policy of the Government of India, as shaped by Pandit Jawaharlal Nehru. According to the first Prime Minister of this country, indigenous minorities were not to be assimilated into the general population but integrated into the national life, while maintaining their own identities, their own cultures, their own languages and customs.

At the same time, it is somewhat ironic that when minorities, responding to cues from statesmen like Nehru, social scientists, and administrators, begin to affirm their identity, at times in awkward channels of upward communication, the elite turns jittery and quickly brands such signals of self-affirmation as insurgency, revolt, rebellion, or separatism, fomented by ill-advised revolutionaries or overly-ambitious politicians.

But, integration into the national life can not be accomplished unless indigenous groups are allowed to retain their traditions, their values, and their cultural identities. Only a community that can stand strong and deep in its roots, and is proud of them, can withstand the buffeting of wind and storm.

From another perspective, we have much to learn from indigenous minorities. Today the approach to development which has been adopted by India is being seriously questioned by those who originally preached it. This approach, which emphasizes industrial and urban development, has often led to a small elite which appropriates the benefits of development, while reducing the silent majority to ever increasing poverty and deprivation. It is also becoming clear that modern society in India today, out to appropriate even more money and more power, has thrown its original values overboard. Today the rot of corruption is primarily found within the elite and not among the poor masses.

One solution to this disturbing trend toward moral decay lies precisely with the indigenous people who have maintained their traditional values. Social science scholars point out that indigenous minority groups who have developed the art of survival in difficult environments and have maintained values different from modern ones, may have a vital role to play in the regeneration of the larger society. This can be likened somewhat to geneticists who are concerned about the possible disappearance of species of animals and plants which are highly adapted to particular environments but are now in danger of being wiped out by the spread of improved species. They are advocating that these original species must be preserved for the future, as genetic capital for developing even better adaptations through further cross-breeding.

In interacting with minorities, we must approach them with a sense of equality and mutual respect, convinced that they have developed a way of life which may be critical for designing the world's survival. What is to be avoided in approaching them is a paternalistic stance.

So, what is the importance of this movement for recognition for the content of literacy materials? Mere lipservice to the desire for liberation and self-affirmation is not sufficient. Adult education should incorporate two distinct messages in the content of their programs for rural audiences.

First, the message of cultural rooting should facilitate people to rediscover and strengthen the foundations of their way of life, world vision, and culture, in order to help them maintain strong roots.

And, second, the message of cultural participation should assist them in becoming a part of the larger society.

In the past adult education has perhaps short circuited the development process, by concentrating on the second message, ignoring, or not stressing enough, the message of cultural rooting. Convinced that adult education was good for them, we, as educators, have tried to sell it to them. The wrapping may have had some traditional designs to attract the customers, but the message did not include elements that stimulate cultural pride. The customers have not bought the package, as they have not done with many wares offered in other development programs, because they saw it as useless.

Rather than try to sell something, we should adopt the dialogue approach. It is only if we sit together with them, experience life with them, see the world through their eyes, and reflect on our own life experience, that we can produce literacy materials with which such people can identify. Material emerging out of a slow process of mutual awareness would contain the two messages that these groups are looking for: the message of cultural rooting and of cultural participation in modern society.

IV. THE UNDERLYING CONCEPT OF DEVELOPMENT

This dual message approach to the design of literacy materials implies a different view of development which is only now emerging and about which we should become conscious. As mentioned earlier, the manner in which one perceives the development process will influence the choice of method for presenting a literacy message.

Jack Goodluck, in an article published in Adult Education and Development, explains the concept of development using a number of diagrams which are reproduced on the following pages (Goodluck, 1981). Two groups of approaches are distinguished, corresponding to the Domesticating and Liberating approaches, coined by Paulo Freire. Under the first category are development as: (1) annihilation, (2) assimilation, (3) integration, and (4) self-management. Under the Liberating approach are development as: (5) local self-reliance, (6) participatory research, (7) people's power and (8) mutual cooperation.

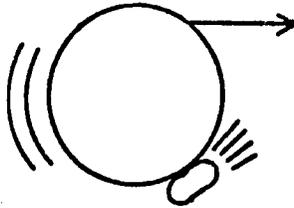
The large circle in each figure represents the dominant society, the smaller one, the peripheral community. The large arrow to the right indicates progress. In the diagram describing People's Power, the smaller arrows represent confrontation and the increase of the power of the minority group. In the final

APPROACHES TO DEVELOPMENT

DOMESTICATING APPROACHES

ANNIHILATION

Comply with us or else!
The minority group gets rolled under in the dominant group's progress toward economic growth goals.

