

ABSTRACT

Perceptions of Teaching Nonliterate Adults in Oral Cultures: A Modified Delphi Study

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A descriptive study using a modified Delphi method was conducted to gather literate instructors' perceptions of teaching nonliterate adults in oral cultures. Using the extant literature, the researcher prepared 66 statements concerning characteristics of nonliterate adults in oral cultures, personal competencies that contribute to a literate teacher's effectiveness, and instructional strategies that can be used effectively with nonliterate adults. Fifty-four participants, literate practitioners with varying levels of experience in Africa, Asia, Latin and South America, and across multiple global regions, were formed into a participant panel to respond to the prepared statements using a 6-point Likert-type scale from "strongly disagree" to "strongly agree." Fifteen of the 66 statements presented to the panel in the Round One Questionnaire did not reach consensus, defined as an interquartile range of one or less. The 15 statements as well as 19 new statements developed from participant comments from Round One were presented to participants again in an individualized Round Two-A Questionnaire where each participant's responses as well as the groups' responses were noted. The 51

statements that had reached consensus were also presented in an individualized Round Two-B Questionnaire. Participants were given the opportunity to change any of their responses from Round One and were asked to respond to the new statements in Round Two. Fifty-three participants responded in Round Two. At the conclusion of Round Two, 93% of the 85 statements had reached consensus.

The findings of this study challenged the concept often seen in adult education that literacy is necessarily the first rung of adult education. Findings from this study have provided a knowledge base for literates who wish to teach topics other than literacy to nonliterate adults in oral cultures.

Perceptions of Teaching Nonliterate Adults in Oral Cultures: A Modified Delphi Study

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To an effective literate instructor of nonliterate adults in oral cultures,
Marvin Thompson, my husband

CHAPTER ONE

Introduction

Throughout the world, millions of adults are nonliterate even though they are physically able to learn to read and write. They live primarily in oral cultures. A problem can occur when instructors, unaware of oral cultures, use literate methods to teach nonliterate adults. Although becoming literate is an important goal, there are many situations such as the Ebola outbreak of 2014 when information needs to be shared with nonliterate adults quickly. If literate teachers are familiar with oral cultures and instructional strategies that are effective in those cultures, they can avoid the mismatch that may occur when nonliterate adults are taught using unfamiliar instructional strategies.

It is simplistic to think of orality as simply the lack of literacy (Ong, 1982). “Orality involves a set of powerful and effective mental strategies, some of which, to our cost, have become attenuated and undervalued in significant parts of our culture and educational systems” (Egan, 1987, p. 448). Since nonliterate adults do not write about themselves, their characteristics, their oral cultures, what they consider to be the qualities of a good teacher, or which instructional strategies are effective in their cultures, literates must be the ones to investigate adult learning in oral cultures. The purpose of this study is to seek consensus from those experienced with teaching nonliterate adults in oral cultures on their perceptions of characteristics of nonliterate adult learners in oral cultures,

personal competencies that add to a teacher's effectiveness, and instructional strategies perceived to be effective in oral cultures.

Smith (2001) stated that though one does not believe everything one perceives and though the question as to how perception relates to belief is unresolved in the literature, the concepts of perception and belief are often linked. To perceive is to think and "to entertain propositions" (Smith, 2001, p. 287). The term "perception" was used in this study as it is understood that based on their experiences participants can report their thoughts, their perceptions, concerning effective instruction of nonliterate adults in oral cultures regardless of the participants' personal beliefs about adult education.

In this chapter, the global context of nonliteracy and characteristics of nonliterate adults in oral cultures will be discussed. Perceptions of nonliterate adults' educational needs, personal competencies of literate instructors in oral cultures, types of learning in oral cultures, and certain instructional strategies typically seen in oral cultures will be introduced. Research questions that will guide the study are given at the conclusion of this chapter.

To understand the need for this study, it is necessary to learn more about the global context of nonliteracy. Literacy and the lack of literacy are defined differently throughout the world. Those who have grown up surrounded by literacy may be unaware of the intricacies of orality as expressed in oral cultures or the millions of adults who live their lives without ever learning to read and write.

The Global Context of Nonliteracy

In spite of global efforts to teach literacy, almost three-quarters of a billion adults in the world remain who cannot read and write (UNESCO, 2014). Many of these adults

live in societies, oral cultures, which share particular characteristics because of their members' reliance on the spoken word. In this section, the concept of literacy will be discussed as will the challenges of using the term "illiterate" to define those who cannot read and write. Defining literacy as well as discussing global nonliteracy and the characteristics of contemporary oral cultures will provide an understanding of the global context of nonliteracy.

Defining Literacy

One of the primary agendas of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) since its inception in 1946 has been to encourage global literacy (UNESCO, 2005a). Hampered in efforts to measure individual countries' progress because of varying literacy definitions, UNESCO convened an expert panel in 2003 to discuss the concept. The panel offered this operational definition in their report published two years later:

Literacy is the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning in enabling individuals to achieve his or her goals, develop his or her knowledge and potential, and participate fully in community and wider society. (UNESCO, 2005b, p. 21)

In the same report, the panel commented on the term "illiterate," noting that often a definition of literacy was sought in order to highlight those who did not have it (UNESCO, 2005b, p. 19). Categorizing people by what they lacked, the panel reported, "has been seen as increasingly unacceptable" (UNESCO, 2005b, p. 19). The panel acknowledged that the term "illiterate" carries a stigma and has often been used to classify people by focusing on what they are missing. The term can be used to relegate those who have not been to school to the fringes of modern society where such

individuals are too often viewed as irrelevant to contemporary culture (UNESCO, 2005b). A growing awareness of societies who have a strong oral tradition was listed as one of the reasons the panel believed the debate about literacy has moved “from a ‘literate/illiterate’ dichotomy to an understanding of literacy as a continuum of communication” (UNESCO, 2005b, p. 19). Rather than understanding literacy only as a set of personal skills that one does or does not have, the report urged the formation of environments where literacy can be used to enhance life skills.

Differing definitions of literacy remain throughout the world, but one constant in the definitions is the understanding that literacy encompasses an ability to read and write (UNESCO, 2005a). Nations also define “illiterate” differently. While most understand illiteracy to mean an inability to read and write, others include a lack of schooling in their definition. For example, in the Republic of Mali, an illiterate is one who has never attended school, even if that person knows how to read and write. Similarly, Hungary defines an illiterate as not having finished first grade. Greece defines it as not having finished second grade, and in Belize, one must have completed more than seven years of primary education to no longer be considered an illiterate (UNESCO, 2005a).

Some use the term “oral communicator” to describe those who process information orally whether or not they are literate (ION & LCWE, 2005). This term has been applied to those who may know how to read but who have difficulty grasping information through reading. Because this study’s purpose is to help literates understand how to teach those who do not read and write, the term “nonliterate” has been chosen to avoid the negative connotation of the term “illiterate” as discussed previously. The definition of “nonliterate adults” will be drawn from the UNESCO (2014) global report

in which it is acknowledged that rather than a literate/illiterate dichotomy, there exists a continuum of literacy skills with the functional literate one who can read and write whenever it is required for personal development or the effective functioning of one's group or community. A nonliterate adult is therefore an adult who cannot receive information by reading and who does not communicate with others through writing (Thompson, 2014).

Global Nonliteracy

Understanding that although differences in definitions make measurement difficult and percentages are usually reported as literacy or illiteracy rates, it is still possible to get an idea of global nonliteracy from UNESCO's reports. Though the approximate percentage of global adult nonliteracy/illiteracy fell from 24% in 1990 to 16% in 2011, because of population growth, the actual number of adult nonliterate remains high. It is estimated that approximately 774 million adults in the world today do not read or write (UNESCO, 2014). Two-thirds of those 774 million adults are women. Seventy-two percent of the world's nonliterate adults are located in ten countries: India, China, Pakistan, Bangladesh, Nigeria, Ethiopia, Brazil, Indonesia, and N. R. Congo. Those countries are also counted among the 20 most populous countries of the world (Central Intelligence Agency, 2014).

The number of nonliterate adults in sub-Saharan Africa continues to rise with 44% of the region's nonliterate young people located in the countries of West Africa (UNESCO, 2014). In spite of government and nonprofit literacy initiatives, in 2008 because of population growth, there were 17 million more adult nonliterate in Nigeria

than there were in 1991. In twelve of the fifteen West African countries, less than half of the young women know how to read or write.

A 2003 assessment of adult literacy skills by the National Assessment of Adult Literacy (NAAL) organization reported that seven million adults in the United States understood English but could not answer simple test questions and were considered nonliterate. Thirty million adults in the United States were considered below basic proficiency in that they had only simple literacy abilities.

Some nonliterate adults speak a language that has never been written. It is estimated that there is not a developed writing system for approximately half of the 7,105 living languages, languages that are the mother tongue of at least one person. While there are no data on most of those languages, linguists do have enough data to classify 696 living languages in the world today as unwritten (Lewis, Simons, & Fennig, 2014).

Oral Cultures

This global population of almost three-quarters of a billion nonliterate adults and the cultures to which they belong warrant further investigation. Ong defined primary oral cultures as “oral cultures untouched by writing” (1982, p. 31). In today’s world, this definition is increasingly problematic (Rao, 1992). With globalization and the growing transport of goods and ideas across borders as well as the proliferation of media, development projects, and health campaigns throughout the world, it is difficult to imagine a culture untouched by writing. However, just as during the eras before literacy, adult learners today may live in a community where they do not depend upon reading to receive information or on writing to communicate. For this study, an oral culture is

defined as a society where its members value oral tradition and use oral instructional strategies for teaching, communication, or the transmission of culture.

Though there are collectivistic cultures that are highly literate, oral cultures are necessarily collectivistic because individuals, unable to learn by themselves through reading, must rely on the group if they want to learn something (Ong, 1982). In a meta-analysis of studies on individualism and collectivism, Oyserman, Coon, and Kemmelmeier (2002) suggested that researchers assess and define individualism as “the extent to which personal uniqueness and independence is valued” (p.42) and assess and define collectivism as “the extent to which duty to in-group (and in cross-national comparisons, group harmony) is valued” (p. 42).

The only way that culture is transmitted in oral cultures is through oral means. In literate cultures, oral communication is also the primary method of human communication. Oral communication differs in literate societies, however, because the members of a literate society have a choice of how they will pass along their culture. In literate cultures, oral productions such as dramas, songs, and speeches may begin with a written text, and even respected orators may use written notes. Oral traditions can be transcribed, and written texts can be communicated orally. Nonliterate adults in oral cultures do not have those choices. When nonliterate adults transmit knowledge, they must do so orally. Oral productions are from memory and are often fluid (Goody, 1992).

Spread throughout the world, oral cultures are diverse. However, because of their dependence on the spoken word, the nonliterate adults within these cultures share certain characteristics. In the following section, four of those characteristics will be introduced.

Characteristics of Nonliterate Adults in Oral Cultures

Each nonliterate adult is as unique as a literate adult. Four general characteristics nonliterate adults share, however, are that (a) nonliterate adults in oral cultures appreciate the beauty of sound and language, (b) their knowledge consists of what they can recall, (c) they live in collectivistic communities where knowledge is specialized, and (d) they are conscious of living in a literate world.

Nonliterate Adults Appreciate the Beauty of Sound and Language

Ong (1982) pointed out that in contemplating the qualities of sound and the spoken word, literates can gain insight into oral cultures and nonliterate adults. Sound, which ceases to exist the moment it is uttered, is dynamic, powerful, and often considered magical. Verbal ability in oral cultures is often prized and demonstrated through word games, reciprocal name-calling, and elaborate praise. Names are significant and can denote power over the object named. Oral cultures honor specialists who are good storytellers, narrate epic poems, sing, recite history, or use proverbs to spar and show their wisdom.

According to Ntseane (2007), in traditional African society, direct statements are often considered childlike. The adult illustrates wisdom by weaving proverbs, similes, and idioms into his/her speech. Since learning to speak in this fashion takes time and life experience, the ability to include stories and proverbs in one's speech is a mark of adulthood whereas direct speech shows that one is still a child.

Nonliterate Adults' Knowledge Consists of What They Can Recall

Elders in oral cultures are often respected because of their storehouses of knowledge (Goody, 1992). Creative problem solving requiring a myriad of specific steps may be difficult to replicate without the ability to write down those steps for ready recall (Ong, 1982). For individuals to remember, they must depend on mnemonic devices such as rhythmic thought, formulaic sayings, stories, songs, and proverbs. Learned speech in oral cultures often follows a rhythmic, formulaic pattern. Proverbs encapsulate law and are used for assessment of people and activities (Preston, 2012). Without text to check memory, individuals can add to stories and may even choose to forget those events that deviate from the norm. "In oral cultures the slate tends to be wiped clean at every generation, maintaining the appearance of homogeneity of belief, of total attachment to cultural values" (Goody, 1992, p. 17).

Nonliterate Adults Live in Collectivistic Communities Where Knowledge is Specialized

Unlike societies in which the role of teacher is reserved for those who have been trained and certified, in nonliterate societies, everyone is expected to fulfill a dual role of teacher and learner (Merriam, 2007). Community life depends upon learning from others and maintaining positive relationships. Practical knowledge born of experience is shared openly for the good of everyone (Akinraso, 1992). Individuals have a place and are valued for their contribution to the community.

Community knowledge is broken into categories, appropriated by specialists, and as it is often considered secret knowledge, is only passed on to those worthy to receive it (Berlin, 1978; Ong, 1982; Worsley 1997). Adults contribute to the good of the community by practicing their specialty for the benefit of others, a specialty which might

require years to acquire. Some nonliterate herbalists in Bolivia, for example, identify and use over 1,000 plants in their healing practices (Bastien, 1992).

Personal success is valued to the extent it helps the community (Merriam & Bierema, 2014). A person who has specialized knowledge in different fields, a “jack of all trades,” may be suspect. Those who have knowledge in an area that is not considered “theirs,” even literates who live in oral cultures, may pretend that they do not have that knowledge. Brand (2001) encountered African women who, when it was time for their first child, since they were not specialists, said they knew little about caring for newborns even though they had been to school and had grown up surrounded by babies.

Nonliterate Adults are Conscious of Living in a Literate World

Nonliterates are impressed by the amount of information that literates can access and often believe that literacy can lead to economic advancement (Cole, 2005; Papen, 2005). Many nonliterates see oral society as distinct from literate society and more egalitarian in that community members have a place and depend upon each other for knowledge (Ong, 1982; Rao, 1992). The presence of literates can make nonliterates feel unequal socially or intellectually, and they may feel that they or their ways of knowing are not respected (Levine, Levine, & Schnell, 2001; Rao, 1992). Literates are often seen as those who may emphasize cleanliness, but unlike nonliterates, have difficulty putting up with discomfort or pain (Rao, 1992).

In the next section, perspectives regarding the educational needs of nonliterate adults in oral cultures will be discussed. Both literate teachers and nonliterate adult students often approach the learning situation with preconceived ideas.

Perspectives Regarding Educational Needs of Nonliterate Adults

Instructors may not realize how much they depend upon literacy, especially those who have not studied oral cultures or the characteristics of nonliterate adults. When literate teachers meet nonliterate adult students, the teachers are usually the ones in control. They have particular ideas of what skills or knowledge nonliterates need. Faced with the need to share information with nonliterates, the focus becomes helping the student become like the teacher. In this section, what often occurs when literates are faced with an oral world as well as when nonliterates are faced with a literate world will be discussed.

Literates Faced With a Nonliterate World

As Ong (1982) pointed out, once literate, it is difficult to imagine a world without literacy. Literacy is considered to be a basic foundational skill for adult education (UNESCO, 2013). For that reason, literate teachers may never have realized that a world exists that is different from their world. In their world, literacy is the norm and the inability to read and write is often seen as a disease. Global agencies decry countries' inability to "eradicate illiteracy among youths and adults" (UNESCO, 2014, p. 71). Literacy has been the gatekeeper to the "modern world" with nonliterates expected to enter the literate world if they want to receive its information.

Even though formal schools for specific training do exist in oral cultures, those who associate schooling with literacy have difficulty understanding what school would look like without a text (Akinnaso, 1992; Scribner & Cole, 1973). An evaluator for a literacy campaign designed to use a participatory approach among the elderly in South Africa noted that even though they had been asked to alter their teaching to better meet

the needs of their nonliterate adult students, the facilitators, many of whom were ex-teachers, used teaching techniques they had used or seen in the classroom (Papen, 2005).

Those from individualistic societies may not be aware that communication styles often differ in collectivistic societies. Teachers may be unskilled at using communication styles prevalent in oral cultures. They may prefer direct speech rather than indirect narrative speech prevalent among adult nonliterates. Literates may not know the myriad of proverbs prevalent in the culture or how to properly use them (Preston, 2012). Used to being able to process large amounts of information because of literacy, formulaic speech, necessary for memory, may seem stilted and time-consuming. Ong (1982) noted, “fulsome praise in the old, residually oral, rhetoric tradition strikes persons from a high-literacy culture as insincere, flatulent, and comically pretentious” (p. 45).

Knowing that today’s world is a literate one and wishing everyone to have an opportunity to succeed in that world, it is understandable that literates would want to help nonliterate adults become literate. If a nonliterate adult speaks a language that has never been written, however, that desire may not be easily realized.

Nonliterates Faced With a Literate World

Perhaps more is not known about nonliterates and oral cultures because without the ability to write their stories, nonliterates must depend on literates to communicate their needs to others. As mentioned earlier, literates may not be aware that oral cultures exist or if they are aware, may not understand the challenges there. On the other hand, nonliterates are constantly reminded of how literates view them. In an ethnographic study in India, Chopra (2004) asked a group of women to describe an illiterate woman. Among other things, she was told that such women are ignorant, do not know anything, are

exploited, and do not clean. A nonliterate woman that overheard the exchange was insulted that she would be described in such a way. She retorted that “they” always wanted to teach illiterate women about cleaning but did not think about the problem of getting water or the cost of soap.

Nonliterate adults often know they live in a literate world and may have formed a concept of “educated” that involves being part of a traditional classroom. For adult nonreaders, usually the only classes offered to them are literacy classes. Even if skills learned in such classes do not meet their daily needs, nonliterate adults may see attending class as a way of obtaining the socially-approved identity of “educated” (Papen, 2005; Puchner, 2003).

In the following section, competencies of literate instructors that may add to their effectiveness in oral cultures will be discussed. Perhaps the biggest challenge for literate teachers from individualistic cultures who wish to teach nonliterate adults in oral cultures is becoming proficient in a different communication style.

Competencies of Literate Instructors in Oral Cultures

Literacy can encourage individualistic behavior (Ong, 1982). The closest word to “individualism” in Chinese and Japanese, both of which are considered collective cultures (Oyserman, Coon, & Kemmelmeier, 2002) is “selfishness.” As has been discussed, community is essential to oral cultures for individuals must share specialized knowledge for the good of society. Because oral cultures are collectivistic, effective literate instructors must grow to understand the transaction communication style.

Jandt (2004) contrasts the transaction style of communication prevalent in collectivistic cultures with the transmission style of communication common in

individualistic cultures. In the transaction style of communication, the relationship between the source and the receiver is part of the communication process. Both the source and the receiver transmit messages, verbal and nonverbal, simultaneously. In the transmission style of communication, the emphasis is on transmitting ideas between a source and a receiver. The focus is on the content of the message with attention to delivery. In the transaction style, respecting the relationship in the exchange is often considered to be more important than the information contained in the message. The worth of the message is not intrinsic in the message itself but is considered valid if it comes from a respected source (Jandt, 2004; Thompson, 2013).

Effective communication in many collectivistic cultures, literate or nonliterate, goes beyond mastery of the subject matter to include personal characteristics of the teacher. In collectivistic cultures, for their message to be taken seriously, teachers' behavior outside of the classroom is as important as their behavior inside the classroom. Because community harmony is a cultural value in collective societies, anyone disrupting that harmony is suspect. Teachers demonstrate the worthiness of their message through their adherence to community values (Thompson, 2013). One Chinese professor charged with orienting Americans teaching English in China observed that when foreign teachers were warned that they would be judged on how they behaved outside of class during their personal time, most were credulous, ridiculing the concept (Ouyang, 2003).

Both informal and formal learning situations exist in oral cultures. In the next section, these two types of learning will be discussed.

Types of Learning in Oral Cultures

In oral cultures, using a myriad of instructional strategies, practical knowledge is transmitted informally and specialized knowledge is usually transmitted formally (Akinnaso, 1992). Though types of learning and knowledge tend to overlap, both informal and formal learning have observable characteristics.

Informal Learning

Informal learning occurs in the context of daily life. Akinnaso (1992) identified four characteristics of informal learning in nonliterate societies: particularism, contextualization, observation, and imitation. Informal learning is particularistic in that it usually occurs in social networks such as families or peer groups and what is learned is often connected to the identity of the teacher and the learner. In contextualization, the teacher, learner, activity, and context interact. Direct instruction through language is often not necessary as the learner within a given context, observes the “teacher” and imitates what is observed. Marmon (2013) gave an example of informal learning:

Being followed by a young boy, an older man in the village walked by the water source and simply turned the spigot so that water started pouring out. Then he walked away. Without saying a word, the elder showed a young boy how to get water. He did not hold a seminar on the mechanics of the well or recite details of the pipe design, nor did the elder hand out an instructional booklet. He simply made sure the young boy was watching, and turned on the water spigot. (p. 131)

The acquisition of practical skills through observation, imitation, and practice dominates traditional education. Children are usually not excluded from the adult social world and learn by observing and imitating adult behavior. A hands-on approach to learning, making use of all of the human senses, characterizes learning (Ntseane, 2007).

Informal learning can include specific role modeling that results in the transmission of specialized knowledge, such as in an informal apprenticeship. This type of apprenticeship can occur in the course of daily life such that the student grows up in close proximity to an adult who lives a given role or occupation. Children naturally observe their parents or grandparents as they work. Beginning as a helper, the student gradually takes on more responsibility and may not even realize he/she has been apprenticed. An example of this type of apprenticeship is a young boy who, when grown, naturally becomes a carpenter because he grew up assisting his father who was a carpenter (Lave & Wenger, 1991; Ntseane, 2007).

Formal Learning

Formal learning produces specialized knowledge. Akinnaso (1992) identified three characteristics that differentiate formal learning from informal learning in that it fulfills a particular purpose, is decontextualized, and can be institutionalized.

Formal learning is organized “to fulfill the specific purpose of transmitting certain values, attitudes, skills and forms of knowledge worthy of special transmission within a given society” (Akinnaso, 1992, p. 79). For example, in Māori culture, a community meeting house traditionally served as a place where not only elders gathered to discuss community issues but where boys memorized genealogies and learned to become orators while girls learned weaving and hospitality skills (Findsen & Tamarua, 2007).

Formal learning is decontextualized, in that it is different from everyday life. A formal apprenticeship, for example, occurs when there is an agreement between parents or a student and a community member with specialized knowledge whereby knowledge or a skill is taught in exchange for the student’s assistance (Lave & Wenger, 1991). Often

separated from home, a learner, under the supervision of someone in authority, follows standardized procedures and activities. In this situation, differentiation occurs when a student is given increasingly complex tasks as he/she successfully completes them. An inability to complete the task correctly is not seen as personal failure but a sign that the student is not developmentally ready or needs more opportunity for practice (Akinnaso, 1992).

Sometimes, formal learning is institutionalized when the place of learning is a school directed by a teacher or teachers who use specific procedures to teach a group of students. Rules govern the behavior of both teachers and students. Divination schools (Akinnaso, 1992) and initiation schools for both boys and girls (Ntseane, 2007) are examples of formal schools that can be found in many oral cultures. In schools, learning moves from observation and imitation to an adherence to instructional language.

In formal situations, learning in oral cultures goes beyond knowledge transfer to an emphasis upon the learning situation itself as an avenue of transformation. Learning is somatic, involving all of the senses as the learners are invited to live the situation, not just witness it (Egan, 1988). For example, whereas literates who view an oral artist might separate themselves, considering what they see and hear as a performance, members of oral cultures enter into the experience as the:

acoustical rhythm created by the singer and instrument is supported by the repetitive meter, by rhythmic movements of the body, by the pattern of formulae and the story, to set up conditions of enchantment that impress the message into the minds of the hearers. (Egan, 1988, p. 100)

Initiations, coming of age rituals, marriage rituals, birth rituals, religious events, and so on are opportunities not only for knowledge transfer but for learning and transformation through the rite itself. Special language, sometimes secret, is often used in

connection with such rites, and silence can also be seen as an important avenue of communication (Akinnaso, 1992; Feldman, 1991).

In both informal and formal settings, various instructional strategies are used (Dentan, 1978). In the next section, four types of instructional strategies prevalent in oral cultures will be introduced.

Characteristics of Instructional Strategies in Oral Cultures

Egan (1987) noted, “Education in oral cultures is largely a matter of constantly immersing the young in enchanting patterns of sound until their minds resonate to them, until they become in tune with the institutions of their culture” (p. 451). This pattern of sound is found in oral art forms such as poetry, epic narratives, and songs, as well as stories, proverbs, and rote memorization.

Oral Art: Poetry, Epic Narratives, and Songs

Oral art, often a mixture of poetry, music, and formulaic sayings combined into narratives, occurs in formal learning situations separate from daily life. Poetry as oral art can be spoken, sung, or intoned by one or more performers who often accompany themselves on musical instruments (Finnegan, 1992).

The modern interest in understanding orality has been traced to questions about Homer’s epic poems, thousands of lines of poetry composed by a nonliterate man who was thought to be blind (Egan, 1987). Studies of written versions of these oral poems revealed that Homer’s epic poetry was composed of formulaic phrases that were combined and repeated depending upon the needs of the audience and the whim of the orator (Ong, 1982). Egan (1987) reported that in the 1920s, Parry illustrated that there

were about 25,000 repeated phrases in about 28,000 lines of Homer's poems. This discovery led to an interest in the qualities of oral art (Ong, 1982).