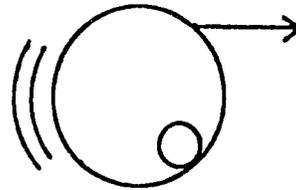


Educational Methods:

Threats, warnings, reprisals, neglect by design.

INTEGRATION

We will make room for your group.
The value of group cohesion is recognized as the minority group becomes part of the dominant group.

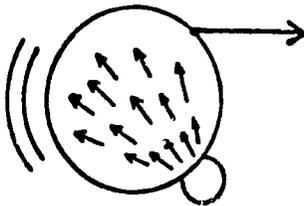


Educational Methods:

Same as for assimilation, plus some traditional arts and crafts.

ASSIMILATION

You cannot overcome us, so join us.
Individual members of the minority group adjust to being members of the dominant group.

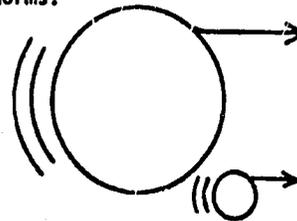


Educational Methods:

Discredit and ignore traditional culture, brainwash, indoctrinate.

SELF-MANAGEMENT

We will support you to do our thing in your area.
The dominant group trusts the minority group to order itself in conformity with the dominant values and norms.



Educational Methods:

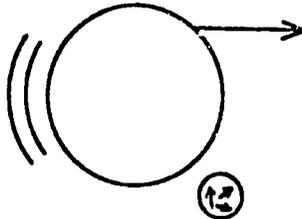
Functional training, funding constraints.

LIBERATING APPROACHES

LOCAL SELF-RELIANCE

Do your own thing but in your own area.

Confidence, initiative, and responsible decision-making based on the values and norms of the minority



group is fostered, but only in regard to the local situation.

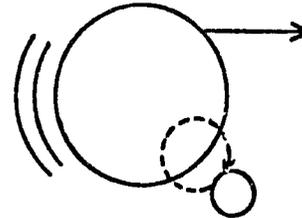
Educational Methods:

Trial and error, discover by experience.

PARTICIPATORY RESEARCH

Let us, the minority group, understand our situation and learn how to improve it.

Minority members become aware of social realities and are assuming



responsibilities and taking actions in informed ways (conscientization).

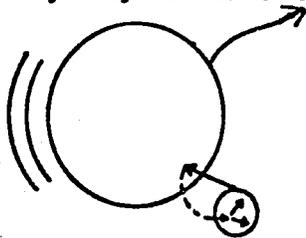
Educational Methods:

Action and reflection to discover social, economic, and political realities.

PEOPLE'S POWER

Let us, the minority group, take action to overcome injustice.

Minority members identify inequity and oppression and set out to change society. Legal and democratic ac-



tion, along with organized teamwork, are used to reduce the power of the oppressors and increase the power of the minority group.

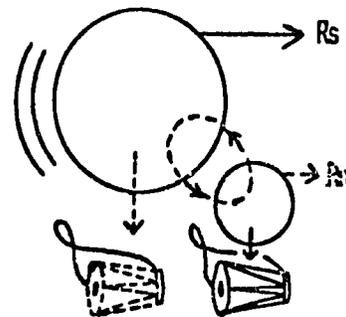
Educational Methods:

Social analysis, simulation games, action and reflection.

MUTUAL COOPERATION

Let us learn about each other and join together to improve our society.

Each group honors the other's culture and adjusts its own style to that of the other.



Educational Methods:

Cross-cultural dialogues, workshops, consultations.

From "Deciding on a Development Philosophy" by Jack Goodluck.

diagram, two symbols are added to represent the exchange of cultures: the drum, symbolizing indigenous culture and its joy of life, and the Rupee, symbolizing modern commercialized society.

Mutual cooperation, in the last figure, is represented by a dotted loop that links the two cultures represented by the circles. This mutual cooperation involves a learning process in which each interacting individual learns about the other while maintaining his or her own identity. Over the course of such interaction the minority group grows in power and self-esteem and is therefore represented by a larger circle than in the other diagrams. At the same time the minority group conscientizes the majority group to recognize its own cultural roots.

One should notice the educational methods indicated in each diagram as useful for implementing a given approach to development. The choice of a medium for expressing a literacy message will involve, at some point, selecting an educational method which will, as demonstrated here, represent an orientation toward a specific philosophy of development.

It is important for educators to reflect on which approach is influencing them, unconsciously perhaps, in their development activities. If they feel that their present philosophy of development is inadequate, they are invited to decide to what extent they

can move toward a philosophy of mutual cooperation as being the most adequate to develop adult education materials for indigenous audiences.

V. WORLD VIEW, THINKING PROCESS AND
VALUES OF INDIGENOUS PEOPLE

Up to now, the paper has dealt mostly with the content of the message that literacy materials should convey to target audiences. It now remains to discuss, in more detail, the medium, that is, the methods and the language through which the message can be most adequately expressed.

In the introduction to this paper, a somewhat bleak picture was intimated on the performance of adult education programs, and, especially, the programs in India. All is not dark in this picture, however. Although the message of the programs has not consistently represented the desired content as discussed above, certain presentations have met with some success. For example, here in India where functional literacy has been linked with actual development work, greater interest has been generated, as in the case in Tamar Block under the leadership of Manan Singh,

Project Officer of the Government sponsored Adult Education Project. Also, the booklet TUM THIK KHATE HO (RIGHT YOU ARE), prepared by Xavier Institute of Social Service on alcoholism, in the form of a cartoon story, has also been received well.

Recently one of my colleagues, working among the tribal groups in Eastern Madhya Pradesh, discovered that illustrated fables, wherein animals speak and interact with each other, were useful for making people aware of the concepts of rights and justice. He made use of the fables of the French author La Fontaine, who relied on the fables of the Greek Aesop, who in turn may have had access to the fables of the Panchatantra.

It is evident from these few examples that it is possible to develop effective literacy materials. But, a significant factor in the success or failure of such materials is the manner and form in which they are presented. The following sections examine certain aspects of literacy education for particular populations which will have bearing on the choice of medium, or the manner and form of the presentation.

World Views and Life Styles

Modern Western education relies on the paradigm of the scientific rational thinking developed first by the Greeks and

refined through years of use in educational institutions in Europe and North America. Humankind observes nature, breaks down reality into logical components, observes scientifically how these interrelate, and so comes to the discovery of laws of nature. This is the key which has opened the door to technological revolution and created immense benefits for those who have participated in the industrial revolution. The process at the same time tends to alienate a person from his or her roots, original values, and fellow human beings.

For convenience' sake we can call this the mathematical approach to seeing the world, dealing with it, and exploiting it for one's own benefit. Formal education promotes this approach, and it is taught through what Freire calls the 'banking method' of education.

For humankind living in a subsistence economy, time, space, meaning, and values are perceived quite differently. People often convey important messages through symbols and parables behind which are hidden deep truths. Rather than analyzing matter and nature, a person perceives events as the result of the action of spirits. Life is simple, concrete, earthy, and event-bound. For survival, social cohesion is vital; therefore, in dealings with others, a person is interactive and sharing, rather than professional, objective, and

grabbing. This approach to the discovery of meaning has been called the narrative approach.

Both approaches are rational but in different ways. Jack Goodluck compares the two world views in greater detail and gives the example of a picture representing an apple, a tomato, a hammer, a knife, and some nuts (Goodluck, 1982, pp. 14-18). Asked to categorize these objects, the person with a mathematical approach to understanding reality may place the hammer and knife together as tools, and the apple, tomato and nuts in the category of fruits or eatables. A person who perceives reality through the narrative approach may put the hammer together with the nuts, and the knife with the apple and tomato, because the former can be used to break the shell of the nuts and the latter to slice or peel the apple and tomato.

The two world views naturally lead to different patterns of behavior and interaction. Goodluck summarizes these in The Folk Educators (Goodluck, 1982). What he says about the aboriginal lifestyle in Australia can be applied with only minor adaptations to indigenous minorities all over the world.

The Question of Language

Language is the essential medium through which people express their world view and values. Indigenous languages tend to be earthy and highly adept at describing what is

observed in nature or the various activities of working life. I am told that in Mundari, an indigenous language of India, there are not less than twelve words to express the act of carrying something on one's head or one's shoulders.

Modern languages, on the contrary, are better able to express abstract or scientific concepts. In this respect, English is even more useful than Hindi; and this is, perhaps, why Hindi-speakers so easily slip into English when it comes to using technical terms.