Performers learn by "listening for months and years to other bards who never sing a narrative the same way twice but who use over and over again the standard formulas in connection with the standard themes" (Ong, 1982, p. 62). After hearing a new story, the nonliterate bards need time to let the story become their own. By combining the new information with their memorized storehouse of phrases they are able to do what literates without special training often find difficult, recreate a lengthy poem, story, or song after only one hearing (Ong, 1982).

When oral art is practiced in conjunction with rituals and special events, members of the audience may participate through dance or may even take over the role of performers. For example, in some wedding ceremonies in oral cultures, the bride's family and the groom's family take turns being the audience and the performers as the groups interact through ritualized poetic language (Finnegan, 1992).

Stories

One thing that literates and nonliterates share is their appreciation of stories. Bruner (1990) noted that for humanity there appears to be a "readiness or predisposition to organize experience into a narrative form, into plot structures" (p. 45). In one study by Mandler, Scribner, Cole, and DeForest (1980), researchers found that there was not a significant difference between nonliterate adults from an oral culture and literate adults in an industrialized culture in their ability to recall a story.

People develop abstract story schemas that include settings, characters, and episodes (Howard, 1987). Though stories are popular in both literate and oral cultures,

they are especially important in oral cultures for unless something is written, what cannot be committed to narrative is usually lost from memory (Mandler, 1984).

Bruner (1990) identified three features of stories. First, the events described in them are normally sequential. Second, imaginary events can be as powerful as real events, and third, stories are a necessary part of every culture because they help explain anomalies to a culture's norms. Bruner pointed out, "while a culture must contain a set of norms, it must also contain a set of interpretive procedures for rendering departures from those norms meaningful in terms of established patterns of belief" (p. 47).

Story plots in oral cultures do not always follow the linear formula often seen in literate cultures (Ong, 1982). Bards may begin their oral art by putting the audience into the action immediately, adding detail and describing preliminary circumstances later.

Stories are used to "teach, conserve memory, or alter the past" (Bruner, 1990, p. 52). In the form of fables, myths, and folklore, stories can illustrate cultural virtues and provide models for behavior (Findsen & Tamarua, 2007). They teach values without being didactic or confrontational. Stories, sometimes conveyed in music, dance, or drama, are often used by oral cultures to teach their history (Merriam, 2007). Many Native American parents use storytelling, telling a story that speaks to their child's situation, as their childrearing method of choice (Allen, 2007).

In some hierarchical oral cultures, though everyone can relate personal stories or fables, often only certain classes of people are considered "official" storytellers. Perhaps because of the importance of preserving history, these storytellers may be restricted as to whom they are allowed to recount their stories. One anthropologist who asked an African storyteller to tell him the story of the local history of the area was told that the storyteller

could not, that the princely family would kill him if they learned he had divulged the story to a stranger (Riesman, 1992).

Rote Memorization

The practice of rote memorization as a way of preserving and passing along history or religious oral texts varies among oral cultures. Though some cultures have passed along their history in narratives and formulaic sayings which can be amended at the discretion of the orator (Ong, 1982), other cultures have insisted on rote memorization with severe penalties if error creeps in. In ancient India, for example, the privileged Brahmin caste was believed to have been created for the purpose of guarding oral tradition. They were the only ones allowed to memorize unwritten Hindu scriptures and literature and pass them from generation to generation. By penalty of law, those from another caste who listened to the Hindu scriptures from anyone but a Brahmin were to have their ears filled with molten lead. Those who were not Brahmin but attempted to memorize the texts or repeat them were to have their tongues split in two (Oliver, 1971).

Without a written text to compare oral renditions throughout the generations, some hesitate to accept that these renditions have been passed on verbatim (Ong, 1982). However, Ong reported that in 1970, when an anthropologist heard one man from a people off the Panama coast orally teaching a lengthy puberty rite to other specialists, the anthropologist transcribed the formula verbatim. Returning nine years later with his transcription, the anthropologist found that the same man repeated the rite “phoneme for phoneme” (Ong, 1982, p. 62).

Proverbs

Proverbs are the children of experience. “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation” (Mieder, 2014, p. 21). Thus, for a proverb to be a proverb, according to many authorities on proverbs, the saying must have proven itself by being passed on from generation to generation. Others point out, however, that new proverbs can be created to fight proverbs they find offensive, as in the case in northern Ghana when some women introduced their own proverbs to counter traditional proverbs they found sexist (Easton, 2012).

Proverbs can be found in cultures virtually all over the world. Mieder’s 1986 anthology of proverbs included over 18,500 proverbs from seven continents. Other anthologies have included 27,000 African proverbs alone (Easton, 2012). Proverbs require a certain maturity and knowledge of the culture before they can be “unpacked” or understood (Thompson, 2014). In fact, the word for “proverb” in the African language of Hausa is “folded speech” (Easton 2012, p. 518).

In oral societies, proverbs are commonly used to transmit values, ideas, and wisdom and can be used for evaluation. Easton (2012) identified categories of evaluative thought such as assessment, inquiry, and accountability represented by certain African proverbs. Often, a society’s law is contained in proverbs, and a legal event can consist of differing parties quoting proverbs back and forth to support their cases (Easton, 2012; Ong, 1982).

In the following section, the need for research on nonliterate adult learning in oral cultures will be discussed. Though many anthropologists and religious workers have recognized that the world of orality exists, there is little educational research into how literates can meet the learning needs of adult nonliterates who live in oral cultures.

Need for Research

Globally, though the percentage of literate adults has grown slightly, there are still approximately 774 million nonliterate adults in the world today. Since 1990, because of population growth, the number of nonliterate adults in sub-Saharan Africa has actually risen by 37% (UNESCO, 2014). Since many nonliterate adults also live in regions with health concerns, such as in West Africa, it is imperative that information is shared with these adults in a way that they can understand.

Lack of Understanding of Oral Cultures

Those who were reared in a culture dependent upon literacy may not be aware of oral cultures or the characteristics of nonliterate adults in oral cultures. They may consider oral cultures to be “preliterate,” defined by their relation to literacy, instead of complex cultures with their own developed communication systems that do not include literacy. Instructors who depend upon literacy to teach may be unaware of how their personal competencies might influence their effectiveness in oral cultures. They may be used to learning from books or studying independently. They may assume that instructional strategies that can be effective when used with literate adults such as outlining or analysis will also be effective with nonliterate adults. Instructors from an oral

culture who have been to school may not understand nonliterate adults' learning needs, even if they speak the same language as their nonliterate adult students.

Assumption that Literacy is a Requirement for Learning

When faced with the need to teach nonliterate adults in oral cultures, rather than equipping a literate instructor to use oral instructional strategies, the assumption is that nonliterate adults must become literate if they are to be taught. In perusing UNESCO educational reports (2005a, 2005b, 2012, 2014; UNESCO UIL, 2014), it appears that globally, literacy is considered the first rung of education. In UNESCO reports, adult basic education programs are often equivalent to literacy programs. Equipping teachers to enter the oral world to teach topics other than literacy to nonliterate adults has not been considered.

No Consensus on How to Teach Using Oral Methods

This study was the first to provide a knowledge base by seeking consensus from literate instructors who have taught nonliterate adult learners. Though some have investigated the effectiveness of particular instructional strategies when literates teach nonliterate adults in oral cultures, there is not a consensus on characteristics of nonliterate adult learners, perceived personal competencies that increase an instructor's effectiveness, or instructional strategies that have been effective when used with nonliterate adults in oral cultures.

The research questions that guided this study are fundamental to the establishment of a knowledge base in this crucial area of adult education:

What do literate instructors perceive as the characteristics of nonliterate adults within oral cultures?

What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures?

What do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures?

CHAPTER TWO

Literature Review

Studies investigating adult nonliterate learners in oral cultures appear to be connected to literacy in some way. There have been no studies investigating how literate instructors enter oral cultures and effectively teach nonliterate adult learners using oral methods. This study was the first to address this issue.

Bernhardsson and Lattke (2012) reported the results of a cross-national Delphi method study to determine core competencies for adult learning educators in Europe. Involving 209 participants from eight European countries, the project was sponsored by the German Institute of Adult Education. The project, QF2TEACH, identified nine competencies that were eventually condensed into three qualification frameworks to be used in determining whether one is qualified to teach adults. These qualification frameworks included the person's personal development and development of the professional self, the person's knowledge of content (subject to be taught) and didactics (how to teach), and the person's assistance of the learners as demonstrated through care for the learner and an ability to motivate adult learners. The authors concluded, "The suggested qualification frames are formed generically and deduct from any specific work context in the field of adult learning...the proposed qualification frames are to be seen as a basis for the development of more detailed, context specific variants" (p. 51).

The research questions presented in the first chapter corresponded with these three qualification frameworks that were used as a basis for reviewing the literature and

determining the statements to be used in the Round One Questionnaire of the study. The first research question was: What do literate instructors perceive as the characteristics of nonliterate adults within oral cultures? This question corresponded to the competency domain of learner assistance. Understanding the unique characteristics of nonliterate adults in oral cultures is necessary to assist them. The second research question was: What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures? This question corresponded to the competency domain of an instructor's personal development. The third research question was: What do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures? This question corresponded to the competency domain of content and didactics.

In using the modified Delphi method to collect data as in this study, the literature review was the basis for formulating the statements for the Round One Questionnaire. Those elements from the literature introduced in Chapter One concerning nonliterate adults in oral cultures, perceived personal competencies that help an instructor be effective, and effective oral instructional strategies are developed in this chapter. From the literature, statements for use in the Round One Questionnaire were created. These statements with the references supporting each statement are available in Table A1 in Appendix A. The Round One Questionnaire consisting of only the statements is available in Appendix B.

Characteristics of Nonliterate Adults in Oral Cultures

A recurring theme in the literature is that oral cultures throughout the world are unique, and the nonliterate adults within those cultures are unique as well. Orality is

complex and characteristics of nonliterate adults often depend upon whether the nonliterates live in a culture that respects oral tradition and oral communication methods. With urbanization, many rural nonliterates are seeking jobs among the literate and formally-schooled city-dwellers. Though more research is needed, it appears as if the nonliterates in these situations are caught between two worlds, living in what is termed “contemporary orality” (Rao, 1993, p. v) where their knowledge and oral traditions are not necessarily respected by the literates around them.

In this section, the four overarching characteristics of nonliterate adults that were introduced in Chapter One are discussed in greater detail. Understanding these characteristics can help instructors develop in the competency domain of assisting learners (Bernhardsson & Lattke, 2012).

Nonliterate Adults Appreciate the Beauty of Sound and Language

Those who have researched orality point to the elements of speech that may influence a nonliterate’s personality (Ong, 1982). Unless recorded, speech occurs in the present. The utterance is not separate from the utterer (Erickson, 1984). Though all nonliterate adults appreciate the beauty of sound and language, various cultures may emphasize different aspects of orality. One researcher found, for example, that rural Javanese “think musically” (Marantika, 2002, p. ii).

Whereas primary discourse is the speech of daily use, secondary discourse is the type used in formal rhetoric, praise poetry, and narratives that are told as part of events (Gough & Bock, 2001). Even in primary discourse, however, nonliterate adults distinguish themselves from one another by their ability to use language. Sprinkling one’s speech with proverbs is a mark of erudition (Messenger, 1991). There is often a lot of

bickering among people in oral cultures, and replies and banter tend to be melodramatic, approaching verbal art (Dettwyler, 1994; Riesman, 1992).

Oral artists differ from the common population and enjoy a certain power distance because of their abilities (Chetrit, 2013; Gough & Bock, 2001). Oral artists are known for their abilities to use secondary discourse to “perform” at events in which they weave poetic narratives and songs with responses from the audience in a cultural learning experience (Gough & Bock, 2001).

Nonliterate Adults’ Knowledge Consists of What They Can Recall

Just as literates may develop their writing skills, so some nonliterates develop their speech skills. Not every nonliterate has a wonderful memory or is an oral artist (Chetrit, 2013). In his research among nonliterate Jewish women in Morocco, Chetrit (2013) gained an appreciation for nonliterate’s mental abilities.

My recordings of illiterate women in more than 1200 hours of conversations, interviews, poetic and memory recovering of proverbs, jokes and riddles, showed me that illiteracy does not mean ignorance and feeble-mindedness, but rather a primary and a natural way to elaborate knowledge about the self, and about the human and natural environment. This is obtained through mental processes, patterns, mechanisms and structures not fundamentally different from those of literate persons.... (p. 89)

In investigating whether nonliterate and people with limited literacy skills in Jamaica engaged in learning projects, Field (1977) found that these groups spent a considerable amount of time pursuing personal learning projects. Both groups were usually interested in learning practical skills or information and sought others to teach them. There was little difference between how those with literacy skills and those without literacy skills went about learning. Both groups preferred to learn using oral methods.

In oral cultures, those who have survived hardships are recognized for their knowledge and life experience. Elders are usually given places of respect because they are “irreplaceable storehouses of information about the past” (Goody, 1992, p. 16).

Nonliterate Adults Live in Collectivistic Communities Where Knowledge is Specialized

In his study of an aboriginal group, Worsley (1997) noted the unique classification systems and names used for plants and food, names that not everyone in the community knew. Those who have special knowledge are expected to share that knowledge for the good of the group and depending upon the knowledge, may enjoy a certain power distance from the general population. Part of what distinguishes those with specialized knowledge is that they can acquire apprentices to learn from them (Gough & Bock, 2001). Whereas literate instructors attend conferences to discuss common interests, teachers of specialized knowledge in the oral world often meet regularly with others in their area of expertise to discuss ideas, share knowledge, and hone their skills (Akinnsaso, 1992).

Couch (1989) pointed out that ancient information systems such as calendars, numerical systems based on tokens, and navigation are the forerunners upon which literate information systems are built. Couch postulated that there is knowledge today of ancient oral poetry because it was shared with a large audience and was eventually written. Ancient information technologies were the purviews of specialists who possibly mistrusted writing, perhaps resulting in a loss of general knowledge about these technologies. However, this specialized knowledge is still available among specialists in oral cultures. “...ethnographic data from contemporary nonliterate societies indicate that

calendrical, agricultural, navigational, and genealogical information has been retained orally” (Couch, 1989, p. 589).

Nonliterate individuals often use objects in their environment to develop a personalized counting system unique to them (Rosin, 1984). Rosin (1984) chronicled how a nonliterate friend in India solved a complex math problem having to do with the price of gold medallions. The process took several days. The nonliterate man worked out the problem, which involved whole numbers and fractions, in stages. He memorized each stage so he could go back and start again if he got stumped. Rosin concluded, “Since each villager has faced a different series of problems, and has worked out distinctive strategies to solve them, each faces a new problem with a different repertoire of calculating skills than a fellow villager faced with the same problem” (p. 48).

Tsehay (2009), in discussing conflict resolution, noted that unresolved conflicts impede social progress. Public acknowledgement and restitution can be accomplished through leaders in the community who intervene. According to anthropologists who have worked among nonliterate peoples (Dentan, 1978; Draper, 1978), nonliterate people in an oral culture are conscious of being in community and are sensitive to what others think of them. Lancy (1980) observed that in oral cultures, strangers, those not only from the outside but those who are not linked by a kin relationship, are usually initially distrusted.

People are supposed to control their emotions for the good of group harmony (Draper, 1978) and those who do not control themselves are expected to suffer physical consequences such as having an accident, getting sick, or dying. Punishment for violating group norms is separation from the group. Informal means of social control such as “gossip, ridicule, sorcery, shunning, ostracism and public debating” (Draper, 1978, p. 31)

keep people in line. Riesman (1992), an anthropologist among the Fulani of West Africa, noted that the Fulani often speak of the fact that being a relative “involves both hard work and frustration” (p. 182) and people often want to be acknowledged publicly, seeking restitution, when they are wronged. In his study of blacksmiths among the Vai in West Africa, Lancy (1980) found that some occupations, such as that of blacksmiths, inherently involve other social roles and responsibilities that have little to do with their actual job.

In oral cultures, children are reared in close proximity to the adults, and infants are expected to have easy access to their mothers (Berndt, 1978; de la Piedra, 2009; Dettwyler, 1994; Draper, 1978; Riesman, 1992). Brand (2001), an anthropologist among the Bambara of Mali observed, “women and men conceived of themselves as indivisible parts of a larger whole, not as individuals, but as persons in connection with others” (p. 4).

Nonliterate Adults are Conscious of Living in a Literate World

With global initiatives and government campaigns to enroll young people in schooling, many nonliterate adults, even in traditional oral cultures, find that they are not privy to the academic discourse of schooling (Spratt, 1992). Teachers sent to schools in traditional oral cultures may blame their students’ difficulties on having nonliterate parents (de la Piedra, 2009). Children from oral cultures where “particularistic, person-oriented values dominate” (Scribner & Cole, 1973, p. 556) go to school only to find their teachers can change each semester or even hourly. These children may have difficulty when they are urged to learn the subject matter instead of building a relationship with their teacher. In India, researchers found that sometimes parents choose not to send their

daughters to school beyond what is needed for basic literacy because they fear too much education may hurt their daughter's chances of a good marriage (Froerer, 2012).

Development and aid agencies may design their programs and set their goals, then go to the nonliterate and ask them to "participate" (Gibbon & Cazottes, 2001). The local people's ideas of what is needed does not always agree with the agency's idea. One appraiser of a development project (Linde, 1997) that was designed to work through participation from the community, observed that even though local people were used as facilitators, meetings were often held in schools, and literate facilitators ended up writing and drawing diagrams on the chalkboard. The nonliterate who were present were left out. At one meeting, when it became known that the agency's goal was to see about the wellbeing of the community's children, the nonliterate elders became offended and walked out.

When a health organization operating in oral cultures in India stressed the need for mothers to weigh their babies, community leaders told the researchers that some of the people only agreed to weigh the babies if there were incentives such as food or cooking supplies. The mothers felt that judging how the baby looked was adequate to know if he or she were healthy. The mothers wanted to join the group and tended to agree to the weighing if they saw others in the community weighing their babies (Darmstadt et al., 2007).

In her qualitative study of a group of nonliterate in urban India, Rao (1993) offered insight into what she termed "contemporary orality" which she defined "as a culture that retains almost all the psychodynamics of primary orality but yet interacts with literacy" (p. v). Rao did not find rhythmic language, formulaic sayings, or many of

the traditional characteristics of orality among the urban Indians that she interviewed. She noted that the nonliterate depended on others' literacy to remember things and had had to learn to talk "like literates" (p. 137). In her interviews, the participants equated orality with manual labor, and some spoke of how they felt they were mistreated by literates who looked down on them. The participants did not like to go to movies because they had difficulty understanding the quick speech and believed the films depicted the lives of the rich, breeding dissatisfaction among the nonliterate children. The nonliterate adults did enjoy talking on the telephone, which they saw as active communication, unlike the passive communication of watching a film.

In many parts of the world, literacy is thought to be a skill that can improve one's financial and social standing (Rao, 1992). In another project in India, researchers found that some literates who were interviewed differentiated themselves from nonliterate in that they considered themselves self-controlled, characterizing nonliterate as engaging in petty quarrels that could be easily resolved if they wished (Khurshid, 2012).

In another study examining a group of nonliterate living in a literate society, Thao (2002) studied thirteen Mong elders who came from an oral culture in Laos to settle in the United States. The Elders described how information is learned orally through "participation in storytelling, songs, and rituals. Oral cultures decode information by listening, reciting, and rehearsing in an environment where there are few distractions" (p. 56). The Elders spoke of telling stories at night around the fires and bemoaned the fact that because of electricity in the United States, there was too much light, which distracted the children. The Elders believed the children were losing their oral traditions and were less mature because they preferred television, computers, and video games to listening to

stories from the Elders. The Elders had difficulty understanding the U.S. American concept of “freedom.” Thao noted that they complained that:

people are monitored like prisoners in this country. There is too much control in the United States. Americans use social security numbers and other identification to track people as if they are not human. Also, people have to have a permit in order to do things such as building a house, opening a business, cutting firewood, fishing, hunting... The Elders stated that freedom in the United States has not given them the kinds of lives they lived in the mountains of Laos. (p. 82-83)

Personal Competencies that Increase One’s Teaching Effectiveness

In this section, the personal competencies that literate instructors perceive increase their effectiveness in teaching nonliterate adults in oral cultures is discussed. From the competency domain of personal development and the development of the professional self (Bernhardsson & Lattke, 2012), the literature emphasizes the importance of (a) appreciating oral cultures, (b) respecting nonliterate adults, (c) understanding one’s own limitations as a literate, (d) understanding how nonliterate adults learn and what they need to know, (e) creating a learning environment that corresponds with adult learners’ felt needs, (f) exhibiting moral and ethical behavior in all aspects of life, and (g) being culturally aware.

Appreciate Oral Cultures

Rather than seeing oral cultures as lacking literacy, Akinnaso (1981) suggested seeing them as places where “ ‘the art of narration’ still flourishes” (p. 166). Studstill (1979) warned against overemphasizing cultural differences, however, or idealizing the past such that people in oral cultures are seen as isolated in their “primal purity” (p. 69). Just like nonliterates, literates use oral strategies to conserve memory, such as those who remember the number of days in a certain month by chanting, “Thirty days have

September...” (Couch, 1989). In formal education, the oral word of the teacher usually trumps the printed text (Pattanayak, 1991), and like nonliterate, literates often divide their day by concrete events such as “after supper” or “before work” instead of by abstract times. For a nonliterate, abstract time that is not associated with a daily event is only useful when a time must be given to facilitate the coordination of multiple activities (Egan, 1987).

Riesman (1992) encouraged literates to develop an appreciation for people in oral cultures by remembering their experiences of being on a sports team or part of a musical group. By reflecting on the analogy of being in a musical group with being a member of an oral culture, literates begin to grasp how someone in an oral culture can have freedom as an individual yet see themselves as part of a larger whole. When part of such a group, Riesman (1992) noted “our sense of self, depend in part on the other players in the group, and in part upon the music we are playing; the latter not only has a particular style, but also may vary or remain constant in the course of performance depending on the genre and complexity of the piece” (p. 195).

Respect Nonliterate Adults

In oral cultures, teaching is more than the transmission of information but “needs to be seen as a social transaction, a collective enterprise” (Erickson, 1984, p. 543). Students have access to their teacher’s lives and may even live with the teacher not only to learn skills but also to absorb some of the teacher’s personal power (Lancy, 1980). Within a group, students are treated individually and expected to progress at their own rate (Akinnaso 1992).

Oral learning usually takes place publicly as face-to-face interaction is needed. While in a literate culture someone can learn from a book, in an oral culture people need each other and those who isolate themselves from the group are suspect (Goody, 1992). One anthropologist among the Aborigines noted, “Hermits and social isolates, individuals who withdrew from others to meditate in solitude, had no place in their culture” (Berndt, 1978, p. 149).

Understand One’s Own Limitations as a Literate

Ventura et al. (2008), in their quantitative study on the effects of literacy and schooling on the tendency to focus on an object independent of its context, concluded that formal schooling during childhood encourages children to develop the ability to focus on a prominent object to the exclusion of its context. They also stated, “More crucially, our data show that in addition to endowing Westerners with contextual-independent abilities, traditional schooling somehow deprives them of holistic, contextual-dependent abilities” (p. 85).

Cole (1974), a cultural psychologist, stated that specific cognitive skills are developed in response to cultural demands. To support this belief, Cole gave the example of a doctoral student, who later became a college professor, who desired to join a secret society in Africa in order to use his experience for his dissertation. The student failed to qualify to join the society because he could not distinguish the leaves used in medicinal recipes, a limitation that forced the man to give up on his dissertation as he had envisioned it.

His distress at the time was acute. He used several devices to teach himself the necessary leaf recognition skills, but to little effect. His [nonliterate] teacher was

aghast. After all, this man had come from across the great water at considerable expense; who would waste money on such a dullard! (p. 8)

Understand How Nonliterate Adults in Oral Cultures Learn

Nonliterate adults prefer concrete examples from a familiar context when making judgments (Sharp et al., 1979). In a quantitative research project (Irwin, Schafer, & Feiden, 1974) where a group of nonliterate Mano men from Africa were asked to categorize types of rice as well as cards with geometrical shapes of varying colors, the men performed more rice sorts than a group of U. S. American college males who were asked to categorize using the same materials. The researchers noted that there was a drop in performance for both groups when the participants were asked to sort unfamiliar objects. The Mano participants tended to touch and move the objects more, and the college men were better able to verbalize the reasoning for their decision. Researchers noted that when the object was unfamiliar, both groups of participants tended to sort the objects by their most salient perceptual feature.

A study compared Peruvian Indian nonliterate adults' abilities (four male and two female) to their schooled, literate sons' abilities to complete a series of mazes of increasing difficulty (Weiss, 1980). Researchers found that the sons appeared to have different cognitive strategies and performed much better than their parents. The adults tended to begin the maze without studying it first, only to find themselves soon blocked. None of the parents were able to complete the series of 14 mazes. The schooled young men, half of whom were able to complete the series, were more likely to study the maze, work backwards or consider several routes before choosing one. Weiss (1980) mentioned that though completing the mazes required the use of a pencil and paper, objects that

were not familiar to the nonliterate adults, she felt that the difference in performance was due to the cognitive strategies the boys learned in school.