As modern life and values penetrate deeper and deeper into indigenous minority society, the indigenous people are forced to interact with, and communicate in the language of the "outsiders". As a result, indigenous languages seem to be fighting a losing battle for existence. The erosion can be seen if one compares three generations. The grandparents still speak the original language and hardly understand the national or state language. The parents understand and speak the indigenous language, but for daily and professional communications, use the national language. The children, educated in formal schools, are familiar with the national language and only understand a few words of the original indigenous language.

If adult education in local communities is carried on in Hindi or in another modern language, this process of erosion

will be hastened. The day television (TV) comes to the villages, the death knell of local languages will sound, as the experiences of other countries where TV has become widely spread seem to indicate.

A subtle form of domination takes place when "outsiders," including adult educators, interact with minority people. In the vast majority of the cases, communication is likely to be in the language of the "outsider." This conveys the hidden message that minority languages are inadequate for communicating about development or education. As a result, the minority person, already shy by nature and less acquainted with the language being used, is put into the subordinate position of a listener, while the "outsider" dominates the discussion as a sender.

The roles are reversed if the "outsider" makes a sincere effort to learn and use the minority language. In that case, he or she puts himself or herself in the position of a learner (as an illiterate as far as the minority language is concerned), and the minority group member becomes the teacher and expert on his or her language and lore.

Relating these considerations to the message to be conveyed in literacy programs, it would seem that, for the message of cultural rooting, the use of the indigenous language would be highly desirable. How can people become aware of their own

roots, their values and world view, unless they are taught in their own idiom, provided it still survives?

For enabling people to participate in modern life, to draw the benefits of development, and to play their role in the nation, the state language is indicated. As a matter of fact, in adult education classes, indigenous minority audiences are likely to insist on the use of modern language rather than their own language.

Breaking Barriers

The language contrast also has relevance for the philosophy of development discussed earlier. If the mutual cooperation philosophy is considered the most adequate, it follows that communication between the two groups should be in both languages. As the majority group expects the indigenous community to learn its language, the former should also be willing to learn the language of the minority group in order to interact on an equal basis, adult to adult. By knowing the minority language, the "outsider" will be better able to profit from the values and world view of the indigenous people.

Two cultural barriers have therefore to be broken. In the past we have expected the unschooled person to pierce through the mathematical barrier. The difficulty which these groups experience

in penetrating our mind-sets is illustrated by the dread most children experience when having to learn mathematics and physical sciences. If we are serious about the validity of the mutual cooperation approach, we should reciprocate this effort by the indigenous minority person, and become learners at the feet of our minority counterparts. Breaking the narrative barrier, so that we can perceive and appreciate their world view from inside, may be as difficult and frustrating for us as it is for the minority member to break the mathematics barrier.

Methods of Folk Education and Philosophy

While it is highly desirable that those who prepare learning material for minority audiences learn the local language, it is absolutely vital that they acquaint themselves with the folk methods of education. These are the educational patterns used in traditional society and that can be used in modified form, if necessary, to convey the message of adult literacy. Jack Goodluck identifies nine such methods involving pictures, stories, songs, testimonials, informal chats, reports, learning from decisions, learning by touching, and learning by dancing (Goodluck, 1982, p. 11).

We should not continue to rely on the banking method of formal education. Although it may be preferred because it requires

less effort on the part of educators who have been trained with this same method, modern formal education is maladapted for indigenous audiences. The inappropriateness of these educational techniques may be even more extensive, in fact, than for just indigenous audiences in developing countries. In many innovative educational programs in Western countries, educators, disenchanted with the ineffectiveness of class lecture type of teaching, are rediscovering the value of folk methods and are increasingly using them in adapted versions.

Not only should the medium, itself, be adjusted to the world view, thought processes, and values of minority groups, our educational philosophy, which determines, in part, the medium, must also be adapted. Goodluck, again, suggests that an effective educational philosophy should rely on imaginal education, which presents images with which people can interpret life's experiences; dialogical education, which resorts to the dialectic style which teachers of old used to provoke their students to think and express themselves; and participatory education, wherein learners are not recipients or respondents, but equal participants in the learning process (Goodluck, 1982, p. 12).

Helicopter and Transplantation Strategies of Education

The focus in this second section of the paper, thus far, has been on aspects of an appropriate medium for literacy programs.

Designing materials with all of the above considerations in mind will involve a change in our approach to literacy education.

In the past we have adopted a helicopter strategy to preparing materials for minority audiences. A helicopter comes out of the sky with admirable intentions, perhaps, to drop food in case of calamities, to rescue marooned people, or to deposit a political leader who comes, preaches, and then departs. Although it may have been well-received, it is only a temporal tamasha² in the village, not of much relevance to the daily lives of the villagers, and will eventually be forgotten.

In the future we should try a transplantation strategy, which takes what is present in indigenous society and plants it where it can grow more effectively. The transplanter, with both feet planted deep in the mud of the rice field, handles the seedling carefully, reintroduces it in fertile soil, and cultivates it to grow strong and be fruitful.

VI. QUESTIONS ON THE APPROPRIATENESS
OF ADULT EDUCATION MATERIALS

The first part of this paper focused on the growing awareness

²tamasha: a demonstration or show

among indigenous minority groups of their cultural identity along with their need to become integrated into modern society. Adult literacy materials should be designed within this context and should convey two messages:

- First, yes, we, as educators, actively support your growing confidence in your ethnic identity, and, indeed, you can teach us some of the old customs which will be useful in modern society.
- And, secondly, here are some tools for you to use to gain entry into modern society.

The gist of the second part of the paper is that not only should the message be appropriate to the needs of the audience, but also the medium of literacy education should be relevant. For cultural rooting through adult education, the language and technology should be those of the target audience. But, since minority people also want to participate in the national life, as well, the national or state language should be used to communicate the message of cultural participation.

Two distinct sets of techniques will be involved in transmitting from the first to the second message. For us, and for other "outsiders" among adult education field personnel and instructors, this presents an extremely difficult problem. Is it possible to master both techniques well enough to become effective educators?

The dilemma can be solved, if a sufficient number of educated and committed indigenous minority personnel can be inducted into adult education programs.

Another point made in the second part is that educators intent on preparing learning material for indigenous audiences cannot fulfill their roles adequately unless they first become learners. They should make a serious effort to learn the traditional idiom and become familiar with the world view, the thought processes, and the values of their audience. Only then can they spell out a message that will be acceptable to them. Educators must therefore break the narrative barrier as they expect their audience to break the mathematics barrier.

If the reader agrees with the validity of the arguments presented in this paper, he or she can use it as a guide for preparing materials for the future. That is not to say that all materials used up to now are inappropriate and should be discarded. Below are ten questions which can be used to assess whether literacy materials are using an effective medium to express the proper message.

1. How was the material produced? Is there evidence that it emerged out of a dialogue with the target population?
2. What concept of development underlies the material? Does it advocate the domesticating or the liberating approach, stressing

especially the growth of people's power and mutual cooperation?

3. Does the document convey primarily the message of cultural rooting or rather of cultural participation in national life?

4. If the main message is that of cultural rooting, does the medium correspond to the message? Has an effort been made to use the minority language or the local lingua franca? At the very least, have equivalent local terms been used in order to facilitate understanding?

5. What pedagogical methods are used to convey the message? Has the lecture type of approach been utilized, or has an effort been made to use folk methods, like parables, fables, or illustrated cartoon stories?

6. If the main message of the document is cultural participation, has an effort been made to start from where the learner is at present and to upgrade what he or she already knows? Are there any passages that deprecate traditional practices or beliefs, such as references to witchcraft, superstitions?

7. What is the philosophy of adult learning underlying the material? Is it imaginal, dialogical and participatory, or does it rather use a lecture style of formal education?

8. Which learning strategy predominates, the helicopter or the

transplantation strategy?

9. Does the material contain any suggestions for instructors, or are they left to their own devices? Are they motivated to be creative and inventive, or asked to conform to formal directives?

10. How was the material received by the target population? If it proved popular, was an effort made to find out the reasons for this positive response? If it met with poor reaction, was an effort made to find out what went amiss?

Hopefully, this paper will stimulate literacy educators to examine the performance of their programs and to develop materials which will be enthusiastically endorsed by rural populations. With certainty, these people will respond to the right materials, those which will allow them to be proud of their cultural heritages while giving them access to the benefits of modern society.