A qualitative study (Hansen, 1993) examined the cognitive differences between groups of literates and nonliterates by having the participants listen to a story that was read and then arrange in order possible screenshots of a video about the story. The screenshots were presented in random order and the participants selected only those they wished to use to “tell” the story. The nonliterate participants had difficulty sequencing. Some described a circular story instead of the linear one presented. Some added an additional story not presented. The study took place in Morocco, and some participants deleted scenes that showed a girl alone in an apartment because it was not culturally appropriate even though it was in the story. One put the pictures in order to be read from bottom up. Rural nonliterates who were not as used to television had more difficulty. The literate participants were more likely to sequence according to the story line, including the pictures of the girl alone, even when the pictures were culturally inappropriate. The authors concluded, “Visual symbol systems based on nonverbal cultural codes may, therefore, constitute a communication process that is culturally more sensitive than verbal modes” (p. 274).

Understand What Nonliterate Adults in Oral Cultures Need to Know

Nonliterates may need help developing schemata for what is involved in seeking medical care (Holland & Cole, 1995). Understanding the inability of nonliterates to read instructions for prescriptions, Ngoh and Shepherd (1997) investigated whether drawings aided in nonliterates’ understanding as to when and how to properly use medication. Patients who received the drawings scored significantly higher in comprehension and

compliance than those in the control group who did not receive the drawings. The researchers noted that during the pretest of the visual aids, the preliminary drawings which looked acceptable to the researchers and the literate health care workers were not clear to the nonliterate, necessitating a reworking of the materials. The researchers concluded with suggestions for providing visual aids such as they need to be simple, clear, and relevant to the culture. What works in one culture is not necessarily translatable to another area. “Abstract, technical, or obscure visual aids have no meaning to the nonliterate” (Ngoh & Shepherd, 1997, p. 267). In another study among women in Nepal (Gibbon & Cazottes, 2001), researchers found their use of community focus groups to discuss health issues was hampered by the low literacy rates among the women. In that instance, pictures became necessary to aid in discussion. For over twenty years, global health agencies have conducted research into how pictures can be used to help nonliterate seek and understand health care (McBean, 1988).

Nonliterate may need information about items belonging to the “modern” world that can endanger them. For example, Emerson (2008) noted that landmines “have killed or maimed more people than chemical, biological, and nuclear weapons combined” (p. 68). Emerson pointed out the challenge of devising warnings about the presence of landmines when the population around the mines is mostly nonliterate.

Creates a Positive Learning Environment Corresponding With the Students’ Felt Needs

Because oral learning requires observation and participation, Goody (1992) noted that children’s and adults’ worlds frequently intertwine. “Children sit or play when discussions and performances are taking place, absorbing at least the general atmosphere

of these activities and occasionally, if they listen attentively, some of their content as well (p. 18).

Nonliterate adults are aware of the schooling culture and may even send their children to school. There is an association between being in a classroom and social status. In her research, Papen (2005) found that when offering literacy classes, though administrators may have wanted a more informal atmosphere, many of the adult students attended literacy classes because they wanted the association with school. Even though they did not see the importance of literacy in their own lives or develop literacy skills, the nonliterate adults wanted the social status that attending school brought to them. Thus, many preferred meeting in a formal classroom. Papen concluded, “formal literacy had symbolic meaning and it meant being more respected and feeling better about themselves” (p. 15). Papen noted that it is important to understand the power relations between the purpose of the program and the student as well as the felt needs of the students before any program is designed.

After a study investigating women’s literacy classes in a remote area of Mali, Puchner (2003) concluded:

There is a common assumption among development agents and educators that women’s literacy programs are always a crucial or desirable step for a community. While literacy may be a powerful tool for women’s socioeconomic growth and for equality, it is only one of several tools, and may not be the most vital tool in all circumstances. (p. 456-457)

In her research among nonliterate women participating in a relief agency’s small loan project in Nepal, Robinson-Pant (2000) found that many of the women attended the literacy class offered by the agency, not to learn literacy which the agency felt would make them more efficient in keeping records, but to maintain good relations with the aid

agency. The women carried the books but kept the records in their heads. Though some in the class developed enough skill to begin writing on their own, many of the women “valued the new social space that the class gave them for discussion, recreation and sitting with women of differing castes” (p. 361).

When nonliterate adults believe their felt needs are being met, they are more likely to be enthused about an adult learning project. In one rural fishing village in India, adult basic education classes for women grew when others saw that the classes were meeting the women’s felt needs of learning to sign their names and read local signs. Though most of the adult students did not progress beyond basic skills, the women no longer had to use their thumb print as their signature and could travel alone because they understood the bus signs (Patterson, Lindén, Bierbrier, Löfgren, & Patterson, 2008).

Many literacy researchers have become involved in an area called New Literacy Studies (NLS) that examines how nonliterate use other’s literacy skills to enhance their lives while remaining nonliterate themselves (Rogers, 1999). NLS researchers challenge the view that nonliterate are disadvantaged unless they acquire literacy skills, pointing out that nonliterate who have literates in their social networks may not consider themselves disadvantaged. Rogers (1999) acknowledged that governments and relief agencies prefer funding traditional literacy classes because it is easier to count the number of people who pass through the class than it is to estimate those who take advantage of someone else’s literacy for their own advancement.

Exhibit Moral and Ethical Behavior in All Aspects of Life

Many times it is surprising to literate outsiders that their character and behavior outside the classroom validates their message inside the classroom (Thompson, 2013).

Koehler (2010) warned:

For literate people, seeing something in print affirms its authenticity, whereas for an oral learner, communication that is authoritative is connected with the person who is speaking the message. The credibility of the message is linked to the credibility of the speaker. The person who brings the message is always a part of the message. Hence his or her character speaks as loudly as the words themselves, perhaps more so. (p. 163)

Are Culturally Aware

When entering an oral culture, literates may have difficulty realizing that they are the learners. Moon (2005) suggested investigating the culture by listening to local oral texts and becoming familiar with local proverbs that are used frequently. Finnegan (2007) warned that as outsiders, literates may not understand that formulaic greetings are tied to acknowledging relationships and may not realize the importance of such rituals. Finnegan also noted that in West Africa, abiding by local customs usually means asking permission and formally announcing intentions to village leaders before engaging in projects that affect the community.

Being aware of the local culture includes acknowledging concepts of differing sex roles and beliefs associated with pregnancy and motherhood. In testing scales in India for weighing newborns, researchers found that it was better if women worked with women as some of the nonliterate women were not used to answering personal birthing questions from men who were not their husbands (Darmstadt et al., 2007). Concerning motherhood, a common fear is drawing evil forces' attention to a pregnancy or healthy baby by

discussing it. Complimenting a baby's looks is not always appreciated. In many oral cultures, someone with a plump and good-looking baby may try to hide it from outsiders for fear of attracting the "evil eye" (Darmstadt et al., 2007, p. 605).

Orality is complex. Understanding local oral art forms does not mean that outsiders can copy oral methods indiscriminately. Some proverbs, for example, are only spoken by certain people at certain times (Easton, 2012). Easton (2012) pointed out that a favorite proverb, "When the Moor has a problem, he speaks Wolof," (p. 535) is understood as warning that if "outsiders show up spouting folksy sayings, one may suspect that they have an agenda to push" (p. 535).

Effective literate instructors create learning situations where nonliterate adults, using appropriate instructional strategies, can learn the processes they need to navigate the literate world such as in healthcare and in understanding warning signs.

Instructional Strategies in Oral Cultures

Oral strategies infuse learning with a vibrancy often missing from writing (Couch, 1989). Instructors wishing to teach nonliterate adults in oral cultures may be used to instructional strategies where literacy is assumed. They may be used to deconstructing and classifying types of knowledge that are helpful in teaching someone to read or write (Catts, 1999). Those classifications can be useful when instructing nonliterate adults about issues or procedures that will help them navigate the literate world. In oral cultures, the concepts of knowledge and skill are often interchangeable (Rao, 1992). Instead of presenting knowledge abstractly, it needs to be put in concrete terms of satisfying physical or relationship needs (Rao, 1992). For knowledge to be meaningful to

nonliterate adults, it needs to be taught in the context of narrative thinking. Koehler

(2010) stated the following about nonliterate adults' thinking:

...narrative thinking is a way of knowing that places knowledge in human experiences located in a particular time and place. It calls on the listener's own emotions and imagination to reconstruct reality through clues, riddles, whispers and descriptions instead of formulas and appeals to logic. ...it is content with inconclusiveness and mystery. It invites the listener to an exploration of possibilities. (p. 43)

Ong (1982) pointed out that unlike literates, nonliterates cannot learn new information from reading or store information in writing. Knowledge that is passed from one to another must be held in a vehicle such as a story or proverb. Audio and video recordings are proving to be effective ways in which knowledge is stored. Ultimately, nonliterates know what they can recall and must depend upon mnemonic devices or objects to recall information. Nonliterate adults learn new information from personal experience, by observation or participation, or by hearing the information from someone else.

From the competency domain of understanding what to teach and how to teach it (Bernhardsson & Lattke, 2012), effective teaching in oral cultures involves understanding how information should be organized and how it can be presented in oral cultures. In this section the vehicles for storing information, various mnemonic devices and objects discussed in the literature that may be used to help nonliterates recall knowledge, and instructional strategies used for helping nonliterates acquire new knowledge are discussed.

Vehicles for Knowledge Storage

Stories. In oral cultures, stories are a major vehicle for holding and disseminating information. "...oral learners are involved in the story with their bodies as well as with their minds. The story is remembered in the movements, gestures, and activities" (Rynkiewicz, 2007, p. 50).

Folktales in oral cultures are often violent and gory (Draper, 1978). One anthropologist working among the Aborigines was asked to provide folktales to use in a local school. The educators rejected the folktales she offered because they considered them too violent. The educators feared that reading them might upset the schoolchildren (Berndt, 1978). On the other hand, researchers have found that stories in which listeners' emotions are stirred are better retained in memory (Fletcher et al., 1995; Mazoyer et al., 1993).

Is it possible for nonliterate to accurately recall stories? Mandler et al. (1980) studied this topic among various schooled and nonliterate groups of Vai in Liberia. They concluded, "Nonschooled children and adults from a generally nonliterate society recalled stories in a fashion very similar to schooled children and adults from a literate industrialized society" (p. 24).

Stories in oral cultures come in a multitude of forms such as narrative poetry, songs, drama, and dance that can be used in oral art (Gough & Bock, 2001; Finnegan, 2007). Learning a lengthy oral text in a narrative or a song or learning a dance requires training, both formal and informal (Chetrit, 2013; Finnegan, 2007). One memorization strategy is inserting formulaic phrases that can be repeated into longer oral texts. When memorizing or learning a long oral text, the instructor first says the entire line, then

repeats it word for word while the student repeats the words until the student can say the entire line. This process continues until the whole text is memorized (Akinnsaso, 1992).

One woman from an oral culture in Laos, described how she learned a song.

The instructor sang the whole song for us to listen. Then, the instructor broke down the song into parts... We learned each part one at a time from the beginning to the end... The most important thing to know about learning how to sing songs is to capture the meaning of the song. When you know the meaning of each part of the song then you sing into the singing voice. You sing to the instructor part by part. If you have it wrong, the instructor will sing and you repeat after it. You sing over and over again until you get it before you move onto the next part... Some people with good memory, learned one song per night. When we learned the songs, we practiced singing aloud during the day while we harvested rice... If we forgot a part, we asked the instructor to sing again to us when we got together after dinner. If you become familiar with the lyric patterns then you can quickly pick a song after listening to other people sing. (Thao, 2002, p. 61)

Proverbs. Mieder (2014) defines a proverb as “a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation” (p. 21). Proverbs “add color and give point to ordinary conversation, as well as guide, encourage, praise, admonish, and reprove” (Messenger, 1991, p. 101).

Proverbs are often contradictory (Anyidoho, 1983; Easton, 2012; Messenger, 1991), and one proverb should not be singled out as embodying a culture’s wisdom (Easton, 2012). Women and men often differ in the proverbs they use (Chetrit, 2013; Easton, 2012).

Proverbs are not just for entertainment but lend authority to one’s speech. Quoting a proverb is calling upon an anonymous source whose insight has gained authority by being passed along from generation to generation (Chetrit, 2013).

Pictures and video. Printed pictures are the product of a literate world and are not automatically understandable to nonliterate adults (Hansen 1993; McBean, 1998; Ngoh & Shepherd, 1997). Cohen (2007), in a study among low-literate women in Central and South America, found that the participants' retention of the facts in a story did not increase with the addition of pictures. The recall and demonstration of a procedure was only aided by the addition of pictures for those who had more than a seventh-grade education. Cohen stated, "it may be that any still image is inherently distracting unless essential for clarifying ambiguities in the narrative, requiring additional mental effort to 'decode' the still image" (p. 66). The addition of video to a narrative, however, raised the recall and demonstration of procedures scores for all levels of the participants, though the raised scores were more obvious for those with zero to six years of schooling.

Recordings. Whereas there have been multiple successful efforts to translate and record Bible stories on cassette for distribution (Orality Strategies, 2014), currently, in many areas, Bible stories in the vernacular of the people are being recorded on memory cards which the nonliterate people listen to on their cell phones (Price, 2014, personal communication).

When doing translations for a recording, researchers found that rather than listening to the oral reading of a written text, audiences in their study preferred to listen to a text that had been created for the purpose of presenting it orally (Sundersingh, 1999).

Mnemonics That Help Recall Information

Paintings and sculptures. Paintings and sculptures have been used as mnemonic devices throughout the ages (Sterne, 2011). Like a proverb, these objects may require “unpacking.”

Topographs. One anthropologist noted how a people in the Amazon also used the landscape as a mnemonic device to remember their history. The people had imbued natural landmarks with myth and ritual. As they circumnavigated the territory, the landmarks, “topographs,” reminded them of various parts of their historical narrative, and they were able to share their history with their children (Santos-Granero, 1998).

Familiar objects. Akinnaso (1992) described how fake divination articles were fashioned out of rope for the divination students to use while they were practicing memorizing the chants and rituals. Rosin (1984) noted that nonliterate often use tokens they find in their environment to devise personalized counting systems.

Instructional Strategies

Relationships. Because apprenticeships are an important part of oral cultures, one may wish to use the apprenticeship method depending upon what skill or information needs to be taught. Lancy (1980) found that skilled workers such as blacksmiths, wood-carvers, weavers, potters, and leatherworkers, whose role is to create a product, usually learn their craft through a lengthy apprenticeship.

Stories. Stories, as vehicles for information, once learned become a repository of information. The stories can be told to address particular situations (Orality Strategies, 2014). Akinnaso (1992) described how a divination student who has mastered a body of narratives on a particular topic can be examined by being asked abstract questions. The student is expected to respond by supporting his/her answer with relevant portions of the memorized narratives. This ability to respond by appropriately referring to a particular text illustrates how, rather than passively memorizing the text, the learner internalizes and analyzes the text in order to respond to a particular situation (Akinnaso, 1992).

Speech characteristics such as the “use of tone, the ability to create doubt by pausing and hesitating, the modulation of the loudness or quietness of one’s voice in order to add emphasis” do not easily translate to writing (Sundersingh, 1999, p. 155). Oral artists’ ability to use stories through narrative epic poetry, songs, drama, and dance, requires training and practice in order to master the formulaic sayings that qualify the experience as oral art (Chetrit, 2013; Finnegan, 2007). The audience can easily discriminate between novice and expert storytellers by their use of specialized language (Gough & Bock, 2001). Anyidoho (1983) in his study of oral art among the Ewe of West Africa, noted that “oral literature, by its very nature, is participatory. It brings together artist, art, and audience in to one unified expression of creative energy...art is not the finished product of human imagination but the very process of imagination and creativity” (p. v).

Using stories is an instructional strategy that has proven effective in oral cultures. Koehler (2010) designed a two-year training program for literate church leaders in India in which they learned, in stages, a series of biblical stories based on characters in the

Bible. Each time they learned a set of stories, the storytellers returned to their home villages to tell the stories and train others to tell the stories. Though all of the initial storytellers were literate, Koehler included the testimony of one storyteller who trained a 75-year-old nonliterate man to tell the stories. The storytellers reported that the people in their villages were excited and were better able to comprehend the leaders' message when they told stories as compared to when they taught using the literate methods they had been taught in Bible School.

In one of many large projects dedicated to helping those in oral cultures share their Christian faith, the God's Story Project and a related program that focuses on training trainers, *Simply the Story*, teaches nonliterates and literates in oral cultures to tell Bible stories and lead a discussion of the story. The storytellers can also use solar players and digital recordings of biblical narratives to enhance their ministries. Since its beginning in 2006, *Simply the Story* workshops have been held in 98 countries with an estimated 300,000 people currently using the principles in their ministries (*Simply the Story*, 2014). In the training program, participants, including nonliterates as well as literates, are taught to use critical thinking skills to lead a discussion of the story in an inductive study. Trainers report that it is exciting to see nonliterates discover and use critical thinking skills to lead others.

Following an investigation into local communication traditions, Klem's (1982) project in Nigeria involved setting a passage from the biblical book of Hebrews to Yoruba music. Not only did the choir recording the music learn the verses quickly, but a carpenter within earshot of the choir's rehearsal was overheard singing the verses. Research showed that not only the nonliterates but also the literates enjoyed the song and

both groups retained a greater amount of information than when the same material was presented using literate methods.

Proverbs. A proverb's meaning is often veiled and requires "unpacking" (Colman, 1999; Easton, 2012). A knowledge of the language can help as sometimes meaning can be tied to particular language use. Moon (2005) discussed how the proverb, "If a child wants a stick, cut the stick and give it to it," does not mean that one should give a child what he/she wants, but is actually a critique of the child because the pronoun "it" is usually used for inanimate objects. The use of this pronoun in the proverb implies that a child who wants his/her own way "should not be treated as a responsible human" (p. 248). Easton (2012) discussed how a group of women in Ghana introduced proverbs into the culture to counteract the proverbs that were circulating that they found sexist. Easton noted "the very plasticity of this form of popular poetry can make it a facilitator of public discourse" (p. 537).

Moon (2005) investigated the Builsa culture of Ghana, leading local church leaders to examine the meanings of their traditional proverbs and to compare the beliefs and values in those proverbs to what the leaders found in the Bible. This process helped the church leaders think through their cultural beliefs and understand how those beliefs fit or did not fit into their faith. Moon warned that orality is multifaceted and literates who wish to communicate to adults in an oral culture should investigate all of the genres of oral art, not limiting themselves to using only one genre such as stories or proverbs.

Events, rituals, and ceremonies. Events are recognized as being separate from informal, daily learning experiences. A ritual is a type of event often used to pass along

cultural heritage (de la Piedra, 2009). Events include a performer or performers and an audience in a participatory relationship and can last from several hours to several days (Anyidoho, 1983). Events can include large groups of people or smaller groups celebrating life transitions. Oral poetic texts in the form of mourning songs, laments, and praise poetry are used to mark major life events (Chetrit, 2013). Participants may take turns singing verses as the event unfolds (Chetrit, 2013; Finnegan 2007).

Events can be culture specific. For example, the sarasehan is a Javanese form of a get-together to discuss a particular issue (Marantika, 2001). The emphasis is on maintaining harmony, and individuals usually exhibit their oral abilities by humbly acknowledging those who have presented before them before sharing their thoughts through a rhythmic poetic song. Any person can present, but there is usually no question and answer or debate about what is presented. Literate members of the Javanese culture sometimes attend a sarasehan though the emphasis is on oral skill. One researcher (Marantika, 2001) observing a sarasehan noted that a young man who identified himself as a local official with a college degree bluntly criticized an older man who had previously presented, saying that the man had not sung in a correct style. The people were shocked as the purpose of the event was to promote peace, and the harmony of the occasion was broken. "...The older man kept his dignity by humbly apologizing to all in the room of his shortcoming in his singing. His words and the manner in which he spoke maintained the harmony of the situation" (Marantika, 2002, p 129). The young man had separated the actions in the event from the relationships inherent in the event. The observer reported that later she learned that the elderly man was a cultural advisor to the court and an authority on how the event should be conducted. In preserving the

relationship, however, the older man had not shared this fact at the event as to do so would have been boastful. Humility is an important virtue in many oral cultures.

Hartnell (2009) investigated narrative oral art among the Digo people of Kenya and incorporated the elements of oral art performance he found into a biblical narrative that was performed by a local oral artist and recorded. Though the artist was literate, he composed the performance orally. Hartnell found that the elements that differentiated a simple telling of a story from a performance event were “intonation, tempo, volume, and special voice qualities” (p. 130).

McIntyre (2005) investigated traditional ceremonies in an area of Bangladesh and identified the elements involved in a ceremony. He found that in traditional events in that area, “symbols enhance and deepen the understanding of and emotional connection to the event. Second, listening to, memorizing, and chanting mantras internalize particular teachings. Third, drama adds an enjoyable and participatory element and reinforces the learning” (McIntyre, 2005, p. i). McIntyre formed a group of church leaders into a hermeneutical community. The community decided how to include traditional ceremonial elements in forming a Christian ceremony. They organized a five-part event which included dramatizations of biblical narratives, learning and chanting a Christian mantra, and participating in a candle-lighting and commitment ritual. The event was held twice and participants in focus groups who evaluated the event felt it was an appropriate and beneficial learning experience.

For his dissertation, Box (1992), analyzed six case studies of events or presentations that were designed to share Bible knowledge in a way that would meet the communication needs of people in an oral culture. The case studies were from Colombia,

Papua New Guinea, Thailand, Australia, South Korea, and the Philippines. Depending upon the culture's accepted form of communication, events made use of multiple instructional strategies including drama, dance, singing, singing contests, genealogies, monologue reading, chanting, traditional drama, dialogue, questions, and cassette recordings. The overall themes linking the successful presentations were that the presentation was in the vernacular of the people and the facilitator had extensive cultural experience of the people and understood their felt needs as well as their unique manner of communication. Successful events were group-oriented with the people working together either to present the event or meeting together as a group to participate in the event. Working as a group extended to meeting after the event to evaluate and discuss how the event could be improved.

Radio. The results of a 42-month project, African Farm Radio Research Initiative (AFFRI), examining the effectiveness of agricultural programming that reached an estimated 40 million African farmers showed that "Farmers engaged in the design and development of farm radio programming were almost 50 per cent more likely to take up agricultural practices deemed to improve their food security than passive listeners" (Farm Radio International, 2011, p. 5). The programming featured interviews with local farmers, stories, and music. Researchers found that participatory programming could result in a program that could be used in more than one area, though local residents warned that unfamiliar music may cause the listener to change the channel or not listen closely. A project in Mali aimed at reaching female shea nut farmers featured stories and interviews of local women farmers and was designed to air during a time women were

free to listen. Follow-up found that there were more knowledge and practice gains among women in the listening area (Farm Radio International, 2011).

Cell phones. Nonliterate midwives were trained in a rural area in Liberia to use cell phones to give updates to health professionals in another area concerning the status of women with difficult pregnancies (Lori, Munro, Boyd, & Andreatta, 2012).

Video recordings. Cohen (2007) stated that in his study of low-literate women he found that video contributed to their retention of information whereas pictures did not. He concluded that perhaps the video was more effective because of the “greater realism of video or the propensity of movement to direct and maintain a learner’s attention” (p. 69).

Interested in the discussion of how writing encourages reflection so that it fixes one’s thoughts such that one is able to reflect on those thoughts, a researcher wanted to know whether making a video and watching it could achieve the same purpose (Srinivasan, 2012). Two video cameras were made available to members of a community health focus group in a largely nonliterate village in India. Another similar village served as a control group and did not receive cameras. The only instruction was how to operate the camera and charge the battery. Soon, people in the village were making and watching videos of community happenings, including community health concerns. The researcher noted that the people in the village with the cameras began commenting and reflecting on what they saw and when the committee met, the members began to take personal responsibility for village conditions. In the control village, however, when the committee met together they continued to blame outsiders for not meeting their needs.

Conclusion

In conclusion, available literature which provide insights on the characteristics of nonliterate adults in oral cultures, personal competencies that add to a literate instructor's effectiveness in teaching nonliterate adults in an oral culture, and instructional strategies that are effective in teaching nonliterate adults in oral cultures were reviewed in this chapter.

The literature suggested that nonliterate adults appreciate the beauty of sound and language, they live in collective communities where knowledge is specialized, they know what they can recall, and nonliterate adults know they live in a literate world. The literature also emphasized the importance of instructors appreciating oral cultures, respecting nonliterate adults, understanding one's own limitations as a literate, understanding how nonliterate adults learn and what they need to know, creating a learning environment that corresponds with adult learners' felt needs, exhibiting moral and ethical behavior in all aspects of life, and being culturally aware. The literature also revealed the importance of vehicles for storing information, mnemonic devices and objects that may be used to help nonliterate adults recall knowledge and instructional strategies that help nonliterate adults acquire new knowledge.

There are no studies investigating how literates enter oral cultures and effectively teach nonliterate adult learners using oral methods. For this study, the literature reviewed was used to form statements concerning characteristics of nonliterate adults in oral cultures, personal competencies that help a literate instructor be more effective, and instructional strategies that have been effective when used with nonliterate adults in oral cultures. The statements, organized by research question, are given with their supporting references in Appendix A, Table A1. These statements became the statements for the

Round One Questionnaire (Appendix B), an integral component of the modified Delphi research method.

CHAPTER THREE

Method

This descriptive study employed the modified Delphi method to gather knowledge from literate adults who have experience teaching adult nonliterates living in primarily oral cultures. The modified Delphi method was used to seek consensus on characteristics of nonliterate adult learners, personal competencies the respondents feel increase the instructor's acceptance in the world of orality, and instructional strategies perceived to be effective.