VII. REFERENCES

- ACFOA Development Dossier, 5; "Indigenous Freedom Now." July 1981. Australian Council for Overseas Aid (ACFOA), Box 1562, Canberra City, ACT 2601, Australia.
- Asian Action. No. 24. Asian Cultural Forum on Development (ACFOD), GPO Box 2930, Bangkok, Thailand.
- Bain, Margaret S. "The Meeting of Tribal Aborigines and Whites." Nungalinga Occasional Bulletin. Nos. 9, 10. 1980. Casuarina, Australia.
- Bogaert, Michael Van den. "Development, the Struggle Within." Voluntary Action - AVARD's Monthly Journal. Vol. 24, No. 1. July/August 1981. Association of Voluntary Agencies for Rural Development (AVARD), 5 Deen Dayal Upadhyaya Marg, New Delhi, 110002, India. pp. 19-22.
- Bogaert, Michael Van den. The Tribal, My Brother. 1983. Xavier Institute of Social Service, Purulia Rd., Post Box 7, Ranchi 834001, India.
- Chinai, Huja. "Understanding the Tribal Mind." Himmat. August 8, 1980. Himmat Publications Trust, 501 Arun Chambers, Tardeo Rd., Bombay 400034, India. pp. 17-18.
- Freire, Paulo. Pedagogy of the Oppressed. 1970. The Seabury Press, 815 Second Ave., New York, New York 10017, USA.
- Goodluck, Jack. "Deciding on a Development Philosophy." Adult Education and Development. No. 17. September, 1981. German Adult Education Association (DVV), 5300 Bonn-Bad Godesberg, Heerstrasse 100, Federal Republic of Germany. pp. 43-47.
- Goodluck, Jack. The Folk Educators. 1982. Box 13, Port Noarlunga, South Australia.
- Korten, David C. "The Management of Social Transformation." Public Administration Review. Vol. 41, No. 6. November/December 1981. American Society for Public Administration, 1225 Connecticut Ave., N.W., Washington, D.C. 20036, USA. pp. 609-618.

- Kundu, M. "The Concept of Raska, Implication for Tribal Education." New Frontiers in Education. April/June 1982. New Delhi, India.
- Kundu, M. "Preparing Readers for Tribal Adult Learners - Some Vitle Topics." Indian Journal of Adult Education. Vol. 42, No. 9. September 1981. Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi 110002, India.
- McLuhan, Marshall, and Quentin Fiore. The Medium is the Message. 1967. Bantam Books, 414 E. Golf Rd., Des Plaines, Illinois 60016, USA.
- Singh, K.S. "Colonial Transformation of Tribal Society in Middle India." Economic and Political Weekly. Vol. 13, No. 30. July 29, 1978. Skylark 284 Frere Rd., Bombay 400038, India. pp. 1221-1232.
- Singh, K.S., "Transformation of Tribal Society, Integration vs. Assimilation." Economic and Political Weekly. Vol. 17, Nos. 33, 34. August 14, August 21, 1982. pp. 1318-1325, 1376-1384.
- Singh, K.S. "Tribal Transformation, Perspective and Ideology." Voluntary Action - AVARD's Monthly Journal. Vol. 24, Nos. 9, 10, 11. March, April, May 1982. Association of Voluntary Agencies for Rural Development (AVARD), 5 Deen Dayal Upadhyaya Marg, New Delhi 110002, India.
- Soni, Dayal Chandra. "The Spoken and Unspoken Word in Rural Communication - a Viewpoint from India." Ideas and Action. No. 115/2. 1977. Freedom From Hunger Campaign/Action for Development (FFHC/AD), Food and Agriculture Organization of The United Nations (FAO), 00100 Rome, Italy. pp.8-10.
- Srivastava, Anil. "Development and Communication: A View from India." Media Asia. September 1982. Asia Mass Communication Research and Information Centre (Amic), 39 Newton Rd., Singapore 1130, Republic of Singapore. pp. 159-162.
- United Nations. "Universal Declaration of Human Rights." 1979 Yearbook of the United Nations. 1982. Sales Section, United Nations, New York, New York 10017, USA.
- World Bank. "Indigenous Peoples." Ecoforum. Vol. 6, No. 3. October 1981. Environment Liason Centre, P.O. Box 72461, Nairobi, Kenya. v. 1, 15.

ABOUT THE AUTHOR

Dr. Michael Van den Bogaert was born in Belgium and in 1951 travelled to India as a missionary. He has completed a B.A. in Sociology from Bombay University, an M.Sc. in Industrial Relations from the University of Wisconsin, Madison, and a Ph.D. from Ranchi University in 1979. Since 1963 he has directed the Xavier Institute of Social Service in Ranchi, an institution of post-graduate studies in personnel management and rural development. Based on his many years of work among the people of Chotanagpur, the author has published several books and articles on concepts of development and on literacy.