Though helping nonliterates to become literate is an important goal of adult education programs worldwide, as shown in the literature, some in the Christian mission community have shared information effectively with nonliterate adults without waiting until the nonliterate adults become literate (Box, 1992; Hartnell, 2009; Klem, 1982; Koehler, 2010; McIntyre, 2005; Moon, 2005). The literature showed that effective sharing involves becoming aware of orality and the instructional methods used within nonliterate societies.

Though the topic of meeting the learning needs of adult nonliterates who live in a primarily oral culture has been investigated from a Christian mission perspective, there appears to be little cross-over of this knowledge to the academic adult learning literature (Marmon, 2013). This study is the first to bridge the literature gap by soliciting input from practitioners experienced in navigating the world of orality. Using the Round One questionnaire developed from observations from the literature, the modified Delphi

method was used in this descriptive design to elicit responses to the statements and seek consensus regarding answers to the research questions.

The research questions for this study were:

What do literate instructors perceive as the characteristics of nonliterate adults within oral cultures?

What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures?

What do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures?

This chapter describes the method that was used to answer these questions. The five chapter sections are: (a) research design, (b) participants, (c) instrumentation, (d) data collection procedure, and (e) data analyses.

Research Design

A descriptive design is appropriate for this study because it is used when one wishes to know what is happening and systematically document a current state of affairs (Shavelson & Towne, 2002). Descriptive designs are useful for gathering information and describing data that may provide a basis for further study (Szymanski, 1993). Descriptive studies do not manipulate variables or gauge relationships among variables but instead add to a discipline's knowledge base (Cook, Rumrill, Webb, & Tankersley, 2001). Many descriptive studies use surveys when direct observation is difficult and researchers wish to measure a phenomena (Cook & Cook, 2008). Unlike a survey, which is often used when one wishes to infer responses from a random sample to a larger population, this study used a modified Delphi method to gather information and seek consensus from those experienced with working with nonliterate adults.

The Delphi Method

The Delphi method can be traced to the late 1940s and the beginnings of the RAND Corporation (Garson, 2014; Landeta, 2006), a research and development organization that separated from Douglas Aircraft Company to become an independent nonprofit in 1948 with a mission to pursue scientific research that supports the public good and national security (RAND, 2014). In 1963, Dalkey and Helmer, RAND researchers, were allowed to release previously classified details of the Delphi, a research method that “was devised in order to obtain the most reliable opinion consensus of a group of experts by subjecting them to a series of questionnaires in depth interspersed with controlled opinion feedback” (p. 458).

Helmer (1967) discussed the procedure designed to alleviate the necessity of experts meeting together for a group discussion where some might be swayed by more forceful voices and others might be unwilling to alter their opinions once expressed publicly. According to Helmer, in the Delphi method experts could remain separate yet operate as a group by anonymously completing a planned series of interrogations interspersed with feedback from a monitor. After responding to questions on an issue, an expert’s responses would be combined with the other group members’ responses and all the individuals would be given feedback as to how the group was journeying toward consensus. Apprised of the group’s responses, individuals were given an opportunity either to change their responses to fall in line with the group or to explain why their responses deviated from the group. Helmer described how in this iterative process, some were willing to change their responses while others provided a defense for their viewpoints. This process of providing response data as well as a summary of opposing

viewpoints was repeated as necessary in a third and possibly in a final fourth round. Even if consensus proved elusive, Helmer felt the Delphi process encouraged reasoning and clarified issues.

The Delphi method, sometimes called the Delphi technique or Delphi process, is defined currently as an “iterative and sequential mail or electronic (e-mail or web-based) survey method for forecasting and decision-making purposes to obtain informed anonymous agreement and consensus among a panel of experts and leaders in the field on a particular issue or problem.” (Kalain & Kasim, 2012, p. 1). Delphi studies include at least four key features: (a) responses to questionnaires from participants who are anonymous to each other, (b) iterative rounds in which participants are allowed to change their responses, (c) controlled feedback to participants between rounds, and (d) a statistical report following the final round giving group findings (Rowe & Wright, 1999). Following a review of literature which used the Delphi method, Landeta (2006) reported that the method has been accepted by the scientific community, is valid, and can contribute to social progress if it is applied with proper methodological rigor, and the researcher is familiar with the area of study in which the method is being used.

Numerous studies have described the Delphi method (Garson, 2014; Kalain & Kassim, 2012; Linstone & Turoff, 1975; Luo & Wildemuth, 2009; Rowe & Wright, 1999; Skulmoski, Hartman, & Krahn, 2007; Weatherman & Swenson, 1974). The Delphi has at least two rounds and depending upon the purpose or the difficulty of achieving consensus, may have from three to four (Garson, 2014; Geist, 2010). With some topics, consensus may prove elusive and rounds may continue until the researcher is satisfied. Delbecq, Van de Ven, and Gustafson (1975) noted that rounds stop when consensus has

been approached or the researcher determines that enough information has been exchanged. Occasionally, in situations where a panel is formed to rank agreed-upon topics of interest, following round one the researcher may drop those items that did not reach consensus and present only those items that reached consensus to the panel for further attention.

In a modified Delphi study, instead of sending open-ended questions in the first round, the researcher composes a closed-ended questionnaire, usually after an extensive literature review, and sends the questionnaire compiled from the review to the participants as the first round (Johnston et al., 2014; Weatherman & Swenson, 1974; Zunker & Pearce, 2012). With the use of a closed-ended questionnaire as the first round, the modified Delphi method is less time-consuming for the participants and usually consists of fewer total rounds, possibly avoiding participant attrition. The Delphi method is flexible and researchers in multiple disciplines have adapted it to fit their research questions (Luo & Wildemuth, 2009; Skulmoski et al., 2007).

Advantages of using the modified Delphi method in a descriptive study include having a discussion vehicle for exploring a topic (Mandanis, 1969). The method produces a group response where individuals, because of the anonymity, are thought to have the freedom to respond without being unduly influenced by face-to-face interactions (Weatherman & Swenson, 1974). Okoli and Pawlowski (2004) concluded that when a study's purpose is to gather knowledge from experts, the Delphi method is a stronger method than the traditional survey method.

Disadvantages of the method include questions as to its rigor when the researcher fails to explain participant qualifications, fails to report participant demographic data, or

fails to design the questionnaire with attention to detail (Luo & Wildemuth, 2009). Geist (2010) noted that many concerns surrounding the Delphi are similar to concerns surrounding other methods when they suffer from “sloppy execution” (p. 148).

The Delphi method is the research method of choice in particular circumstances. Linstone and Turoff (1975), in one of the seminal works on the method, noted that the Delphi method is suitable when (a) current data that are not readily available can be gathered, (b) the problem benefits from collective input but time and cost make group meetings difficult, (c) the individuals that are needed represent diverse backgrounds with varying types of expertise, and (d) the individuals have a limited history of communication. Luo and Wildemuth (2009) concluded that the Delphi method is appropriate when it is difficult to observe directly a situation and when people who have experience with the situation are available and willing to share their expertise.

The modified Delphi method was chosen for this study because it is the best method to answer the research questions. This study is the first one on this topic that seeks input from those who are willing to share their expertise but who have diverse backgrounds and reside in different geographical areas. The Delphi method, as a type of “virtual meeting” (Okoli & Pawlowski, 2004, p. 19) was used to bring a group to decision, a group that would not normally interact. A modified Delphi method was chosen as a literature review was the basis for the development of closed-ended Likert-style questions for use in the First Round Questionnaire.

Methodological concerns were addressed by (a) stating the criteria for participation, (b) noting participants’ qualifications, (c) obtaining and reporting participant demographic data, (d) linking each statement on the First Round

Questionnaire to support in the literature, and (e) giving rigorous attention to data collection and analyses. Because understanding how literates can teach nonliterate adults without using literacy is a new field of study, the qualifications that determine whether one is an “expert” in this field have not been researched. Thus, though the qualifications and experience-level of the participant panel are presented, the participants that composed the panel will not be referred to as “experts.”

Participants

When employing the modified Delphi method, rather than choosing a representative sample of participants, Delphi participants are selected because they have knowledge and expertise in the area under investigation (Okoli & Pawlowski, 2004). Purposely building an experienced panel by assembling participants qualified to share their knowledge is a critical component of the Delphi method (Delbecq et al., 1975; Rowe & Wright, 1999). In this section, the criteria for participation, the procedure used to form the panel of participants, and the final participant panel will be discussed.

Criteria

In the Delphi Method, participants are considered eligible to serve on the panel if their judgments will be accepted by others interested in the topic once the conclusions are made (Garson, 2014). The purpose of this study was to gather information and seek a consensus on effective teaching methods that literate instructors use with nonliterate adult learners who live in primarily oral cultures. Those invited to participate in the study were practitioners who currently are teaching or have taught nonliterate adults within a primarily oral culture.

The literature review revealed that governmental and many non-profit adult basic education programs among nonliterate adults in primarily oral cultures tend to focus on teaching literacy. Though those who teach literacy may work with nonliterate adults, helping the nonliterate to become literate is the major goal of instruction. Teaching adults a topic without assuming they will first become literate is a different process. Therefore, those whose only interaction with nonliterate adults was in teaching literacy were not invited to participate. Moreover, academicians who study orality but who do not actually have experience teaching nonliterate adults in oral cultures were not invited to participate.

Other criteria for participation included a self-reported interest in the study and the study's outcomes as evidenced by a statement expressing willingness to participate and the return of a completed demographic questionnaire. Delbecq et al. (1975) identified four characteristics that encourage effective participation in a panel in a Delphi study. These characteristics were: (a) feeling personally involved with the problem, (b) having pertinent information to share, (c) being motivated to include the study in their schedules, and (d) feeling that the results of the study will provide them with valuable information.

For the purpose of this study, qualifications for participation were that (a) one had taught a topic, other than literacy, to nonliterate adults in an oral culture, (b) one had taught without the assumption that literacy skills were a requisite precursor to adult learning, and (c) one expressed interest in the study and its outcomes.

Those selected as participants were assured of anonymity during the process and afterwards. By not linking the name of the person with his/her response, the Delphi method is thought to reduce undesirable group effects that may occur in face-to-face interactions such as deference to individuals because of their high status or to those who

assert their personalities over the group (Garson, 2014). Keeping the anonymity of group members also removes the pressure of one's feeling the need to defend opinions that were expressed early in the process if the group member changes his or her mind after hearing others' reasoning for their responses (Garson, 2014).

Procedure for Forming the Participant Panel

As those who have experience working with nonliterate adults is an unknown population, probability sampling was not possible. Sadler, Lee, Lim, and Fullerton (2010) discussed the benefits of using the nonprobability sampling technique of snowball sampling or an adaptation of snowball sampling when one wishes to identify members of an unknown population. Snowball sampling, modeled after public health initiatives that attempt to trace contact from one individual to another, usually begins with the researcher identifying one individual who exhibits the requisite characteristics being studied. That individual recommends others with like characteristics, and so on.

For this study, rather than beginning with one individual, a recruitment email (Appendix C) was prepared describing the study, its purpose, and the criteria for participation. In the email, recipients were asked to forward the notice to those individuals they felt would qualify for the study. Interested individuals were asked to contact the researcher whose contact information was included in the email. The email was sent to leaders of the International Orality Network (ION), an organization of those in the Christian mission community concerned about meeting the learning needs of oral learners. The email was sent to other organizations with similar interests such as those organizations with web links on the ION website. In addition, the email was sent to individuals known to the researcher who might qualify, including former Peace Corps

representatives. As a result of the recruitment email, within four weeks, 75 individuals had contacted the researcher expressing interest in the study.

The number of participants in a Delphi study varies according to the needs of the study (Hasson, Keeney, & McKenna, 2000; Weatherman & Swenson, 1974). Skulmoski, Hartman, and Krahn (2007) reviewed sixteen published Delphi studies in their discussion of the diversity of the method. In the studies they reviewed, the number of participants ranged from three to 171 with a median number of 16 participants. Delbecq et al. (1975) in their seminal work on the Delphi method, noted that in a homogenous group, ten to fifteen participants might be adequate as they had observed that few new ideas were generated when there were more than 30 participants from a homogenous group. Since the purpose of this study was to glean knowledge from as wide an audience as possible, it was decided to send a demographic questionnaire to all 75 individuals who expressed interest in the study. Those who returned a completed demographic questionnaire and met the stated criteria were invited to participate.

In the demographic questionnaire (Appendix D), prospective participants were asked to identify their name, whether they were male or female, and their age grouping. Participants were also asked to identify any of the five global regional groupings recognized by UNESCO: Africa; Arab States; Asia and the Pacific; Latin America, South America, and the Caribbean; and Europe and North America, where they had experience working with nonliterate adults.

Respondents were given 11 categories of topics (agriculture, sewing/crafts, community health, government, individual and family health, marriage and family, job skills, Bible, church, music, and literacy) and were asked to identify all topic categories

in which they had experience teaching nonliterate adults. They were asked to list other categories if they had taught a topic but the category was not given. Respondents were also asked to give the approximate number of the largest group of nonliterate adults that they had taught at one time.

For the purpose of the study, it was decided to use responses to questions in the demographic questionnaire to identify the participants as either novice or experienced. Though there is literature comparing novice and experienced teachers in elementary and secondary schools (Berliner, 1992; Wolff, van den Bogert, Jarodzka, & Boshuizen, 2015), less is known about what qualifies one as an experienced teacher of adults in cross-cultural situations. Tsui (2003) discussed the difference between novice and experienced teachers of English as a second language. In Tsui's research review, she noted that similar to findings in expert and novice studies in other domains, experienced teachers of second languages have developed knowledge bases and routines that allow them to plan efficiently, selectively attend to environmental cues, and improvise, and respond to adult students' needs. Tsui's findings were corroborated in a 2010 brief by Rodriquez and McKay written for the Center for Applied Linguistics (CAL) network concerning experienced teachers of adult learners. Rodriquez and McKay pointed out that experienced teachers are often identified in the literature as those having five or more years of teaching experience, yet the number of years one has taught does not always equal expertise.

Using time as a determinant of experience is problematic for those who work with nonliterate adults in oral cultures because teaching situations may be intermittent events and usually do not follow a classroom schedule. For this reason, it was decided to include

statements in the demographic questionnaire that reflected Tsui's findings concerning characteristics of experienced teachers. Respondents were also asked to identify whether they only had experience working with nonliterate adults one-on-one or in pairs, only in groups of three or more, or had experience working with nonliterate adults both one-on-one or in pairs as well as in groups of three or more. The rationale for these questions was that those who had experience in both teaching nonliterate adults individually and in groups of three or more had been exposed to multiple situations that gave them a more varied range of experiences. Depending upon their self-identification, their responses to the statements from Tsui's findings characterizing novice or experienced teachers, and their responses as to whether or not they had taught both individuals and groups, the researcher labeled each respondent as either novice or experienced. The labeling was for the purpose of this study only, and participants were not apprised of their categories.

Fifty-eight individuals returned the demographic questionnaire and were deemed eligible to be a part of the participant panel. Each of the 58 individuals was sent the First Round Questionnaire (Appendix B). However, after receiving the First Round Questionnaire, one withdrew from the study because after viewing the questionnaire, she felt she was not qualified to respond. Another withdrew because of a death in the family. Another withdrew because of a hectic travel schedule with uncertain internet availability. A fourth was excluded from the study by the researcher because it was determined that the nonliterate adults with whom she had worked did not currently live in an oral culture. The resulting final panel was composed of 54 participants.

Participant Panel

Table 1 gives the general characteristics of the participant panel including the content areas of topics they have taught. The majority of the participants were female (57%) and 50 years or older (81%). Almost all of the participants were experienced (85%) and had taught from one to eight topics with a mean of 4. While 42 of the participants had experience teaching only in Africa (78%), twelve participants (22%) had mostly non-African teaching experience. Four of the twelve had experience in multiple world regions, though three of those four had at some time taught in Africa.

Table 1
Demographic Characteristics of Participant Panel (N = 54)

Characteristic	<i>n</i>	%
Sex		
Male	23	43
Female	31	57
Age		
30 – 39	8	15
40 – 49	2	4
50 – 59	25	46
60 or above	19	35
Level of Experience		
Novice	8	15
Experienced	46	85
Locations Where Nonliterates Taught		
Africa	45	83
Asia and Pacific	9	17
Arab States	3	6
Europe and North America	2	4
South and Latin America, Caribbean	5	9
Topics Taught to Nonliterate Adults		
Agriculture	8	15
Bible	53	98
Church	28	52
Community Health	24	44
Government	1	2

(continued)

Characteristic	<i>n</i>	%
Individual and Family Health	23	43
Job Skills	6	11
Literacy	18	33
Marriage and Family	18	33
Music	7	13
Other: Special Needs Education	1	2

Note. Percentages are over 100 because some participants taught multiple topics in multiple locations.

Most of the experienced participants (76%) had been using oral methods to teach nonliterate adults for sixteen years or more. Table 2 compares the novice and experienced participants as to the number of years they have used oral methods and the size of the largest group of nonliterate adults each has taught at one time. None of the participants reported teaching only individuals or pairs, though four participants did not respond to this question. All those who responded stated they had taught groups of three or more.

Table 2
Novice and Experienced Participants

Characteristic	Novice (<i>n</i> = 8)	Experienced (<i>n</i> = 46)
Number of Years Using Oral Methods To Teach Nonliterate Adults		
36 to 41	0	3 (7%)
31 to 35	0	5 (11%)
26 to 30	2 (25%)	5 (11%)
21 to 25	1 (12.5%)	10 (22%)
16 to 20	2 (25%)	11 (24%)
11 to 15	1 (12.5%)	1 (2%)
6 to 10	0	9 (20%)
1 to 5	2 (25%)	2 (4%)
Largest Group of Nonliterate Adults Taught		
Range	5 to 30	6 to 1,300
Median	10	30

Note. Percentages may be more than 100 due to rounding.

In the demographic questionnaire, prospective participants had been asked to think of a teaching experience in which (a) almost all of those in the group were

nonliterate adults, (b) their teaching was directed toward the nonliterate adults, (c) the purpose of their teaching was to share knowledge with or instruct nonliterate adults on a topic other than literacy, and (d) they believed the nonliterate adults in the group understood what was shared. Prospective participants were then asked a series of questions about that situation including what instructional strategy they used with the group and the reason(s) they thought their teaching was effective. Responses varied. Many had organized teaching events, ranging from teaching one day to teaching daily for three weeks. In those situations, teaching sessions sometimes lasted up to eight hours, with many breaks. When teaching occurred every day for a given time, the median daily teaching session lasted a little over two hours. Those who met weekly generally taught shorter sessions, with an hour being the median teaching time. Participants gauged their effectiveness by the nonliterate adults' questions and verbal responses during the teaching session, their behavioral change, and their ability and willingness to repeat the teaching with others in their social networks. Results for the 54 participants from this section of the demographic questionnaire are given in Table 3.

Instrumentation

The goal of this study was to solicit experienced opinions as to characteristics of nonliterate learners in oral cultures, personal competencies that add to an instructor's effectiveness, and effective strategies that might be used. In a similar way, Jeste et al. (2010) used the Delphi method to gather expert opinion on their topic of interest, the understanding of wisdom. In their report, Jeste et al. noted that they wished to understand wisdom, not measure it. They admitted that the results of their study could be used to develop an instrument to measure wisdom, but "this would require item piloting and field

Table 3

Description of an Effective Teaching Situation

Characteristics	n	%
Composition of Group		
Males only	8	15
Females only	17	31
Males and females in same group	29	54
Use of literacy		
In personal preparation to teach	35	65
Gave printed resources	23	43
No printed resources provided	31	57
Language of Teaching		
Spoke local language, no translator used	33	61
Spoke local language, translator used also	9	17
Translator used for all teaching	12	22
Instructional Strategies Used		
Audio recordings	19	35
Ceremony/ritual	6	11
Drama	25	35
Events	4	7
Group discussion	41	76
Instrumental music	5	9
Lecture	16	30
Modeling/apprenticeship	24	44
Objects as memory aids	26	48
Pictures	29	54
Proverbs	16	30
Question and answer	47	87
Songs	19	35
Stories	50	93
Symbols as memory aids	17	31
Video recordings	8	15
Other: Games, photos, repetition, interaction	8	15
Location of teaching		
Inside, home or public building	22	41
Outside, in courtyard, under tree or pavilion	29	54
Sometimes inside, sometimes outside	3	6
Frequency of teaching sessions		
Daily from 1 to 21 days; from 1 to 8 hours	25	46
Once or twice a week; from 15 mins. to 3 hours	29	54
Evidence of effectiveness		
Questions and responses showed understanding	22	41
Behavioral change witnessed	9	17
Repeated teachings to others	25	46
Learned skill and produced finished product	1	2

Note. Percentages may equal more than 100 due to rounding.

administration along with an appraisal of its reliability and validity” (p. 678). In the same vein, though the statements for the Round One Questionnaire in this study can be supported in the literature, the questionnaire is unique to this project. The goal was not to develop a measurement tool to assess one’s aptitude for being an instructor of nonliterate adults in oral cultures. However, as in the case of Jeste et al., the results of this study might be used to develop such a measure. The development of such an instrument would necessitate attention to psychometric details.

In designing the instruments for this study, attention was given to appropriating design suggestions from the literature. Lozano, Garcia-Cueto, and Muñiz (2008), in their study of the relation between response categories and the reliability and validity of a rating scale, reported that reliability and validity increased with the number of alternatives that were given respondents. The number of ratings should not exceed “the discriminative capacity” (p. 78) of the participants, however. Lozano et al. concluded that the optimum number of response categories should fall between four and seven. Si and Cullen (1998) investigated, when surveying cross-culturally, the difference between using an odd number of response categories which allows for a mid-point and an even number of response categories which forces respondents to choose. They concluded that to lessen the possibility of cultural bias, it is better to choose an even-numbered response category when the survey will be used in collective cultures such as Asian cultures. As it is possible that experiences in a collectivistic oral culture influenced participants, an even-numbered response scale was chosen for this study.

Round One Questionnaire

The Round One Questionnaire (Appendix B) was constructed following a review of the literature. It consisted of statements relating to characteristics of nonliterate adults as well as personal competencies and instructional strategies perceived to increase teaching effectiveness. Participants were asked to respond to each of the 66 statements using a six-point Likert-style rating. Each rating corresponded with a number from one to six with one being “definitely disagree,” two being “disagree,” three being “slightly disagree,” four being “slightly agree,” five being “agree,” and six being “strongly agree.” In Section I, participants were presented with 28 statements concerning nonliterate adults and asked to respond to each statement using an overview of their personal experience instructing nonliterate adults in an oral culture. In Section II, participants were presented with 16 statements concerning personal competencies of effective teachers of nonliterate adults. Participants were instructed to react to the statements on the basis of either their personal experience or from what they had observed of other effective instructors of nonliterate adults. In Section III, participants were presented with 22 statements concerning instructional strategies which might be effective when used to teach nonliterate adults. Participants were given the same directions as in Section II, to react to the statements based on their personal experience or from what they had observed. Participants were encouraged to comment on the statements and identify other topics concerning teaching nonliterates that were not included in the questionnaire.

Prior to distribution, the Round One Questionnaire was examined for clarity and ease of use. It was piloted and pretested by three individuals experienced in teaching nonliterate adults in oral cultures. These individuals suggested minor wording changes

for clarity, changes which were incorporated into the questionnaire before it was sent to the participant panel.

In the email accompanying the Round One Questionnaire (Appendix F), members of the participant panel were instructed to respond to a statement if it were in their realm of experience or if they were familiar with the concept because they had personal knowledge of it. If they had no experience or did not know of others who had experience with the statement topic, they were instructed not to respond. Because the purpose of this study was to gather information from practitioners, rather than consider nonresponses as missing data, nonresponses were used as another data point to judge familiarity with a concept.

Linstone and Turoff (1975) noted that one of the advantages of the Delphi method is that reliability and validity are built into the method since experienced practitioners provide the data. Test and retest reliability is not an issue as the questionnaire is given once to a unique population and does not measure a construct. The questionnaire is expected to change between rounds depending upon whether consensus on an item is reached. Following Round One, a test of internal consistency, coefficient alpha, was calculated for the Round One Questionnaire using SPSS 22. This test is conducted to ascertain whether questionnaire or test items are measuring a similar construct and is often conducted when a questionnaire or test is to be administered to different groups on multiple occasions. The coefficient alpha for the entire Round One Questionnaire was .937. For Section I concerning nonliterate characteristics, $\alpha = .857$. For Section II concerning personal competencies, $\alpha = .856$. For Section III concerning effective instructional strategies, $\alpha = .959$.

Round Two-A Questionnaire

The Round Two-A Questionnaire (Appendix G) was constructed following the return of the Round One Questionnaire. It was composed of the 15 statements from the Round One Questionnaire that did not reach consensus and 19 additional statements composed from participant comments. Feeding back statements gleaned from participant comments is an accepted component of the Delphi method (Hasson et al., 2000). Five of the 19 new statements concerned characteristics of nonliterate adults, seven statements concerned personal competencies of effective instructors, and seven statements concerned effective instructional strategies. Each questionnaire was constructed individually for each member of the participant panel. The Round Two-A Questionnaire gave the groups' responses to each round one statement in percentages, the median response, and the percentage of the participant panel that responded to the statement. Each individual questionnaire was marked with the participant's response to the round one statements that did not reach consensus in order for the participant to know where his or her response fell in relation to the group.

Round Two-B Questionnaire

The Round Two-B Questionnaire (Appendix I) provided each member of the participant panel with the results of the 51 statements that had arrived at consensus from the Round One Questionnaire. Each questionnaire was constructed individually for each participant and noted the groups' responses to each statement given in percentages, the median response, and the percentage of the participant panel that were familiar with the concept as evidenced by their response. Each participant's responses to the 51 Round

One statements were also given so that each could see where his or her response fell in relation to the group.

Data Collection Procedures

Application was made to the university Institutional Review Board (IRB) where it was determined that this project was eligible for exclusion from the requisite signed consent normally required when using human subjects. The IRB approved an Information Sheet (Appendix E) describing the project that was sent to each prospective participant as an email attachment at the same time the demographic questionnaire (Appendix D) was sent. The Information Sheet advised the participants of their right to withdraw from the study at any time and notified them that the return of a completed demographic questionnaire and the First Round Questionnaire was construed as evidence of informed consent.

It was decided to maintain contact with the participant panel through individual emails and send all questionnaires as email attachments. Though there are multiple services that can be used to distribute a Delphi, not all of the participants had internet access strong enough to complete a questionnaire online.

After processing the demographic questionnaires, each of the 58 individuals that were deemed eligible to participate were assigned a unique five-digit number corresponding to responses from their demographic questionnaire. This code was used in place of names on each questionnaire and during data analysis. The first digit assigned was either a one signifying a novice or a two signifying an experienced participant. The second digit was a one for a male and a two for a female. The third digit signified the region of experience, with one assigned for Africa, two assigned for the Arab States,

three for Asia, four for Latin and South America, and eight assigned for those who had experience in multiple regions. The final two digits were unique to each individual, beginning with 01.

Each participant deemed eligible to participate was sent a First Round Questionnaire attached to a personal email (Appendix F). Within the body of the email were instructions on completing the First Round Questionnaire and notification of their number with instructions to type their number on the First Round Questionnaire before returning it. Participants were asked to return the completed questionnaire as an email attachment within ten days. Each questionnaire received was acknowledged by a return email from the researcher. Reminder emails were sent three days before the deadline to any participant who had not returned his or her questionnaire. A total of 54 First Round Questionnaires were returned as four participants withdrew.

After the First Round Questionnaire was analyzed, the Round Two-A Questionnaire (Appendix G) was constructed and attached to an instructional email (Appendix H). It was emailed individually to each panel member on the same day. Participants were asked to return the completed Round Two-A Questionnaire as an email attachment within seven days. Each returned questionnaire was acknowledged by an email from the researcher. Reminder emails were sent the day before the deadline to any participant who had not returned his or her questionnaire and again five days following the deadline. Fifty-three of the 54 Round Two-A Questionnaires were returned for a 98% response rate.

After the Round Two-A Questionnaire was emailed, the Round Two-B Questionnaire (Appendix I) was constructed for each member of the participant panel and

emailed as an attachment to an instructional email (Appendix J). The Round Two-B Questionnaire consisted of the 51 statements from Round One that had reached consensus along with descriptive statistics for each item. Though these items had reached consensus and no longer necessitated input (Hasson et al., 2000), participants were given seven days to return the questionnaire if they wished to make any changes or offer comments. Fifteen participants chose to make changes or give comments supporting their responses. Each questionnaire that was returned was acknowledged with an email from the researcher.

Data collection was concluded at the end of Round Two as it was determined that the goals of the research study had been reached. Sufficient data were collected to answer the research questions.

Data Analyses

The major goals of the Delphi method, measuring consensus and determining when consensus has been reached, are subjects of debate in the literature. Hasson et al. (2000) noted that there is not an agreed-upon universal level of consensus when using the Delphi method as research questions and sample sizes differ. Generally, when the response choices are ordinal in a Delphi study, the median is used as the measure of central tendency and the interquartile range (IQR) as the measure of dispersion (Garson, 2014; Hsu & Sandford, 2007). The median is “second to the mean in usefulness” (Kirk, 2008, p. 76) though it is less mathematically tractable than the mean. Weatherman and Swenson (1974) noted that concerns about issues related to determining consensus are less applicable when the Delphi is used to “determine preferences or current perceptions” (p. 103).

Scheibe, Skutsch, and Schofer (1975) observed that most Delphis measure consensus by the position of a certain percentage of scores, for example “when the interquartile range is no larger than two units on a ten-unit scale” (p. 271). They questioned the adequacy of this measure in understanding the data, adding that it is important to peruse the data as bimodal distributions signifying a split in opinion can also be interesting. Total agreement on an item is considered to be rare (Zeedick, 2010).

De Vet et al. (2005) noted that an interquartile range equal to or less than one can be considered a good consensus when using a seven-point Likert-type scale as it signifies that at least 50% of responses fall within one place on the scale. The interquartile range, which results when the first quartile is subtracted from the third quartile, is based on the middle 50% of the distribution and is not sensitive to extreme scores (Thorndike, 1982). A smaller interquartile range symbolizes a greater level of consensus (De Vet et al., 2005).

When using the Delphi method, the measurement level at which consensus will be determined may be established before data collection or after, depending upon the research questions. Holey, Feeley, Dixon, and Whittaker (2007) acknowledged the need for the researcher to determine when consensus for each item has been reached and concluded that although there is a potential risk for researcher bias when convergence is decided for each item, preconceived levels of convergence “would be difficult to predict” (p. 8). Deardorff (2006), in a study seeking to define intercultural competence, collected data from the participant panel and analyzed bar charts of response frequencies in order to set consensus.

For this study, the interquartile range and the median were used to measure consensus. At the end of Round One, the median, interquartile range, response frequencies, and percentage of responses were calculated for all items. If an item had an interquartile range of 1 or less, the item was considered to have achieved consensus and the median was considered to be the level of consensus.

In Round Two, participants were given the opportunity to change their responses and offer feedback. The resulting data were analyzed in the same way as the data from Round One. Qualitative data in the form of comments, either general comments about teaching nonliterates or comments peculiar to an item, were coded and reported in the results section.

Using parametric and nonparametric statistical tests to analyze the data requires that the assumptions for those tests be met. Though nonparametric tests have fewer assumptions than parametric tests, one of the basic assumptions for both nonparametric and parametric tests is that of random selection or random assignment (Kirk, 2008). Because this study did not use a random sampling method but rather snowball sampling, a major assumption for these tests was not met. Thus, no parametric or nonparametric tests were used during data analysis.

Conclusion

The modified Delphi Method was the best research design for answering the research questions because it is a method in which knowledge can be gathered and a consensus reached from stakeholders experienced in an area. Because the field of teaching nonliterate adults in oral cultures is relatively new to the academic community, using the Delphi method in this descriptive study to obtain insights from 54 experienced

practitioners from various parts of the world have provided a knowledge base for further educational research.

CHAPTER FOUR

Results

The purpose of this descriptive study was to gather information from practitioners experienced in teaching nonliterate adults in oral cultures. Several participants noted that the questions caused them to reflect on their experiences.

These questions remind me of the struggles I had learning to fit in and learning how to relate. It became easier over time. But, I was often frustrated by having to work through interpreters who sometimes did not understand why I was doing what I did. I was aware of literate pride with some. Most of my interpreters were literate/oral neutral and just served as the language bridge with listeners. I began as a “teacher” and over time became a “learning leader.” Only a very few of my interpreters did I feel really understood the issue of orality in learning/teaching. I was aware they did not analyze and adjust teaching modes—what I modeled they copied. The one man who seemed to have the best grasp was himself a self-taught learner who desired education and was responsive to it but never had the opportunity or resources. He could read but learned orally.

Fifty-four members of a participant panel composed of eight novice and 46 experienced practitioners responded to 66 statements presented to them in the Round One Questionnaire. Responses were given according to a six-point Likert-type scale and were entered into three books of Excel spreadsheets, each book corresponding to a questionnaire section. Each response was entered by number with 1 corresponding to strongly disagree, 2 to disagree, 3 to slightly disagree, 4 to slightly agree, 5 to agree, and 6 to strongly agree. Participants’ comments were copied into a Word document or into the Excel book, depending upon length.

Participants’ responses were identified by their unique codes. All of the 54 participants’ responses corresponding to a questionnaire section were entered onto the

first spreadsheet of the book and responses were subsequently copied onto separate spreadsheets for novice, experienced, male, female, Africa, Asia, Latin and South America, and multiple regions. The median, interquartile range, mean, standard deviation, frequencies, and response percentage were calculated for each item.

A statement was considered to have reached consensus when its interquartile range (IQR) was one or less. In Round Two-A, the 15 statements that did not arrive at consensus were presented again in a questionnaire format to the participant panel along with 19 new statements gleaned from participants' comments. Each questionnaire was individualized so that the participant saw not only the group median, response percentage, and frequencies of the group responses but the responses pertaining to that participant. Upon receiving the Round Two-A Questionnaire, participants were given the opportunity to change their responses to the fifteen statements if they wished. All participants were asked to respond to the new statements.

In Round Two-B, the frequencies for the group as well as the individual's responses for the 51 statements that arrived at consensus following Round One were sent to each participant in an individualized Round Two-B Questionnaire. Participants were told that they could make changes if they wished. The study was concluded following Round Two.

Some participants questioned the dichotomy in this study between nonliterate and literate, noting that because someone from an oral culture learned to read did not mean they stopped learning as nonliterate learners learned.

One of the more difficult issues for me in answering this is the apparent stark divide between nonliterate and literate. In the world I know, most literates were just basically literate--could 'read' words but not necessarily grasp content. In almost every way, they were and will remain oral learners...

In this chapter, the overall results for the 85 statements that constituted this study are given first. The results for each statement are then presented individually.

Participant Panel Results for 85 Statements

The final results for the 66 statements of the Round One Questionnaire are listed in Table 4. These results enclosed in parentheses following the statement, show the median response, the median, and the interquartile range (IQR) obtained from the participant panel by the conclusion of the second round of Delphi questionnaires. Those statements that did not reach consensus are noted.

Table 4

Round One Questionnaire Results

Research Question #1: What do literate instructors perceive as the characteristics of nonliterate adults within oral cultures?

Characteristics of Nonliterate Adult Learners (NLAs) in Oral Cultures

Statements:

1. NLAs appreciate the beauty of sound and language. (Agree; Median 5; IQR 1)
2. NLAs believe the relationship between the person giving a message and the person receiving it is an integral part of the communication process. (Strongly agree; Median 6; IQR 1)
3. NLAs use oral communication strategies that are encouraged in their culture. (Strongly agree; Median 6; IQR 1)
4. NLAs distinguish themselves from each other by their ability to use language. (Agree; Median 5; IQR 1)
5. NLAs consider sprinkling one's speech with proverbs as a sign of erudition. (Agree; Median 5; IQR 1)
6. NLAs recognize oral artists as those who use specialized language such as formal rhetoric, praise poetry, and narratives as verbal art. (Agree; Median 5, IQR .75)
7. NLAs appreciate melodramatic responses to bantering. (Agree; Median 5; IQR 1)
8. NLAs have knowledge consisting of what they can recall. (Strongly agree; Median 6; IQR 1)
9. NLAs differ in their memory abilities. (Agree; Median 5; IQR 1)
10. NLAs respect the elders in their community for their storehouses of knowledge. (Strongly agree; Median 6; IQR 1)
11. NLAs in oral cultures live in collectivistic communities where knowledge is specialized. (Agree; Median 5; IQR 0)
12. NLAs use specialized knowledge that can be complex, taking years of apprenticeship to learn. (Agree; Median 5; IQR 1)
13. NLAs are suspicious of strangers who do not have a kin relationship with them. (Agree; Median 5; IQR 1)

(continued)

Research Question #1: What do literate instructors perceive as the characteristics of nonliterate adults within oral cultures?

Characteristics of Nonliterate Adult Learners (NLAs) in Oral Cultures

14. NLAs understand that fulfilling the demands of being a relative is hard work. (Agree; Median 5; IQR 1)
15. NLAs accept that community knowledge is broken into categories and appropriated by specialists such as healers, tailors, mechanics, and others. (Agree; Median 5; IQR 1)
16. NLAs understand that specialized knowledge that is secret is only passed on to those worthy to receive it. (Strongly agree; Median 6; IQR 1)
17. NLAs are sensitive to how they are viewed in the community. (Agree; Median 5; IQR 1)
18. NLAs are expected to control their emotions for the benefit of social harmony. (Agree; Median 5; IQR 1)
19. NLAs understand isolation from the group as punishment. (Strongly agree; Median 6; IQR 1)
20. NLAs expect infants to have easy access to their mothers. (Strongly agree; Median 6; IQR 1)
21. NLAs expect their environment to include community children “hanging around” adults. (Strongly agree; Median 6; IQR 1)
22. NLAs are conscious of living in a literate world. (Slightly agree; Median 4; IQR 1)
23. NLAs are more accepting of pain as part of life – illness, being uncomfortable in extreme temperatures, hard physical labor - than literates. (Agree; Median 5; IQR 1)
24. NLAs believe their ways of knowing in orality are not respected by literates. (Agree; Median 5; IQR 1)
25. NLAs believe their children are exposed in school to cultural values that differ from their own. (Agree; Median 5; IQR 1)
26. NLAs consider themselves to have more personal freedom in oral cultures compared to those in literate cultures. (No consensus; Median 4; IQR 2)
27. NLAs participate more fully in development projects when the project’s goals correspond to their felt needs. (Agree; Median 5; IQR 1)
28. NLAs begin to lose their oral social skills when they live in urban environments and have regular contact with literates. (No consensus; Median 4; IQR 2)

Research Question #2: What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures?

Personal Competencies of Effective Literate Instructors (ELIs) in Oral Cultures

Statements:

29. ELIs value oral cultures. (Strongly agree; Median 6; IQR 1)
30. ELIs, are sensitive to oral cultural practices in their own lives. (Agree; Median 5; IQR 1)
31. ELIs understand that the role of teacher in oral cultures is based on a relationship between the teacher and the student. (Strongly agree; Median 6; IQR: 1)
32. ELIs understand that the students expect to have access to the daily life of the teacher. (Agree; Median 5; IQR 0)
33. ELIs understand that students expect to progress at their own rates. (Agree; Median 5; IQR 1)
34. ELIs understand that their literacy ability inhibits them from seeing the world as nonliterate see it. (Agree; Median 5; IQR 0)
35. ELIs understand that their literacy ability inhibits them from being able to master skills that nonliterate adults can master. (Agree; Median 5; IQR 1)
36. ELIs understand that nonliterate adults in oral cultures learn through concrete examples. (Agree; Median 5; IQR 1)
37. ELIs understand that nonliterate adults in oral cultures have difficulty using literate methods and tools such as sequencing, using pencils, and drawing. (Agree; Median 5; IQR 1)

(continued)

Research Question #2: What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures?

Personal Competencies of Effective Literate Instructors (ELIs) in Oral Cultures

38. ELIs create learning situations where nonliterate adult learners can learn the processes they need to navigate the literate world such as obtaining healthcare, understanding warning signs, and understanding children's schooling. (Agree; Median 5; IQR 1)
39. ELIs create learning environments in which the felt needs of the nonliterate adult students can be met. (Agree; Median 5; IQR 1)
40. ELIs create learning environments where the presence of community children who wish to observe are not seen as disruptions. (Agree; Median 5; IQR 1)
41. ELIs create traditional classrooms for nonliterate adults who desire to be a part of the literate world of schooling. (No consensus; Median 4; IQR 2)
42. ELIs demonstrate positive moral and ethical behavior in all aspects of their lives. (Agree; Median 5; IQR 1)
43. ELIs investigate the local culture. (Strongly agree; Median 6, IQR 1)
44. ELIs demonstrate cultural awareness. (Strongly agree; Median 6; IQR 0)

Research Question #3: What do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures?

Effective Instructional Strategies

Statements:

45. ELIs use stories to help nonliterate adults organize and store knowledge. (Strongly agree; Median 6; IQR 1)
46. ELIs know the process in helping nonliterate adults learn lengthy stories and songs. (Agree; Median 5; IQR 1)
47. ELIs use proverbs to help nonliterate adults organize and store knowledge. (Agree; Median 5; IQR 1)
48. ELIs understand that pictures are the product of a literate world and not necessarily understandable by nonliterate adults. (No consensus; Median 5; IQR 1.25)
49. ELIs use video to help nonliterate adults organize and store knowledge. (No consensus; Median 4; IQR 1.5)
50. ELIs use audio recordings to help nonliterate adults organize and store knowledge and provide repetition as needed. (Agree; Median 5; IQR 1)
51. ELIs use paintings to help nonliterate adults recall information. (Slightly agree; Median 4; IQR 1)
52. ELIs use landmarks to help nonliterate adults recall information. (Agree; Median 5; IQR .5)
53. ELIs use familiar objects to help nonliterate adults recall information. (Agree; Median 5; IQR 1)
54. ELIs use apprenticeship as a strategy for helping nonliterate adults learn new knowledge/skills. (Agree; Median 5; IQR 1)
55. ELIs use storytelling to help nonliterate adults learn new knowledge/skills. (Strongly agree; Median 6; IQR 1)
56. ELIs understand what distinguishes storytelling from oral art. (Agree; Median 5; IQR 1)
57. ELIs use songs to help nonliterate adults learn new knowledge/skills. (Agree; Median 5; IQR 1)
58. ELIs understand setting information to music and helping nonliterate adults learn the song helps them learn the information. (Agree; Median 5; IQR 1)
59. ELIs use proverbs to help nonliterate adults learn new knowledge/skills. (Agree; Median 5; IQR 1)
60. ELIs use events to help nonliterate adults learn new knowledge/skills. (Agree; Median 5; IQR 1)
61. ELIs investigate the characteristics of local events. (Agree; Median 5; IQR 1)
62. ELIs know how to combine ritual, ceremony, and oral art into events that resemble those in the local culture. (Agree; Median 5; IQR 1)
63. ELIs use radio programming that was prepared for an oral audience rather than programming which begins with a previously-written text. (Agree; Median 5; IQR 1)

(continued)

Research Question #3: What do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures?

Effective Instructional Strategies

64. ELIs encourage participation in radio programming by using interviews or calling in with comments when possible. (Agree; Median 5; IQR 1)
 65. ELIs encourage nonliterate adults to use their cell phones to learn new information. (Agree; Median 5; IQR 1)
 66. ELIs encourage nonliterate adults to make video recordings to help them reflect on community issues. (No consensus; Median 5; IQR 1.25)
-

Nineteen new statements were developed from participants' comments. These statements were presented to the participants in the Round Two-A questionnaire. All of these statements reached consensus. These statements and their results (response, median, IQR) are given in Table 5.

Table 5

New Statements Presented in Round Two-A Questionnaire with Results

Research Question #1: What do literate instructors perceive as the characteristics of nonliterate adults within oral cultures?

Characteristics of Nonliterate Adult Learners (NLAs) in Oral Cultures

Statements:

1. NLAs often say, "I can't learn," or "I'm too old to remember anything." (Agree; Median 5; IQR 1)
 2. NLAs prefer learning in a group with other nonliterates. (Agree; Median 5; IQR 1)
 3. NLAs are willing to participate in a development project even if it does not meet their felt needs in order to build relationships for the future. (Agree; Median 5; IQR 1)
 4. NLAs often belong to an ethnic group that has historically experienced discrimination or been excluded from governmental power. (Agree; Median 5; IQR 1)
 5. NLAs desire recognition for progress and see recognition as personal validation. (Agree; Median 5; IQR 0)
-

Research Question #2: What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures?

Personal Competencies of Effective Literate Instructors (ELIs) in Oral Cultures

Statements:

6. ELIs must exhibit patience, patience, patience. (Strongly agree; Median 6; IQR 1)
7. ELIs understand that their effectiveness is influenced by whether they respect the nonliterate world - the more they respect it the more effective they will be. (Strongly agree; Median 6; IQR 1)
8. ELIs use oral strategies themselves. For example, speak in stories, use proverbs, and so on. (Agree; Median 5; IQR 1)
9. ELIs create learning environments where learning "happens" and one can teach without coming across as a teacher. (Agree; Median 5; IQR 1)
10. ELIs dress in a style that is the norm for those in the local culture. (Agree; Median 5; IQR 1)

(continued)

Research Question #2: What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures?

Personal Competencies of Effective Literate Instructors (ELIs) in Oral Cultures

11. ELIs are relational and cultivate relationships where interaction becomes an opportunity for teaching. (Strongly agree; Median 6; IQR 1)
12. ELIs when using a local, literate translator, must be aware of their translator's attitude toward nonliterate adults and their learning needs. (Strongly agree; Median 6; IQR 1)

Research Question #3: What do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures?

Effective Instructional Strategies

Statements:

13. ELIs use games to build relationships, teach new knowledge, or illustrate a process. (Agree; Median 5; IQR 1)
 14. ELIs use demonstrations to teach new knowledge or illustrate a process. (Agree; Median 5; IQR 1)
 15. ELIs embrace repetition and use it as a central teaching tool. (Strongly agree; Median 6; IQR 1)
 16. ELIs understand that telling a hypothetical story of an imaginary person's behavior and asking questions about that behavior may cause confusion. (Agree; Median 5; IQR 1)
 17. ELIs are conscious of the needs of nonliterate adult learners when there are also literate adults in the group who monopolize teaching time to proudly demonstrate their literacy. (Agree; Median 5; IQR 1)
 18. ELIs reinforce teaching through drama and/or role play. (Agree; Median 5; IQR 1)
 19. ELIs use puppets or dolls to teach new information. (Slightly agree; Median 4; IQR 1)
-

For the purpose of this study, the participants' responses were considered in totality. Though the decision concerning consensus was made from the aggregate interquartile range, the responses for the 28 statements were also divided by six group variables. These variables were whether participants were novices ($n = 8$), experienced ($n = 46$), males ($n = 23$), or females ($n = 31$). Because 78% of the participants were from Africa, the results of those with mostly non-African experience (22%) were grouped together ($n = 12$). The 12 respondents with non-African experience had experience in Asia ($n = 5$), Latin America and South America ($n = 3$), and across multiple global regions including Africa ($n = 4$). For analysis, responses to each question were considered by the six variables of experience-level, sex, and location.

In the next part of the chapter, the median and IQR for each of the items in both rounds as well as pertinent comments will be presented by research question. First, the

results corresponding to the statements concerning characteristics of nonliterate adults are given. Second, the results for the items corresponding to personal competencies thought to increase the effectiveness of an instructor are presented. Third, the results for the items corresponding to effective instructional strategies are presented.

Characteristics of Nonliterate Adults

The first research question was: what do literate instructors perceive as the characteristics of nonliterate adults within oral cultures? Twenty-eight statements concerning characteristics of nonliterate adults were prepared from the literature review. Of those 28 statements, 22 reached consensus following the first round. The six statements that did not reach consensus were presented to the participants again in Round Two-A. Twenty-two of the 54 participants changed their answers resulting in four of the six statements reaching consensus. In Round Two-B, the 22 statements that had reached consensus were again presented to participants with the instructions that participants could change their answers if they wished. Twelve participants decided to change their responses, but the interquartile range for the 22 statements that had already reached consensus remained the same as the first round with all statements still reaching consensus. In this section, the statements concerning characteristics of nonliterate adults will be discussed in detail according to demographic variable.

Statements Presented in Round One

Nonliterate adults appreciate the beauty of sound and language. This first statement shown in Table 6 did not reach consensus until after the second round. The median for the panel and for all groups for both rounds was 5, “Agree.” However, the IQR for the panel was 2 following the first round and 1 following the second round. The IQR for the groups of novices, those who were experienced, and those with African experience also dropped from 2 to 1. The group with those with non-African experience dropped from 2 to 1.25. The IQR for the group of females stayed at 2 for both rounds.

Table 6

Statement 1: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	2.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	2.00
Novice	5.0	2.00	5.0	1.00
Experienced	5.0	2.00	5.0	1.00
African experience	5.0	2.00	5.0	1.00
Non-African Experience	5.0	2.00	5.0	1.25

Nonliterate adults believe the relationship between the person giving a message and the person receiving it is an integral part of the communication process. The median across all variables for this second statement illustrated in Table 7, was 6, “Strongly agree.” The IQRs for the males and those with non-African experience was 0.

Table 7

Statement 2: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		6.0	1.00	6.0	1.00
	Male	6.0	0.00	6.0	0.00
	Female	6.0	1.00	6.0	1.00
	Novice	6.0	1.00	6.0	0.25
	Experienced	6.0	1.00	6.0	1.00
	African experience	6.0	1.00	6.0	1.00
	Non-African Experience	6.0	0.00	6.0	0.00

Nonliterate adults use oral communication strategies that are encouraged in their culture. The median for the panel for this third statement was 6, “Strongly agree.” Table 8 shows that the median for four of the six variable groupings was also 6. The median for the novice and non-African experience groups was 5, “Agree.”

Table 8

Statement 3: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		6.0	1.00	6.0	1.00
	Male	6.0	0.50	6.0	0.50
	Female	6.0	1.00	6.0	1.00
	Novice	5.0	1.00	5.0	1.00
	Experienced	6.0	1.00	6.0	1.00
	African experience	6.0	1.00	6.0	1.00
	Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults distinguish themselves from each other by their ability to use language. The median response for this fourth statement for the panel and all groups was 5, “Agree.” As Table 9 shows, the IQR for the panel or any of the groups did not change between rounds. Three groups had an IQR of 2 (novices, males, non-African experience) while the panel and three groups had an IQR of 1 (experienced, females, African experience).

Table 9

Statement 4: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	2.00	5.0	2.00
	Female	5.0	1.00	5.0	1.00
	Novice	5.0	2.00	5.0	2.00
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	2.00	5.0	2.00

Nonliterate adults consider sprinkling one's speech with proverbs as a sign of erudition. The median for the panel and all groups for this fifth statement was 5, "Agree." As Table 10 shows, the only group with an IQR of more than 1 was the group of females at 1.25.

Table 10

Statement 5: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.00	5.0	1.00
	Female	5.0	1.25	5.0	1.25
	Novice	5.0	0.25	5.0	0.25
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	0.75	5.0	0.75

Nonliterate adults recognize oral artists as those who use specialized language such as formal rhetoric, praise poetry, and narratives as verbal art. Eight participants (15%) did not respond to this sixth statement in the first round. This statement did not reach consensus until after the second round. In the second round, one experienced female with experience in Africa who did not respond in the first round, responded with a 5, "Agree." As illustrated in Table 11, by the end of the second round the panel and all

the groups had a median response of 5, “Agree.” The panel ended the first round with an IQR of 2.00 which dropped to .75 after the second round. At the end of the second round, all the groups had an IQR of 1 or less.

Table 11

Statement 6: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	2.00	5.0	0.75
Male	5.0	1.00	5.0	1.00
Female	5.0	1.75	5.0	1.00
Novice	5.0	0.75	5.0	0.75
Experienced	5.0	2.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.0	1.50	5.0	1.00

Nonliterate adults appreciate melodramatic responses to bantering. For this seventh statement, the median for the panel was 5, “Agree.” By the end of the second round, as Table 12 shows, the median for all of the six variable groups was also 5. Though most of the groups had an IQR of 1 or below, the IQR for the females following both the first and second rounds was 2.00.

Table 12

Statement 7: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	6.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	2.00
Novice	5.0	0.25	5.0	0.25
Experienced	5.5	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults have knowledge consisting of what they can recall. The median for this eighth statement was 6, “Strongly agree,” for the panel and most of the groups. As shown in Table 13, the novices had a median of 5, “Agree.”

Table 13

Statement 8: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	0.50	6.0	0.50
Female	6.0	1.00	6.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	0.25	6.0	0.25

Nonliterate adults differ in their memory abilities. For the entire panel, the median for this ninth statement was 5, “Agree.” The median was “Strongly agree” for experienced practitioners and males, and grew from a 5.5 to a 6 following the second round for those with experience from Africa. As shown in Table 14, all other groups had a median of 5, “Agree.”

Table 14

Statement 9: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	6.0	1.00	6.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	5.5	1.00	6.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults respect the elders in their community for their storehouses of knowledge. For this tenth statement, the median response for the entire panel and most of the groups was 6, “Strongly agree.” As shown in Table 15, the median for the novices was 5, “Agree.” The median for the non-African experience group moved from a 5 following the first round to a 5.5 following the second round. Concerning elders, one participant commented that in his situation, as elders were respected, it was shameful for young people to see them being taught in a manner “adapted for those who could not read.” This participant eventually learned to teach the elders separately from others.

These sessions [for the elders] I had to do in isolation of the women (which I finally learned after nearly 30 years...) as they would frequently mock the men, and when they did it was over! No more sessions! I lost a chief in just such an experience! But I learned the lesson...

Table 15

Statement 10: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	5.0	1.00	5.5	1.00

Nonliterate adults in oral cultures live in collectivistic communities where knowledge is specialized. This eleventh statement did not reach consensus until after the second round. After the first round, the median response for the panel was 5, “Agree,” and the IQR was 1.75. Following the second round, as shown in Table 16, the median response remained at 5, and the IQR dropped to 0. The median response across groups was 5 except for the novices, which changed from 4.0 to 4.5 following the second round.

Table 16

Statement 11: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.75	5.0	0.00
	Male	5.0	2.00	5.0	1.00
	Female	5.0	0.00	5.0	0.00
	Novice	4.0	1.00	4.5	1.00
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults use specialized knowledge that can be complex, taking years of apprenticeship to learn. The panel median for this twelfth statement and the median for all groups was 5, “Agree.” As shown in Table 17, the IQR was 1 for all groups except the group of males, which had an IQR of 1.75. One participant with experience in Asia commented, “I worked with many tribes, and the level of specialized knowledge varied.”

Table 17

Statement 12: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.75	5.0	1.75
	Female	5.0	1.00	5.0	1.00
	Novice	5.0	1.00	5.0	1.00
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults are suspicious of strangers who do not have a kin relationship with them. This thirteenth statement did not reach consensus after the first round but reached consensus after it was presented again in Round Two. The median for the panel and all groups following the second round was 5, “Agree.” The IQR for the panel, as shown in Table 18, was 1.75 after the first round but dropped to 1.00 after the second

round. After the first round, the IQR for the group of females and the group of those with African experience was 2. This number dropped to 1.00 for each group following round two. The IQR for the group of novices dropped from 1.5 to .5 after Round Two. One experienced participant with experience in Africa commented, “I believe that people are suspicious or wary of strangers in general. I don’t think this is tied to literacy.”

Table 18

Statement 13: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.75	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	1.00
Novice	4.5	1.50	5.0	0.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	2.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults understand that fulfilling the demands of being a relative is hard work. The median for this fourteenth statement the entire panel as well as all of the variable groups except the novices was 5, “Agree.” As shown in Table 19, the median for the novices after both rounds was 6, “Strongly agree.” The IQR was 1 for the males, the novices, those who were experienced, and those whose experience was in Africa. For the novices, the IQR was 1.25. For those with non-African experience, the IQR of 1.25 remained the same after both rounds.

Table 19

Statement 14: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.00	5.0	1.00
	Female	5.0	1.00	5.0	1.00
	Novice	6.0	1.25	6.0	1.25
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.25	5.0	1.25

Nonliterate adults accept that community knowledge is broken into categories and appropriated by specialists such as healers, tailors, mechanics, and others. The median response for the panel and most groups by the end of the second round for this fifteenth statement was 5, “Agree.” As shown in Table 20, the median at the end of the second round, for the males, had dropped from 6 to 5.5. Between the first and second rounds, the median for the experienced group dropped from 5.5 to 5, and for those with experience in Africa, the median dropped from 6 to 5. The IQR for the panel and all groups was 1.

Table 20

Statement 15: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	6.0	1.00	5.5	1.00
	Female	5.0	1.00	5.0	1.00
	Novice	5.0	1.00	5.0	1.00
	Experienced	5.5	1.00	5.0	1.00
	African experience	6.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults understand that specialized knowledge that is secret is only passed on to those worthy to receive it. For this sixteenth statement, the median response by the end of the second round was 6, “Strongly agree” for all groups except the novices

(5) and those with non-African experience (5.5). As shown in Table 21, by the end of the second round, all of the IQRs were 1, with the IQR for the novices decreasing from 1.5 to 1, and the IQR for those with non-African experience decreasing from 2.25 to 1.

Several participants noted that “worthiness” is not necessarily viewed as ability. “I would change my answer to at least agree, but the reason I put my original answer was because many receive their training by birthright not merit...” Another participant noted, “...sometimes they are just the next in line...”

Table 21

Statement 16: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	5.5	1.00	6.0	1.00
Novice	5.0	1.50	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	5.0	2.25	5.5	1.00

Nonliterate adults are sensitive to how they are viewed in the community. The median for the panel and almost all of the groups for this seventeenth statement was 5, “Agree.” As shown in Table 22, at the end of the first round, those with experience in Africa had a median of 5, “Agree.” However, by the end of the second round the median for those with experience in Africa had increased to 6, “Strongly agree.” The IQRs, which was 1 for the panel and all the groups following the first round, remained the same following the second round.

Table 22

Statement 17: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.5	1.00	5.5	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	6.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults are expected to control their emotions for the benefit of social harmony. For this eighteenth statement, the median for the entire panel and all groups was 5, “Agree.” Though the IQR for the panel, the females, and Africa was 1, the IQR for the non-African experience group stayed at 2.25 after each round. As shown in Table 23, the IQR for the experienced group moved from 1.75 after the first round to 1 after the second round. The IQR for the males moved from 2.00 after the first round to 1.5 after the second round. The IQR stayed at 0.0 after both rounds for the novices.

Table 23

Statement 18: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	2.00	5.0	1.50
Female	5.0	1.00	5.0	1.00
Novice	5.0	0.00	5.0	0.00
Experienced	5.0	1.75	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	2.25	5.0	2.25

Nonliterate adults understand isolation from the group as punishment. The median for the panel and all but the novice group for this nineteenth statement was 6, “Strongly agree.” As shown in Table 24, the median for the novice group was 5.5.

Table 24

Statement 19: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	5.5	1.00	5.5	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00

Nonliterate adults expect infants to have easy access to their mothers. For this twentieth statement, the median for all groups was 6, “Strongly agree.” As shown in Table 25, all IQRs were 1 or below for this statement.

Table 25

Statement 20: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	6.0	0.25	6.0	0.25
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	0.50	6.0	0.50

Nonliterate adults expect their environment to include community children “hanging around” adults. As shown in Table 26, for this statement, # 21, the median for all groups was 6, “Strongly agree,” and the IQRs for all groups were 1 or below.

Table 26

Statement 21: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	6.0	0.25	6.0	0.25
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00

Nonliterate adults are conscious of living in a literate world. The median response for this statement, # 22, for the panel and all groups except the males was 4, “Slightly agree.” As shown in Table 27, the males’ median response was 5, “Agree.” The only group that had an IQR above 1 was the novices with 1.5.

Table 27

Statement 22: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	4.0	1.00	4.0	1.00
Male	5.0	1.00	5.0	1.00
Female	4.0	1.00	4.0	1.00
Novice	4.0	1.50	4.0	1.50
Experienced	4.0	1.00	4.0	1.00
African experience	4.0	1.00	4.0	1.00
Non-African Experience	4.0	1.00	4.0	1.00

Nonliterate adults are more accepting of pain as part of life – illness, being uncomfortable in extreme temperatures, hard physical labor - than literates. For this statement, #23, the median for the panel and all groups except the novices was 5, “Agree.” As shown in Table 28, the median for the novices was 4.5. By the end of the second round, the IQR for the novices was 2, for those with experience in Africa the IQR was 1.5, and all the other groups had an IQR of 1 or below. One participant noted,

“...most are changed as much by time in the capital city as the fact they have learned to read...”

Table 28

Statement 23: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	0.75
Novice	4.5	2.00	4.5	2.00
Experienced	5.0	2.00	5.0	2.00
African experience	5.0	2.00	5.0	1.50
Non-African Experience	5.0	1.00	5.0	1.00

Nonliterate adults believe their ways of knowing in orality are not respected by literates. For this statement, # 24, the median for the panel and all groups except the novices was 5, “Agree.” As shown in Table 29, the novices had a median of 4.5. The novices were the only group with an IQR above 1, at 1.5. One participant noted, “Most [of our people] value tribal knowledge. I would agree that literates consider oral peoples as ‘hillbillies.’” Another remarked, “...oral cultures are increasingly considered old-fashioned and not valued.”

Table 29

Statement 24: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	4.5	1.50	4.5	1.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	0.75	5.0	0.00

Nonliterate adults believe their children are exposed in school to cultural values that differ from their own. The median for the entire panel and most of the groups for this statement, #25, was 5, “Agree.” As shown in Table 30, the median for those with non-African experience was 4, “Slightly agree,” and the group of novices had a median of 4.5. By the end of the second round, all of the IQRs were 1 or less, except for the novices who had an IQR of 2 following both rounds. The males ended Round One with an IQR of 1.5, but it dropped to 1 following the second round.

One participant commented:

Parents [where I have lived] don’t seem concerned with what their children are exposed to...people try to send their children to boarding schools if they can afford it, so they will have more education. There doesn’t seem to be any concern over what they might be exposed to amongst peers without parental supervision. I would think they would say the difference in their children’s values is related to their distance from the village. Living in the city as opposed to the home village is the bigger concern than school.

Table 30

Statement 25: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.50	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	4.5	2.00	4.5	2.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.0	1.00	4.0	1.00

Nonliterate adults consider themselves to have more personal freedom in oral cultures compared to those in literate cultures. This statement, #26, did not reach consensus. Forty-nine of the 54 respondents, for a response rate of 91%, responded to this statement. After the 49 participants responded in Round One, the median for the panel

was 4, “Slightly agree.” As shown in Table 31, the median for five of the groups did not change between rounds. The experienced, males and those with experience in Africa each had a group median of 4. The novices’ median of 3.5 remained the same as did the group median of 3 for those with non-African experience. The median for the group of females went from 3, “Slightly disagree” after Round One, to 4, “Slightly agree” after Round Two.

Table 31

Statement 26: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		4.0	2.25	4.0	2.00
	Male	4.0	2.00	4.0	2.00
	Female	3.0	2.00	4.0	1.75
	Novice	3.5	1.25	3.5	1.25
	Experienced	4.0	2.25	4.0	2.00
	African experience	4.0	2.00	4.0	2.00
	Non-African Experience	3.0	2.00	3.0	2.00

Nonliterate adults participate more fully in a development project when the project’s goals correspond to their felt needs. For this statement, #27, the median for the panel and all groups was 5, “Agree.” At the end of the first round, the IQR for the novices was 1.25. However, by the end of the second round, as shown in Table 32, the IQR for the novices had dropped to .50. The IQR for the males and those with non-African experience was 0, after the first round and again after the second round. For all the other groups, the IQR remained at 1 for both rounds.

Table 32

Statement 27: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	0.00	5.0	0.00
	Female	5.0	1.00	5.0	1.00
	Novice	5.0	1.25	5.0	0.50
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	0.00	5.0	0.00

Nonliterate adults begin to lose their oral social skills when they live in urban environments and have regular contact with literates. This statement, #28, did not reach consensus. The median response for the panel after the first and second rounds for this statement was 4, “Slightly agree.” The IQR for the panel was 2 after the first round and 2 after the second round. The IQR, which was over 1 for every group, remained the same for each group for both rounds. As shown in Table 33, the IQR ranged from 1.25 (novices, non-African experience) to 2 (experienced, males, females, African experience).

Table 33

Statement 28: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		4.0	2.00	4.0	2.00
	Male	4.0	2.00	4.0	2.00
	Female	4.0	2.00	4.0	2.00
	Novice	5.0	1.25	4.5	1.25
	Experienced	4.0	2.00	4.0	2.00
	African experience	4.0	2.00	4.0	2.00
	Non-African Experience	4.5	1.25	4.5	1.25

New Statements Added from Participant Comments

Five new statements concerning characteristics of nonliterate adults were added to the Round Two-A Questionnaire. These statements were numbered sequentially after the last statement, #66, from the Round One Questionnaire. The results for all of the new statements are located in Table A5 in the Appendix. Participants were asked to respond to these statements as they had responded to the statements developed from the literate review in the Round One Questionnaire. Fifty-three participants responded to Round Two-A. When the responses for the entire panel were calculated, all of these five statements had reached consensus with an IQR of 1 or less.

Nonliterate adults often say, "I can't learn," or "I'm too old to remember anything." This statement, #67 came from a participant who noted that she felt that sometimes when she wanted to organize a teaching session, the nonliterate she worked with “hid behind their illiteracy” in that they did not think they were capable of learning anything new. As shown in Table 34, the median for this statement for the panel and all groups except the novices was 5, “Agree.” The median for the novices was 4.5. The IQR for the panel, experienced, males, females, and those with African experience was 1. The IQR for those with non-African experience was 2, and the IQR for the novices was 2.5.

Table 34

Statement 67: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	4.5	2.50
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.0	2.00

Nonliterate adults prefer learning in a group with other nonliterate. For this statement, #68, the median for the panel and all groups was 5, “Agree.” The IQR for the panel, those who were experienced and the males was 1. The IQR for the females was 0, and the IQR for the novices was .25. Those with non-African experience had an IQR of 1.25.

Table 35

Statement 68: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.0	1.00
Female	5.0	0.00
Novice	5.0	0.25
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.0	1.25

Nonliterate adults are willing to participate in a development project even if it does not meet their felt needs in order to build relationships for the future. This statement, #69, was the result of a participant pointing out that “sometimes their participation and enthusiasm is because they have so many desperate needs and this project is their only hope to date.” There was a 91% response rate to this statement as five participants, all experienced with experience in Africa, did not respond to this statement. As shown in Table 36, the median for the panel and four of the groups was 5, “Agree.” The novices and those with non-African experience had a median of 4.5. The IQR for the panel and all groups was 1.

Table 36

Statement 69: Median and Interquartile Range

Statement		Median	IQR
Panel		5.0	1.00
	Male	5.0	1.00
	Female	5.0	1.00
	Novice	4.5	1.00
	Experienced	5.0	1.00
	African experience	5.0	1.00
	Non-African Experience	4.5	1.00

Nonliterate adults often belong to an ethnic group that has historically experienced discrimination or been excluded from governmental power. This statement, #70, came from the following participant comment:

“...where we work, children aren’t educated because of political realities. Most of our learners desperately want to learn to read and have school available for their children. Most of our [people] don’t have any access to schools of any kind. At least for our [people] education is seen as the doorway to freedom, not something harmful. They see their orality as a very negative thing...The harm has come from their systematic exclusion from education, economy, and many other areas of life that would bring them greater prosperity and well-being... my [people were] for many years highly oppressed, and speaking in the heart language resulted in punishments as light as public reprimand all the way to torture and killing. Because of this, [they are] still trying to re-establish many of the art forms and cultural art that was lost...”

As shown in Table 37, the median for the panel, the experienced group, the females, and those with non-African experience was 5, “Agree.” The median for the novices and those with experience in Africa was 4, “Slightly Agree.” The median for the males was 4.5.

Table 37

Statement 70: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	4.5	1.00
Female	5.0	1.00
Novice	4.0	1.00
Experienced	5.0	1.00
African experience	4.0	1.75
Non-African Experience	5.0	1.25

Nonliterate adults desire recognition for progress and see recognition as personal validation. The panel median for this statement, #71, was 5, “Agree.” As shown in Table 38, the panel standard deviation was .7, and the IQR was 0. The median for all the groups was 5. The smallest IQR was 0 (experienced, males, African-experience) and the largest was 1 (non-African experience).

Table 38

Statement 71: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	0.00
Male	5.0	0.00
Female	5.0	0.25
Novice	5.0	0.50
Experienced	5.0	0.00
African experience	5.0	0.00
Non-African Experience	5.0	1.00

At the end of two rounds, the participant panel in this study had responded to 28 statements from Round One and five statements from Round Two for a total of 33 statements concerning characteristics of nonliterate adults. In the next section, the panel’s responses to the statements concerning personal competencies that help an instructor be more effective when teaching nonliterate adults in oral cultures will be presented.

Personal Competencies of Literate Instructors

The second research question was: what personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures? Sixteen statements were prepared from the literature review. Fourteen of those statements reached consensus following the first round. The two statements that did not reach consensus were presented again to the participant panel in an individualized Round Two-A Questionnaire that showed the frequencies of the group responses. Each participant's responses were noted on his or her questionnaire. Fourteen participants chose to make changes in their responses. In Round Two-B, the fourteen statements that had reached consensus were also presented to the participants in another individualized questionnaire. Participants were given the opportunity to change their responses, even though the fourteen statements had already reached consensus. Nine participants chose to make changes in their responses. The statements remained at consensus after the changes. Seven new statements concerning personal competencies that add to a literate instructor's effectiveness were added to the Round Two-A Questionnaire. These statements were drawn from participant comments following Round One.

Statements Presented in Round One

Literate adults who are effective instructors of nonliterate adults in oral cultures value oral cultures. The median panel response for this statement, #29, was 6, "Strongly agree." As shown in Table 39, after the second round, the median for the novices was 5.5, and all other groups had a median of 6. The IQRs for the panel and all groups were 1. One panel member commented: "Most literates believe the literate world is superior to

the nonliterate world. The more instructors see these worlds as different but equal, the more effective they are.”

Table 39

Statement 29: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	5.0	1.00	5.5	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	5.5	1.00	6.0	1.00

Literate adults who are effective instructors of nonliterate adults are sensitive to oral cultural practices in their own lives. For this statement, #30, the median for the panel and all groups by the end of the second round was 5, “Agree.” As shown in Table 40, the panel and all the groups had IQRs of one or less.

Table 40

Statement 30: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.5	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	0.25	5.0	0.25
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults understand that the role of teacher in oral cultures is based on a relationship between the teacher and the student. For this statement, #31, the median for the panel by the end of the second round

and all the groups except the novices was 6, “Strongly agree.” The novices’ median, as shown in Table 41, was 5.5. The IQRs for the panel and all the groups was 1.

Table 41

Statement 31: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	5.0	1.00	6.0	1.00
Novice	5.5	1.00	5.5	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	5.5	1.00	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00

Literate adults who are effective instructors of nonliterate adults understand that the students expect to have access to the daily life of the teacher. This statement, #32, did not achieve consensus until after the second round. As shown in Table 42, after both the first and second rounds, the median for the panel and all the groups was 5, “Agree.” However, after the first round the IQR for the panel, the experienced group and the group of those with non-African experience was 2.00. Ten participants changed their responses after the first round, and a novice non-respondent in the first round responded to the statement with a 5 in the second round. The only IQR that stayed the same between rounds was the IQR for the males, which remained at 1. Following the second round, the panel IQR had changed from 2 to 0, and the only IQR over the consensus level of 1 was the non-African experience group at 1.25.

Table 42

Statement 32: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	2.00	5.0	0.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.25	5.0	0.25
Novice	5.0	0.50	5.0	0.00
Experienced	5.0	2.00	5.0	0.75
African experience	5.0	1.75	5.0	0.00
Non-African Experience	5.0	2.00	5.0	1.25

Literate adults who are effective instructors of nonliterate adults understand that students expect to progress at their own rates. For this statement, #33, the median for the panel, as shown in Table 43, and all groups was 5, “Agree.”

Table 43

Statement 33: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults understand that their literacy ability inhibits them from seeing the world as nonliterate see it. For this statement, #34, the median for the panel and all of the groups was 5, “Agree.” As shown in Table 44, following the second round, the IQR for the panel, the novices, and the females was 0, whereas the IQR for the males was 1.5.

Table 44

Statement 34: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	0.75	5.0	0.00
	Male	5.0	1.50	5.0	1.50
	Female	5.0	0.00	5.0	0.00
	Novice	5.0	0.00	5.0	0.00
	Experienced	5.0	1.75	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults understand that their literacy ability inhibits them from being able to master skills that nonliterate adults can master. For this statement, #35, by the end of the second round, all of the IQRs were 1 or less. As shown in Table 45, the panel median and the median for four groups was 5, “Agree.” The median for the novices was 4.5, and the median for those with non-African experience was 4.

Table 45

Statement 35: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.00	5.0	1.00
	Female	5.0	2.00	5.0	1.00
	Novice	5.0	0.25	5.0	0.00
	Experienced	4.0	1.00	4.5	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	4.0	1.00	4.0	1.00

Literate adults who are effective instructors of nonliterate adults understand that nonliterate adults in oral cultures learn through concrete examples. The median for the panel and all the groups was 5, “Agree” for this statement, #36. As shown on Table 46,

the panel and all the groups had an IQR of 1. One participant commented concerning this statement:

Concrete examples can confuse. You might give the example of Fanta who had [a dollar] to spend in the market to feed her kids. She chose x, y, z. Did Fanta make the best choices? And they may respond: ‘I don't know Fanta so I can't know.’ Now, if you lay out an assortment of actual foods and ask them to choose the best for their toddler, based on a lesson you are trying to teach--that would work.

Table 46

Statement 36: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults understand that nonliterate adults in oral cultures have difficulty using literate methods and tools such as sequencing, using pencils, and drawing. For the statement, #37, the median for the panel and three groups (novice, females, African-experience) was 5, “Agree.” As shown in Table 47, the median for the experienced group and those with non-African experience was 5.5. The median for the males was 6.

Table 47

Statement 37: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	6.0	1.00	6.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.5	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.5	1.00

Literate adults who are effective instructors of nonliterate adults create learning situations where nonliterate adults can learn the processes they need to navigate the literate world such as in obtaining healthcare, understanding warning signs, and understanding children's schooling. For this statement, #38, by the end of the second round, the median for the panel and all the groups was 5, "Agree." As shown by Table 48, the panel IQR and all of the groups' IQRs were 1 or less.

Table 48

Statement 38: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	0.00	5.0	0.00
Female	5.0	1.00	5.0	1.00
Novice	5.5	1.00	5.0	1.00
Experienced	5.0	0.75	5.0	0.75
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults create learning environments in which the felt needs of the nonliterate adult students can be met. After the second round, the median for the panel and all groups for this statement, #39, was 5,

“Agree.” As shown in Table 49, the only IQR over 1 was an IQR of 1.25 for the group of those with non-African experience.

Table 49

Statement 39: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.5	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.25	5.0	1.25

Literate adults who are effective instructors of nonliterate adults create learning environments where the presence of community children who wish to observe are not seen as disruptions. For this statement, #40, the median for the panel and all groups was 5, “Agree,” following both the first and second rounds. As shown in Table 50, the only IQR above 1 was an IQR of 1.25 for the group of novices.

Table 50

Statement 40: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.25	5.0	1.25
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	0.50	5.0	0.50

Literate adults who are effective instructors of nonliterate adults create traditional classrooms for nonliterate adults who desire to be a part of the literate world

of schooling. This statement, #41, did not reach consensus. Nine participants did not respond to this statement in the first round, leaving a response rate of 83%. After the first round, a male with experience in Latin and South America who had not responded in Round One, responded to the statement in Round Two with a 3, “Slightly Disagree.” As shown in Table 51, the median for the panel and all of the groups except those with non-African experience was 4, “Slightly agree.” The median for those with non-African experience was 3, “Slightly disagree.” Though nine participants changed their responses after the first round, the IQR for the panel, the novices, those who were experienced, and the females remained at 2.

Table 51

Statement 41: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	4.0	2.00	4.0	2.00
Male	4.0	1.00	4.0	1.00
Female	4.0	2.00	4.0	2.00
Novice	4.0	2.00	4.0	2.00
Experienced	4.0	2.00	4.0	2.00
African experience	4.0	1.50	4.0	1.75
Non-African Experience	3.0	1.75	3.0	2.00

Literate adults who are effective instructors of nonliterate adults demonstrate positive moral and ethical behavior in all aspects of their lives. For this statement, #42, the median for the panel, the novices, the females, and those with African experience was 5, “Agree.” As shown in Table 52, by the end of the second round, the median for the males was 5.5, and the median for those who were experienced as well as those who had non-African experience was 6, “Strongly agree.” One participant noted that this

statement seems to be true of outsiders more than it is true of literates from the same country. Another participant commented:

...position and wealth are everything. If you are the president, senior pastor, dean, head nurse, chief, etc... you will be listened to, regardless of the way you are living. (This adds to the significant corruption...) It seems like nonliterate adults are more prone to accept a person's message based solely on position and title than those with higher levels of education.

Table 52

Statement 42: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	15.0	1.00	5.0	1.00
Male	5.5	1.00	5.5	1.00
Female	5.0	1.75	5.0	2.00
Novice	5.0	0.25	5.0	0.25
Experienced	5.5	1.00	6.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00

Literate adults who are effective instructors of nonliterate adults investigate the local culture. The panel median and the median for all the groups except the novices for this statement, #43, was 6, “Strongly agree,” for this statement. As shown in Table 53, the novices’ median was 5.5. The panel and all the groups had IQRs of 1 or less.

Table 53

Statement 43: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	5.5	1.00	5.5	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	0.50	6.0	0.50

Literate adults who are effective instructors of nonliterate adults demonstrate cultural awareness. The median for the panel and all the groups for this statement, #44, was 6, “Strongly agree.” Following the second round, as shown on Table 54, the panel IQR was 0, and all the groups had an IQR of 1 or less.

Table 54

Statement 44: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	0.00
Male	6.0	1.00	6.0	0.50
Female	6.0	0.00	6.0	0.00
Novice	6.0	1.00	6.0	1.00
Experienced	6.0	0.00	6.0	0.00
African experience	6.0	1.00	6.0	0.00
Non-African Experience	6.0	0.25	6.0	0.25

New Statements Added from Participant Comments

Seven new statements developed from the participants’ comments were added to the Round Two-A Questionnaire. All of the statements reached consensus when responses for the whole panel were calculated.

Literate adults who are effective instructors of nonliterate adults must exhibit patience, patience, patience. For this statement, #72, the median for the panel and four groups was 6, “Strongly agree.” As shown in Table 55, the median for those with non-African experience was 5, “Agree,” and the median for the novices was 5.5. The IQR for the panel and all groups except the novices was 1. The IQR for the novices was 1.25.

Table 55

Statement 72: Median and Interquartile Range

Statement	Median	IQR
Panel	6.0	1.00
Male	6.0	1.00
Female	6.0	1.00
Novice	5.5	1.25
Experienced	6.0	1.00
African experience	6.0	1.00
Non-African Experience	5.0	1.00

Literate adults who are effective instructors of nonliterate adults understand that their effectiveness is influenced by whether they respect the nonliterate world - the more they respect it the more effective they will be. For this statement, #73, the median for the panel, those with experience, the males, and those with non-African experience was 6, “Strongly agree.” As shown in Table 56, the median for the novices, the females, and those with African experience was 5, “Agree.” The IQR for those with non-African experience was 0. The IQR for the panel and the rest of the groups was 1.

Table 56

Statement 73: Median and Interquartile Range

Statement	Median	IQR
Panel	6.0	1.00
Male	6.0	1.00
Female	5.0	1.00
Novice	5.0	1.00
Experienced	6.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	0.00

Literate adults who are effective instructors of nonliterate adults use oral strategies themselves. For example, speak in stories, use proverbs, and so on. For this statement, #74, the panel median was 5. As shown in Table 57, four of the groups also

had a median of five. The males and those with non-African experience had a median of 6. All of the IQRs were 1 or below.

Table 57

Statement 74: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	6.0	1.00
Female	5.0	1.00
Novice	5.0	0.25
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00

Literate adults who are effective instructors of nonliterate adults create learning environments where learning "happens" and one can teach without coming across as a teacher. The median for the panel and all the groups for this statement, #75, was 5, “Agree.” As shown in Table 58, the IQR for the panel and all the groups was 1 or below.

Table 58

Statement 75: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.0	1.00
Female	5.0	0.00
Novice	5.0	0.00
Experienced	5.0	1.00
African experience	5.0	0.00
Non-African Experience	5.0	1.00

Literate adults who are effective instructors of nonliterate adults dress in a style that is the norm for those in the local culture. For this statement, #76, the median for the panel and all groups except the novices and those with non-African experience was 5,

“Agree.” As shown in Table 59, the novices and those with non-African experience both had a median of 4, “Slightly agree.” The IQR was 1 for the panel and all groups.

Table 59

Statement 76: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	4.0	1.00
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	4.0	1.00

Literate adults who are effective instructors of nonliterate adults are relational and cultivate relationships where interaction becomes an opportunity for teaching. The panel median for this statement, #77, and the median for three groups was 6, “Strongly agree.” As shown in Table 60, the groups of novices, females, and those with African experience all had a median of 5, “Agree.” The IQRs were all 1 or below.

Table 60

Statement 77: Median and Interquartile Range

Statement	Median	IQR
Panel	6.0	1.00
Male	6.0	1.00
Female	5.0	1.00
Novice	5.0	0.25
Experienced	6.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00

Literate adults who are effective instructors of nonliterate adults when using a local, literate translator, must be aware of their translator's attitude toward nonliterate adults and their learning needs. For this statement, #78, the median for the panel, those

with experience, the males, and those with non-African experience was 6, “Strongly agree.” As shown on Table 61, the median for the other three groups was 5, “Agree.” The IQRs for the panel and all of the groups was 1.

Table 61

Statement 78: Median and Interquartile Range

Statement	Median	IQR
Panel	6.0	1.00
Male	6.0	1.00
Female	5.0	1.00
Novice	5.0	1.00
Experienced	6.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00

At the end of the second round, the participant panel had responded to 16 statements from Round One and seven statements from Round Two for a total of 23 statements concerning personal competencies that may add to the effectiveness of literate instructors when they are teaching nonliterate adults. In the next section, the results of those statements concerning effective instructional strategies will be presented

Effective Instructional Strategies

The third research question was: what do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures? In the Round One Questionnaire the participant panel was presented with 22 statements that were developed from a review of the literature. Fifteen of those statements reached consensus following the first round. The seven statements that did not reach consensus were presented to the participants again in the Round Two-A Questionnaire. Four of the

statements that had not reached consensus following the first round reached consensus after round two. Three statements did not reach consensus following the second round.

Statements Presented in Round One

Literate adults who are effective instructors of nonliterate adults use stories to help nonliterate adults organize and store knowledge. For this statement, #45, the median for the panel and all the groups was 6, “Strongly agree.” The IQR for the panel, as illustrated in Table 62, and the IQRs for all the groups was 1 or below.

Table 62

Statement 45: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	0.00	6.0	0.00
Novice	6.0	1.00	6.0	1.00
Experienced	6.0	0.75	6.0	1.00
African experience	6.0	0.75	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00

Literate adults who are effective instructors of nonliterate adults know the process in helping nonliterate adults learn lengthy stories and songs. For this statement, #46, the median response for the panel and all the groups was 5, “Agree.” The panel and most of the groups had reached consensus following the first round. As shown in Table 63, by the end of the second round, all of the groups had IQRs of 1 or below, reaching consensus.

Table 63

Statement 46: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.00	5.0	0.50
	Female	5.0	1.00	5.5	1.00
	Novice	5.0	1.25	5.0	1.00
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.25	5.0	0.50

Literate adults who are effective instructors of nonliterate adults use proverbs to help nonliterate adults learn new knowledge/skills. The median response for this statement, #47, for the panel and all the groups was 5, “Agree.” As shown in Table 64, the IQRs for the panel and all the groups was 1.

Table 64

Statement 47: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.00	5.0	1.00
	Female	5.0	1.00	5.0	1.00
	Novice	5.0	1.50	5.0	1.50
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.50	5.0	1.50

Literate adults who are effective instructors of nonliterate adults understand that pictures are the product of a literate world and not necessarily understandable by nonliterate adults. This statement, #48, did not reach consensus. By the end of the second round, the median for the panel, the experienced group, the females, and those with African experience was 5, “Agree.” As Table 65 shows, for the novices, the males, and those with non-African experience, the median was 4.5. The IQR for the panel

following the first round was 3. This IQR for the panel dropped to 1.25 by the end of the second round, not low enough for consensus. Between rounds, the IQR of 1 for the males remained the same. For the rest of the groups, the IQR changed. One participant commented concerning this statement.

In my experience nonliterates love pictures. They plaster the insides of their houses with any random pictures from a magazine they find. They can and want to learn to 'read' pictures. It is something they can do quicker than learning to read. Discussing a picture can help instructors know what the students have or haven't understood. If the picture is a setting they can identify with, it is easier.

Table 65

Statement 48: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	3.00	5.0	1.25
Male	5.0	1.00	4.5	1.00
Female	5.0	3.00	5.0	2.75
Novice	3.0	2.00	4.5	1.25
Experienced	5.0	2.00	5.0	2.25
African experience	5.0	2.00	5.0	1.25
Non-African Experience	4.0	2.50	4.5	2.25

Literate adults who are effective instructors of nonliterate adults use video to help nonliterate adults organize and store knowledge. This statement, #49, did not reach consensus. Twelve participants did not respond to this statement for a response rate of 78%. All of the non-responders' experience was from Africa. Participants had been instructed not to respond to any statement with which they were not familiar. As illustrated in Table 66, the median for the panel and most of the groups was 4, "Slightly agree" by the end of the second round. The median for those with non-African experience was 3.5. The IQR for the panel went from 1.75 following round one to 1.5 at the end of

round two. Those group IQRs over consensus at the end of the second round was the IQR for the experienced group at 2, males at 3, and those with non-African experience at 2.25.

Table 66

Statement 49: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	4.0	1.75	4.0	1.50
Male	4.0	3.00	4.0	3.00
Female	4.0	1.00	4.0	0.00
Novice	5.0	1.00	4.0	0.75
Experienced	4.0	2.00	4.0	2.00
African experience	4.0	1.00	4.0	1.00
Non-African Experience	3.5	2.25	3.5	2.25

Literate adults who are effective instructors of nonliterate adults use audio recordings to help nonliterate adults organize and store knowledge and provide repetition as needed. For this statement, #50, the median for the panel and all the groups by the end of the second round was 5, “Agree.” As shown in Table 67, by the end of the second round, the IQR was 1 for the panel, the experienced group, the females, and those with African experience. For the novices, the IQR was 1.25. The IQR was 1.75 for the males, and the IQR was 2 for those with non-African experience.

Table 67

Statement 50: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	2.00	5.0	1.00
Male	5.0	2.00	5.0	1.75
Female	5.0	1.00	5.0	1.00
Novice	4.5	1.50	5.0	1.25
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.5	3.00	5.0	2.00

Literate adults who are effective instructors of nonliterate adults use paintings to help nonliterate adults recall information. Fourteen participants did not respond to this statement, #51, for a response rate of 74%. As shown in Table 68, by the end of the second round, the panel and most of the groups had a median of 4, “Slightly agree.” The median for the males was 4.5. The IQR for the panel and most of the groups was 1 or less by the end of the second round. The IQR for the experienced group was 1.5, and the IQR for the males was 2.

Table 68

Statement 51: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	4.0	1.25	4.0	1.00
Male	5.0	2.00	4.5	2.00
Female	4.0	0.00	4.0	0.00
Novice	4.0	0.00	4.0	0.00
Experienced	4.0	2.00	4.0	1.40
African experience	4.0	1.00	4.0	1.00
Non-African Experience	4.5	1.00	4.0	1.00

Literate adults who are effective instructors of nonliterate adults use landmarks to help nonliterate adults recall information. Eleven participants did not respond to this statement, #52, leaving a response rate after the first round of 80%. One experienced female with experience in Africa who had not responded in the first round, responded with a 5, “Agree,” upon receiving the Round Two-B Questionnaire with the group responses. As shown in Table 69, the panel median and the median for all the groups was 5, “Agree.” The panel IQR was .5 and by the end of the second round, the IQR for all the groups was 1 or less.

Table 69

Statement 52: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	0.50	5.0	0.50
	Male	5.0	0.00	5.0	0.00
	Female	5.0	1.00	5.0	1.00
	Novice	5.0	0.50	5.0	0.50
	Experienced	5.0	0.25	5.0	0.25
	African experience	5.0	0.00	5.0	0.00
	Non-African Experience	5.0	0.75	5.0	0.75

Literate adults who are effective instructors of nonliterate adults use familiar objects to help nonliterate adults recall information. For this statement, #53, the median response for the panel and all the groups was 5, “Agree.” As illustrated in Table 70, the IQR for the panel and all the groups was 1.

Table 70

Statement 53: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.00	5.0	1.00
	Female	5.0	1.00	5.0	1.00
	Novice	5.0	1.00	5.0	1.00
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults use apprenticeship as a strategy for helping nonliterate adults learn new knowledge/skills. The median response for the panel and all the groups for this statement, #54, was 5, “Agree.” By the end of the second round, as shown in Table 71, the panel IQR and all the groups’ IQRs were 1 or below.

Table 71

Statement 54: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.5	1.00	5.5	1.00
	Female	5.0	1.00	5.0	1.00
	Novice	5.0	2.00	5.0	1.00
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	0.50	5.0	0.25

Literate adults who are effective instructors of nonliterate adults use storytelling to help nonliterate adults learn new knowledge/skills. For this statement, #55, the median response for the panel and all the groups was 6, “Strongly agree.” As shown in Table 72, the IQRs for the panel and all the groups was 1 or below.

Table 72

Statement 55: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		6.0	1.00	6.0	1.00
	Male	6.0	1.00	6.0	1.00
	Female	6.0	1.00	6.0	1.00
	Novice	6.0	0.25	6.0	0.25
	Experienced	6.0	1.00	6.0	1.00
	African experience	6.0	1.00	6.0	1.00
	Non-African Experience	6.0	1.00	6.0	1.00

Literate adults who are effective instructors of nonliterate adults understand what distinguishes storytelling from oral art. Twelve participants did not respond to this statement, #56, after the first nor the second rounds, leaving a response rate of 78%. As shown in Table 73, the median response for the panel and most of the groups was 5, “Agree.” The median for the males and those with non-African experience was 4, “Slightly agree.” The IQR for the panel and all the groups was 1 or less.

Table 73

Statement 56: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	4.0	1.00	4.0	1.00
	Female	5.0	0.00	5.0	0.00
	Novice	5.0	0.50	5.0	0.50
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	0.00	5.0	0.25
	Non-African Experience	4.0	1.00	4.0	1.00

Literate adults who are effective instructors of nonliterate adults use songs to help nonliterate adults learn new knowledge/skills. For this statement, #57, by the end of the second round, the median for the panel and all groups was 5, “Agree.” As shown in Table 74, other than the experienced group, the IQR for the panel and the other groups was 1 or less. The IQR for the experienced group went from a 2 following round one to a 1.5 following round two.

Table 74

Statement 57: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.25	5.0	1.00
	Male	5.0	0.00	5.0	0.00
	Female	5.0	1.75	5.0	1.00
	Novice	5.0	1.00	5.0	0.25
	Experienced	5.0	2.00	5.0	1.50
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults understand putting information into a song and teaching the song to nonliterate adults helps them learn the information. By the end of the second round, the median for this statement, #58, for the panel and all the groups was 5, “Agree.” As shown in Table 75, after the

second round, the IQR for the panel and all the groups was 1. The median for the panel was 5 with a standard deviation of 1.1.

Table 75

Statement 58: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	2.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	1.00
Novice	5.0	1.25	5.0	1.00
Experienced	5.0	2.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.5	1.00	5.0	0.25

Literate adults who are effective instructors of nonliterate adults use common or new proverbs to help nonliterate adults organize and store knowledge. For this statement, #59, the median for the panel and all the groups was 5, “Agree.” As shown in Table 76, the IQR for the panel and most of the groups was 1. The novices and those with non-African experience had an IQR of 1.5.

Table 76

Statement 59: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults use events to help nonliterate adults learn new knowledge/skills. The median response for this

statement, #60, was 5, “Agree,” for the panel and all the groups. As shown in Table 77, by the end of the second round, the IQRs for the panel and all the groups was 1 or less.

Table 77

Statement 60: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	0.00
Novice	5.0	1.00	5.0	0.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults investigate the characteristics of local events. The median response for this statement, #61, for the panel and all the groups was 5, “Agree.” By the end of the second round, as shown in Table 78, all the groups, along with the panel, had IQRs of 1 or less.

Table 78

Statement 61: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	0.75	5.0	0.75
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.25	5.0	0.50

Literate adults who are effective instructors of nonliterate adults know how to combine ritual, ceremony, and oral art into events that resemble those in the local culture. Eight participants did not respond to this statement, #62, for a response rate of

85%. As shown in Table 79, the median for the panel and all the groups except those without experience in Africa was 5, “Agree.” The non-African experience group had a median of 4, “Slightly agree.” By the end of the second round, the IQRs of all the groups had joined the panel with IQRs of 1 or below. Those with experience in Africa had an IQR of .25, and the IQR for the females was 0.

Table 79

Statement 62: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	5.0	1.50	5.0	1.00
Female	5.0	0.00	5.0	0.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	2.00	5.0	1.00
African experience	5.0	1.00	5.0	0.25
Non-African Experience	4.0	0.75	4.0	0.75

Literate adults who are effective instructors of nonliterate adults use radio programming that was prepared for an oral audience rather than programming which begins with a previously-written text. Eight participants did not respond to this statement, #63, after the first round, leaving a response rate of 85%. One experienced female with experience in Africa responded to this statement with a 5, “Agree,” after receiving the Round Two-B Questionnaire. As shown in Table 80, the median for the panel and all the groups was 5, “Agree.” The females had an IQR of 1.5. The panel and the rest of the groups had an IQR of 1 or less.

Table 80

Statement 63: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.00	5.0	1.00
	Female	5.0	1.75	5.0	1.50
	Novice	5.0	0.50	5.0	0.50
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	0.50	5.0	0.50

Literate adults who are effective instructors of nonliterate adults encourage participation in radio programming by using interviews or calling in with comments when possible. Twelve participants did not respond to this statement, #64, after the first round, leaving a response rate of 78%. However, an experienced female with experience in Africa responded with 5, “Agree,” after receiving the groups’ responses in Round Two-B. As shown in Table 81, the panel median and the median for all the groups was 5, “Agree.” The IQR for the panel and all the groups was 1 or less. One participant noted that the Internet was becoming more popular than radio.

Table 81

Statement 64: Median and Interquartile Range

Variable		Round 1		Round 2	
		Median	IQR	Median	IQR
Panel		5.0	1.00	5.0	1.00
	Male	5.0	1.00	5.0	1.00
	Female	5.0	1.50	5.0	1.00
	Novice	5.0	0.00	5.0	0.00
	Experienced	5.0	1.00	5.0	1.00
	African experience	5.0	1.00	5.0	1.00
	Non-African Experience	5.0	1.00	5.0	1.00

Literate adults who are effective instructors of nonliterate adults encourage nonliterate adults to use their cell phones to learn new information. Fourteen

participants, two novices and 12 experienced, did not respond to this statement, #65, leaving a 74% response rate. The novices were both females with experience in Africa. One experienced female with experience in Africa responded in the second round with a 4, “Slightly agree.” As shown in Table 82, at the end of the second round, the median for the panel, the experienced, and the females was 5, “Agree.” The males had a median of 4, and the novices and those with non-African experience had a median of 4.5. One participant commented about this statement:

As far as SD cards and recordings – most of our [people] don’t have access to electricity, so there are still many barriers to using these methods for repetition... Purchasing solar panels is still too cost-prohibitive where we live to make this a viable source to charge cell phones...

Table 82

Statement 65: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	5.0	1.00	5.0	1.00
Male	4.0	1.00	4.0	1.00
Female	5.0	1.00	4.0	1.00
Novice	4.5	1.00	4.5	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.5	1.75	4.5	1.75

Literate adults who are effective instructors of nonliterate adults encourage nonliterate adults to make video recordings to help them reflect on community issues.

This statement, #66, did not reach consensus. Twenty-three participants did not respond to this statement, leaving a response rate of 57%. The non-responders were from all regions and all experience levels. As shown in Table 83, of those who did respond, the participants with non-African experience had a median of 3.5 though the panel and all the other groups had a median of 4, “Slightly agree.” The IQR for the panel lowered from 2

to 1.25 between rounds. By the end of the second round, the IQRs for the groups that did not reach consensus were for the experienced group with an IQR of 2, the males with an IQR of 3, those with African experience with an IQR of 1.25, and those with non-African experience who had an IQR of 3. Participants from Latin and South America and Africa commented about the use of video.

In my experience living and working among nonliterate adults, very little video has been used by anyone attempting to present information to nonliterate adults. Any use of video is the rare exception.

Video is understood to be an effective teaching tool, but is not used by all effective teachers. Nonliterates making videos is a great idea that would help learning outcomes, but I've never seen it used.

I have not done this. In the places where I had my classes, there was rarely electricity.

Table 83

Statement 66: Median and Interquartile Range

Variable	Round 1		Round 2	
	Median	IQR	Median	IQR
Panel	4.0	2.00	4.0	1.25
Male	4.0	3.25	4.0	3.00
Female	4.0	1.50	4.0	1.00
Novice	4.0	0.00	4.0	0.00
Experienced	4.0	2.00	4.0	0.11
African experience	4.0	1.25	4.0	1.25
Non-African Experience	3.0	3.00	3.5	3.00

New Statements Added from Participant Comments

Seven new statements were added to the Round Two-A Questionnaire following comments from participants. All of these statements reached consensus.

Literate adults who are effective instructors of nonliterate adults use games to build relationships, teach new knowledge, or illustrate a process. The median response

for the panel and almost all the groups for this statement, #79, was 5, “Agree.” As shown in Table 84, the novices had a median of 4.5.

Table 84

Statement 79: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.0	1.00
Female	4.5	1.00
Novice	5.0	1.50
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.0	1.25

Literate adults who are effective instructors of nonliterate adults use demonstrations to teach new knowledge or illustrate a process. For this statement, #80, the median for those without African experience was 5.5 though the median for the panel and the rest of the groups was 5, “Agree.” As shown in Table 85, the IQR for the panel and all the groups was 1.

Table 85

Statement 80: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	5.0	1.00
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.5	1.00

Literate adults who are effective instructors of nonliterate adults embrace repetition and use it as a central teaching tool. For this statement, #81, the novices had a

median of 5.5 though the panel and the rest of the groups had a median of 6, “Strongly agree.” As shown in Table 86, the IQR for the panel and all the groups was 1.

Table 86

Statement 81: Median and Interquartile Range

Statement	Median	IQR
Panel	6.0	1.00
Male	6.0	1.00
Female	6.0	1.00
Novice	5.5	1.00
Experienced	6.0	1.00
African experience	6.0	1.00
Non-African Experience	6.0	1.00

Literate adults who are effective instructors of nonliterate adults understand that telling a hypothetical story of an imaginary person's behavior and asking questions about that behavior may cause confusion. For this statement, #82, the median for the panel and all the groups was 5, “Agree.” As shown in Table 87, the IQR for the females was 2, though the IQR for the panel and the rest of the groups was 1 or less.

Table 87

Statement 82: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.0	1.00
Female	5.0	2.00
Novice	5.0	0.25
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.0	0.25

Literate adults who are effective instructors of nonliterate adults are conscious of the needs of nonliterate adult learners when there are also literate adults in the group who monopolize teaching time to proudly demonstrate their literacy. The median for the

males for this statement, #83, was 5.5, and the median for those without African experience was 6, “Strongly agree.” As shown in Table 88, the panel median and the median for the rest of the groups was 5, “Agree.” The IQR was 1 or less for the panel and all the groups.

Table 88

Statement 83: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.5	1.00
Female	5.0	1.00
Novice	5.0	0.00
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00

Literate adults who are effective instructors of nonliterate adults reinforce teaching through drama and/or role play. For this statement, #84, the median for those without African experience was 6, “Strongly agree,” though the median for the panel and all other groups was 5, “Agree.” As shown in Table 89, the IQR for the panel and all the groups was 1 or less.

Table 89

Statement 84: Median and Interquartile Range

Statement	Median	IQR
Panel	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	5.0	0.25
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00

Literate adults who are effective instructors of nonliterate adults use puppets or dolls to teach new information. For this last statement, #85, the median for the panel and most of the groups was 4, “Slightly agree.” As seen in Table 90, the median for the novices was 3, “Slightly disagree.” The IQR for the panel, the experienced group, and those without African experience was 1. The males and females had an IQR of 1.25. The IQR for the novices and those with African experience was 2. One participant noted that when teaching about AIDS or Ebola, he used dolls attached to bottles filled with water, one of which also contained coffee grounds. To demonstrate contamination, he poured water from the “contaminated” bottle into the other bottles, spreading the coffee grounds.

Table 90

Statement 85: Median and Interquartile Range

Statement	Median	IQR
Panel	4.0	1.00
Male	4.0	1.25
Female	4.0	1.25
Novice	3.0	2.00
Experienced	4.0	1.00
African experience	4.0	2.00
Non-African Experience	6.0	1.00

By the end of Round Two, participants had responded to 22 statements concerning effective instructional strategies that can be used with nonliterate adults in oral cultures from the Round One Questionnaire. They also responded to seven new statements presented to them in the Round Two-A Questionnaire for a total of 29 statements about effective instructional strategies.

Conclusion

In conclusion, 54 practitioners participated in Round One of this study, and all but one of them participated in Round Two. Participants responded to a total of 85 statements concerning characteristics of nonliterate adults, personal competencies that help a literate instructor be an effective instructor, and effective instructional strategies that can be used with nonliterate adults. Frequencies and response percentages for each item presented in Round One are available in the Appendix in the Round Two-A Questionnaire (Appendix G) and the Round Two-B Questionnaire (Appendix I). Aggregated tables showing the median and IQR for each item by research question are also available in the tables in Appendix A. Items from Round One concerning characteristics of nonliterate adults (Appendix A2), personal competencies of effective instructors (Appendix A3), effective instructional strategies (Appendix A4), and new statements presented in Round Two (Appendix A5) are available.

CHAPTER FIVE

Discussion

The purpose of this descriptive study was to gather information from practitioners who have experience instructing nonliterate adults in oral cultures in order to answer the following research questions:

What do literate instructors perceive as the characteristics of nonliterate adults within oral cultures?

What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures?

What do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures?

Because those literates who have experience teaching nonliterate adults in oral cultures is an unknown population scattered throughout the world, this study used a modified Delphi method to gather responses to statements concerning teaching nonliterate adults. Fifty-four practitioners with varying levels of experience agreed to share their knowledge and were formed into a participant panel. Though most of the participants' experience was in Africa, 12 had experience in other global regions.

From a literature review, the researcher identified fifteen competencies concerning teaching nonliterate adults in oral cultures. From these competencies, 66 statements were developed and presented to the participant panel for their response in a Round One Questionnaire. The panel members were asked to respond to the statements if they were familiar with the topic. Participants responded whether they strongly disagreed, disagreed, slightly disagreed, slightly agreed, agreed, or strongly agreed with the

statement. Participants were also asked to comment about the statements or their experience teaching nonliterate adults, and their responses for each statement were analyzed to determine if there was consensus in their responses. A statement was considered to have reached consensus when its interquartile range was 1 or below. Defining consensus as an interquartile range of 1 or below, meant that at least 50% of the participants' responses were located within one place of each other on the response scale. The smaller the interquartile range, the greater the consensus.

Of the 66 statements first presented to the participant panel, 15 did not reach consensus following Round One. In a second round of questionnaires, those 15 statements as well as the 51 statements that had reached consensus were presented again to the participants with information concerning the group's responses in case participants wished to change their responses after seeing others' choices. An additional 19 statements developed from the participants' comments were also presented to the participants in Round Two. At the conclusion of the study, only six statements of the 85 that were presented had not reached consensus.

Overview of Findings

It should be noted that nonliterate adults, as literate adults, are unique. Though consensus was reached on 79 statements, not all participants were familiar with every concept, and not all participants agreed with every statement. Response frequencies were reported on the Round Two-A (Appendix G) and Round Two-B Questionnaires (Appendix I). Individual results were given previously for each statement which illustrated the way in which some participants responded to statements differently.

These findings, in this descriptive study, are not generalizable to the population of nonliterate adults throughout the world. These findings do, however, provide perceptions of literate practitioners' experiences, practitioners who have worked with nonliterate adults in different settings. Of particular note are those six statements that did not arrive at consensus, meaning that the practitioners in this study had different experiences and disagreed among themselves about the statements. Several statements that did not arrive at consensus concerned how nonliterate adults relate to the literate world. Participants disagreed on whether nonliterate adults felt they had more freedom than literates or lost their abilities to communicate in the oral world when nonliterate adults were surrounded by literates. One participant remarked that nonliterate adults often see their orality as a hindrance whereas other participants agreed that the nonliterate adults with whom they had worked felt they had more freedom than literates. The participants disagreed about the place of traditional classrooms when instructing nonliterate adults. Participants disagreed as to the use of pictures, and many participants were wary of technology, such as the use of video, because of the cost of electricity and upkeep.

The following is an overview of the findings. Notable in each section are the themes of value and respect.

Research Question 1: What Do Literate Instructors Perceive as the Characteristics of Nonliterate Adults within Oral Cultures?

Participants agreed that nonliterate adults appreciate the beauty of sound and language and strongly agreed that nonliterate adults use oral communication strategies accepted by their culture. Participants strongly agreed that nonliterate adults consider the relationship between the messenger and the receiver as integral to the communication

process. Participants agreed that nonliterate adults often distinguish themselves by their verbal prowess, their bantering ability, their use of proverbs, and the ability of some to become specialists in the verbal arts.

Participants strongly agreed that nonliterate adults know what they are able to recall, differ in their memory abilities, and respect community elders for their storehouses of knowledge. Participants agreed that nonliterate adults in oral cultures live in collectivistic communities where knowledge is shared and specialist knowledge, such as that of healers, tailors, mechanics, and midwives which may take years to learn, is appropriated by individuals to be shared for the good of the community. In such collectivistic communities, fulfilling the demands of being a relative can be hard work. Outsiders are often viewed with suspicion. Participants strongly agreed that secret knowledge is passed on to those who are seen to be worthy to receive it, noting that worthiness may be defined as one's position of birth rather than one's aptitude or merit. In such a collectivistic community, participants strongly agreed that infants are expected to have access to their mothers, children "hang around" learning by observation and apprenticeship, and isolation from the group is seen as punishment.

Participants agreed that nonliterate adults believe their children are exposed in school to cultural values that differ from their own, though several noted that nonliterate adults often see schooling as a way of advancement for their children. The panel agreed that nonliterate adults participate more fully in a development project when they feel it responds to their perceived needs.

Participants were less in agreement about the relationship of nonliterate adults to the literate world. While the panel agreed that nonliterate adults feel their way of knowing is

not respected by literates, and nonliterate adults are more accepting of the pain of life such as illness or discomfort, participants only slightly agreed that nonliterates are conscious of living in a literate world. The participants did not reach a consensus as to whether nonliterate adults feel they have more freedom than literates or whether they begin to lose their oral social skills when they are in close proximity to literates as when they move from a village to an urban environment.

Some participants added comments to their responses which were developed into statements and added to the Round Two-A Questionnaire. These statements concerning characteristics of nonliterate adults were affirmed by the other participants. The panel agreed that nonliterates like to learn in groups of other nonliterates. Several participants commented about discovering, in their context, the importance of teaching the elders separately from others. Participants agreed that some nonliterates often say they are too old to remember anything, or they cannot learn, but they appreciate recognition of their progress and see recognition as personal validation. The panel recognized that nonliterate adults may belong to an ethnic group that has been the object of discrimination or has not had access to governmental power. The panel agreed that even if a development project is not seen as meeting their needs, nonliterate adults may participate as a way of building relationships with the hope that their perceived needs will be met in the future.

Research Question 2: What Personal Competencies Do Literate Instructors Perceive Increase Their Teaching Effectiveness with Nonliterate Adults within Oral Cultures?

Concerning personal competencies of effective literate instructors in oral cultures, participants strongly agreed that instructors must value oral cultures, investigate the culture, and demonstrate culture awareness. Participants also strongly agreed that

effective literate instructors understand that the role of teacher is based on the relationship between the teacher and the adult student. They agreed that effective instructors demonstrate positive moral and ethical behavior in all aspects of their lives, though some pointed out that this requisite appears to be more applicable to outsiders.

Participants agreed that effective literate instructors are sensitive to oral cultural practices in their own lives and conscious of their limitations as literates. The panel agreed that effective literate instructors understand that their literacy ability may inhibit them from mastering the oral skills they observe in their students and inhibit them from seeing the world as their nonliterate students see it.

Participants agreed that effective literate instructors understand their students' expectations of progressing at their own rates and having access to the teachers' daily lives. Participants also agreed that effective literate instructors create opportunities for nonliterate adults to learn how to navigate the literate world such as learning how to understand health care, recognize warning signs, or understand their children's schooling. The panel agreed that effective literate instructors understand that their nonliterate students learn through concrete examples and may have difficulty using literate tools such as pencils or learning through literate methods such as sequencing or drawing.

Participants agreed that the learning environments that effective instructors create reflect their students' perceived needs, and the learning environments that are created are such that the presence of community children who wish to observe is not considered a distraction. Participants did not reach consensus on whether traditional classrooms should be created for nonliterate adult students who want to be seen as participating in

schooling. One participant commented that traditional classrooms are only appropriate when one is teaching literacy.

When asked to respond to new statements developed from the participants' comments, the participants strongly agreed that effective literate instructors must have patience and realize their effectiveness is tied to their respect for the nonliterate world in that the more they respect the world of orality, the more effective they will be. The participants strongly agreed that effective literate instructors are relational such that interactions become opportunities for teaching. The panel agreed that effective literate instructors orchestrate learning situations in such a way that learning "happens" and the instructor is not necessarily seen as a teacher. Participants agreed that effective literate instructors dress in the style that is the norm for the local culture and use oral cultural practices themselves, such as speaking in stories and proverbs. The panel strongly agreed that when effective literate instructors use local translators, they must be aware of the translator's attitude toward the nonliterate and the nonliterate's learning needs.

Research Question 3: What Do Literate Instructors Perceive to be Effective Instructional Strategies When Teaching Nonliterate Adults within Oral Cultures?

The panel strongly agreed that stories and storytelling helped nonliterate adults learn and recall information. The participants agreed that other effective strategies for learning new information or recalling stored information were using proverbs, songs, audio recordings, and events. They agreed that effective literate instructors not only could recognize the difference between storytelling and oral art, but they also knew the processes to help nonliterate learn lengthy songs and stories. The panel agreed that effective literate instructors used familiar objects and landmarks as mnemonic devices to

help students recall information. The participants agreed that effective instructors investigated local practices and knew how to combine ceremonies, events and oral art into learning opportunities that resembled the local culture.

Participants agreed that where cell phones were available, effective literate instructors encouraged nonliterate adults to use their cell phones to learn new information. Participants also agreed that effective radio programming involved developing programming with the nonliterate in mind instead of using programming that began with a printed text. They agreed that effective literate instructors encouraged participation in radio programming, either through interviews or calling-in with comments, when possible.

Participants did not reach consensus on the use of pictures, with some agreeing that pictures were the product of a literate world and difficult to understand and others disagreeing with this stance. One participant commented that nonliterates love pictures and learning to read pictures is easier than learning to read the printed word, especially if the picture is of something the nonliterates recognize. Participants also did not reach consensus on the use of video, either as a way of learning new information or as a tool that could be used by the nonliterates to raise awareness of community needs. Only 57% of the participants responded to the statement about using video as a tool for community development. One participant responded that giving nonliterates a video camera to make their own videos might be effective, but he had never seen it done.

When asked to respond to new statements developed from the participants' comments, the panel agreed that games, drama, role play, and demonstrations are effective instructional strategies and that repetition must be embraced as a central

teaching tool. They agreed that telling a hypothetical story of an individual may cause confusion. They agreed that when effective literate instructors are teaching to a mixed group of literates and nonliterates, instructors are conscious of literates in the group who may wish to monopolize teaching time to demonstrate their literacy ability.

The participants slightly agreed that dolls and puppets were useful in demonstrations. One participant noted that puppets could cause fear among the nonliterates he knew. Another participant described how when teaching about AIDS or Ebola, he used dolls attached to water bottles with coffee grounds in the water of one bottle. He demonstrated the process of contamination by pouring water from one bottle to another until the coffee grounds were spread throughout.

Significance of the Findings

The findings of this study are significant in that (a) they identify a problem in the current concept of adult basic education globally; (b) they offer a knowledge base of certain characteristics of nonliterate adults who live in oral cultures, personal competencies of effective literate instructors who teach nonliterate adults in oral cultures, and effective instructional strategies that can be used when teaching nonliterate adults in oral cultures; and (c) they add to adult learning theory.

Current Problem in Global Adult Basic Education

As discussed previously, UNESCO (2014) estimated that in the world today, approximately 774 million adults are nonliterate. Of those 774 million adults, approximately 516 million are women. When the first rung of adult basic education is

considered to be literacy, 774 million adults may remain untouched by adult education globally.

The importance of literacy in today's world, not only knowing how to read and write but also knowing how to access information to improve one's quality of life, cannot be denied. When printed material is available in one's language, it is imperative that individuals be given the opportunity to learn to read and write in order to have access to that information. Access to information through literacy leads to empowerment (Robinson-Pant, 2014). Whether access to information using only oral means, without literacy, can also lead to empowerment has not been researched.

In the demographic questionnaire of this study, participants responded that they had taught topics such as agriculture, community health, individual and family health, job skills, marriage and family, and even special needs education to adult nonliterates. Many literates can learn more about these topics by reading about the topic themselves. Literates can search for information about a topic on the Internet, or they may choose to take an adult education class to learn more about a topic. Except through trial and error, nonliterates cannot learn on their own about agriculture, community health, individual and family health, marriage and family, or how to care for a special needs child, all important topics in adult education. Nonliterates can learn about these topics only if someone teaches them. Unfortunately, under the current concept of adult education, it appears there is only one topic that is primarily available for nonliterates to learn - literacy.

The findings of this study revealed that it is possible for literates to teach nonliterate adults using methods nonliterates have used for centuries. Some literates in

this study had been teaching nonliterates in this way for over thirty years. Others have just begun teaching nonliterates and are still learning. One novice remarked following the Round One Questionnaire that she began to observe the nonliterate adults in the oral culture where she was more closely, “and they really don’t mind having children around and don’t ask them to leave unless the children start making a lot of noise.”

The panel reported that they knew their teaching was effective because they saw behavioral change in their adult students and saw the nonliterates repeating their teachings to others. Forty-one percent of the panel reported that they believed their teaching was effective because of the questions and responses of their nonliterate adult students.

Knowledge Base Concerning Teaching Nonliterate Adults in Oral Cultures

The findings of this study included 54 practitioners’ perceptions of teaching nonliterate adults in oral cultures. These findings have formed a base of knowledge that those in the field of adult education can examine, verify, or contradict. As a knowledge base, these findings can be used in the field of development in program design and delivery. For example, knowing that many nonliterate mothers want easy access to their infants and knowing that community children who “hang around” observing are not considered a distraction can be used to inform program design when health workers wish to teach a topic such as how to prepare the rehydration drink. Understanding that nonliterates often prefer to learn in a group with other nonliterates or that elders may need to be taught separately can inform program design when one wishes to introduce improved agricultural methods. Knowing that literate instructors need to be aware of their

translators' attitudes toward nonliterate adults and their learning needs may inform personnel choices when the instructors want to be effective in teaching nonliterate adults.

The panel strongly agreed that effective literate instructors value oral cultures and are culturally aware. Several participants noted in their comments that it is the relationship between the teacher and the adult nonliterate student - the respect- that determines whether one is effective, not necessarily a particular instructional strategy. The concept that their literacy can inhibit them from seeing the world as their nonliterate students see it or may inhibit them from mastering some of the skills that their nonliterate students can master may be a new concept for some.

Adult Learning Theory

Though there is discussion of indigenous learning, learning which is linked to culture, contemporary adult learning theories appear to assume literacy (Illeris, 2009; Knowles, Holton, & Swanson, 2012; Merriam, Caffarella, & Baumgartner, 2007). Knud Illeris acknowledged that his comprehensive learning theory had never been applied to nonliterate adult learning even though conceivably, his theory should be relevant to any learning situation (personal communication, July 7, 2014). According to Illeris, learning is “any process that in living organisms leads to permanent capacity change and which is not solely due to biological maturation or aging” (1999/2007, p. 3). Learning involves both an internal psychological change and an outward change resulting from the learner's interaction with his or her environment. In Illeris's theory, all learning is comprised of three dimensions: content, incentive, and interaction, dimensions which must be considered when examining any learning situation.

In the content dimension, the learner creates meaning by either learning something totally new, inserting what is learned into existing knowledge structures, adapting old knowledge because of new knowledge that has been learned, or completely transforming old knowledge because new knowledge has replaced it (Illeris, 1999/2007). In the incentive dimension, a learner's desire to learn and his or her emotions can affect an individual's willingness to learn or can determine how much energy the learner devotes to the learning process. The incentive dimension affects the content dimension just as the content can affect one's incentive. All learning takes place and is understood within its context, the interaction dimension. People's defense mechanisms, such as an identity defense when those in power make decisions regarding the individual's learning, can become barriers to learning that must be addressed if learning is to occur (Thompson, 2014).

Illeris identified four observations concerning adult learning: (a) adults learn what they wish, (b) adults use the resources they have at their disposal, (c) if adults are allowed to take responsibility for their learning, they will take as much responsibility as they wish, and (d) if they do not see the meaning in the learning, adults "are not very inclined to engage in learning" (Illeris, 1999/2007, p. 208). Illeris noted that adult education programs are often a strange mixture of "old ideals concerning public enlightenment" (1999/2007, p. 208) where even adults who wish to take part in education programs can find such programs challenging because of the adults' preconceived notions of what constitutes the teacher-student relationship. Illeris's learning theory and his writings about contemporary adult education programs assume literacy. However, none of the findings of this study contradict Illeris's comprehensive learning theory or his

characterization of adult learning. Instead, the findings of the characteristics of adult nonliterate learners, personal competencies of effective teachers, and effective instructional strategies which help nonliterate adults learn new content affirms the comprehensive nature of Illeris's theory and extends it to involve nonliterate adult learners.

Applying the concepts of Illeris's comprehensive learning theory to this study's findings can provide insight into learning situations when literates wish to teach nonliterate adults. When one has information one wishes to share with nonliterate adults, one can evaluate the content of what is to be taught as well as how it is to be taught. One can consider the incentive of the nonliterate adults to learn. One can determine the context in which the teaching is to occur and plan for maximum interaction.

In conjunction with Illeris's comprehensive learning theory, the findings of this study are significant in that they provide insight into situations in which barriers to learning may arise when literate teachers wish to share information with nonliterate adult students. When outsiders design their programs without attention to the characteristics of their students or do not realize that the instructional strategies they plan to use assume literacy, learning barriers are likely to arise. The participant panel strongly agreed that when literate teachers do not value orality or are not culturally aware, their effectiveness as teachers is affected. Concerning adult learning, the panel agreed that nonliterate adults are more willing to take part in development projects when their perceived needs are being met. One participant commented, and the panel concurred, that nonliterate adults sometimes participate in a development project, not because their perceived needs are

being met, but because they think that by doing so, their actual needs may be met in the future.

Context and interaction are important aspects of nonliterate adult learning. When asked to describe an effective teaching situation, 54% of the participants in this study described a situation in which their teaching occurred outside of a building.

The Delphi Method

As mentioned previously, the Delphi method was the best method for gathering information from a diverse population located in multiple world regions. Though some were concerned about anonymity and routed their responses through multiple secure networks, the process was smooth and allowed practitioners that otherwise would not have been able to meet together to offer their input. From participant comments, it was obvious that many took the concept of changing their responses to reach consensus seriously. Even for those statements that had reached consensus following Round One, about 20% of the participants changed their responses to resemble those of the group. A greater percentage of novices changed their responses to approach the group mean than those who were experienced.

Limitations of the Study

The limitations of this study include the homogeneity of the sample, the preponderance of participants with experience in Africa, and the use of literate outsiders as participants.

Though attempts were made to diversify the sample to include those who teach nonliterate adults in capacities other than that of religious education, those who have

experience working with nonliterate adults in oral cultures in the field of religious education were the ones who agreed to participate and were accessible. In the demographic questionnaire, 53 of the 54 participants listed “Bible” as one of the topics they had taught to nonliterate adults. As an accepted practice in sharing the Bible with nonliterate adults is to teach the stories of the Bible, the results of this study in which the participants strongly agreed that stories and storytelling were effective in teaching nonliterate adults may have been influenced by the participants’ purposes in teaching nonliterate adults.

Most of the participants in this study, 42 of the 54, had experience teaching nonliterate adults in Africa. Many Africans live in oral cultures. As reported earlier, in twelve of the fifteen West African countries, less than half of the population of young women know how to read or write (UNESCO, 2014). Though the results were reported for the 12 participants whose experience ranged from Asia, Latin and South America, and across multiple global regions, the total results of this study should be understood from the fact that 77% of the participants had experience in Africa.

All of the participants in this study have been influenced by U.S. American higher education. The participants in this study should be considered outsiders to oral cultures. As the nature of nonliteracy precluded the researcher from using the Delphi method to seek the input of nonliterate adults as to their perceptions concerning effective literate teachers, this study was limited to outsider perceptions.

Recommendations for Further Study

The possibilities for future research are unlimited. This study could be repeated using participants from specific world regions. Because 72% of the world’s nonliterate

adults live in India, China, Pakistan, Bangladesh, Nigeria, Ethiopia, Brazil, Indonesia, and N. R. Congo, it would be advantageous to replicate this study in each of those countries to determine the specifics of working with nonliterate adults in those countries.

This study could also be replicated with a different population of outsiders who have experience working with nonliterate adults in capacities other than religious education as well as with local literates who are considered to be effective teachers of nonliterate adults. Qualitative research methods, including case studies and focus groups, could be used with nonliterate adults to ascertain their concepts of what makes a literate teacher effective.

Using this study's findings, development programs which involve a literate teaching a nonliterate adult can be evaluated to see how such programs might be adapted to be more effective. New programs can also be developed specifically to meet the learning needs of nonliterate adults. Literate teachers who wish to share information with nonliterate adults may use the findings to inform their personal behavior and planning. Once programs are designed and implemented according to this study's findings, both quantitative and qualitative research methods can be employed to determine the impact changes in personal competencies or program design have on those program's goals. Experimental studies comparing traditional and suggested nonliterate methods can provide generalizable findings.

This study's findings may also be examined to see whether the findings apply to nonliterate adults who do not live in oral cultures or to nonliterate adults, such as refugees, who formerly lived in oral cultures but currently live in literate cultures.

Some may be interested in developing a measurement tool to measure one's aptitude for teaching nonliterates in oral cultures. Such an instrument would need to be developed with attention to psychometric qualities and could be useful in equipping literate adults to teach in the nonliterate world.

Discussion

When exploring a new field in descriptive studies, readers' understanding of the researcher can be helpful and is a necessary part of qualitative research. Because knowing the impetus for the research questions may provide insight into the topic, personal reflections were included in this section of the discussion.

It is significant that 80% of the participants in this study were aged 50 and above. One participant had even reported that it had taken 30 years for him to learn the best way to teach nonliterate elders. As literates, the world of orality is a foreign and unexplored territory. Exploration through trial and error takes time. Overcoming assumptions about literacy and nonliteracy may never occur.

In a literate culture, because most of the nonliterates one encounters are under the age of six, when faced with nonliterate adults in an oral culture, it is easy for literates to project childlike qualities onto nonliterate adults. Rather than include the nonliterate adults in decision-making about their own futures, literates take the reins because, like parents, "they know best."

It may be that "knowing best" is a cultural distinction of literate individualistic societies. When a culture is not only literate but has the financial power to communicate its values to the world, it may appear that one culture's values are global values when they are not. When those values are primarily humanistic, individualistic, and enrobed in

capitalism and wealth, they may appear attractive. Hunting and checking assumptions are necessary parts of critical thinking. It appears that critical thinking is rarely applied to assumptions originating in the West, be they assumptions about democracy, what constitutes quality of life, or the purpose of adult education. The assumption that one society's values are the standard by which all societies should be judged bears checking.

When I became aware of the learning needs of nonliterate adults in oral cultures and began teaching them using what I thought were oral methods, my nonliterate adult students expressed their frustration at my ineptitude in their world. Through trial and error, I attempted to share information. Though never totally comfortable in the collectivistic world of orality, I learned the importance of relationship to the learning process and began building relationships with nonliterate adults.

One day, a friend and neighbor, a nonliterate woman and mother of ten, visited me and casually remarked that her daughter, a toddler, kept suffering from successive colds. I asked her if she gave her child any fruit juice. At her puzzled expression, I pulled a health booklet from my bookshelf that pictured babies and toddlers at various developmental stages with corresponding fruits and vegetables that should be given to them for good health. My friend looked at the pictures then looked away, obviously angry. When I asked her why she was angry, she responded, "Why has no one ever told me that I need to give juice to my little girl? I love her just as much as you love your children. I want to do what is best for her." After a moment, she asked me, "Is it because I cannot read?" Later that afternoon, I looked out my window to see my friend buying oranges from a street vendor. Her question remained. Why had no one shared this simple health information with her?

Literacy or nonliteracy, development, and empowerment remains a complicated issue (Robinson-Pant, 2014). It is assumed that literacy provides access to information and that access to information can provide empowerment. Someone had put the health information in the booklet I had shown my neighbor presumably to empower women to improve the health of their children. Literacy itself does not always equal access to information, however. Printed information can be expensive. The book had cost the equivalent of about five days' wages for my friend. Even if she had wanted to learn to read, which she did not, she probably would not have had access to the information in the book because she could not afford to buy the book. The U. S. American Embassy had built a library for the village (even though approximately 70% of the adult villagers were nonliterate) and the health booklet may have been in the library, but my friend was not used to going to the library for information. My neighbor had access to the information when she learned the information from someone she trusted. Once she had the information, she was empowered and acted upon it.

Conclusion

From the literature, readers might conclude that the concept of adult basic education worldwide begins with teaching literacy. While the importance of knowing how to read and write cannot be denied, public health crises such as the Ebola outbreak of 2014 illustrated that sometimes it is necessary for literates to share new information quickly with nonliterate adults. Effectively sharing information involves understanding the characteristics of nonliterate adults, personal competencies that help a literate teacher be more effective, and instructional strategies that have proven their effectiveness in helping nonliterate adults learn new information and recall stored information.

UNESCO (2014) estimated that in 2011, 16% of the world's adults were nonliterate, meaning approximately 84% of the world's adults knew how to read and write. When one is part of the literate majority, it is possible that one may not be aware of other ways of viewing the world that do not include literacy. Those who do not share the majority literate ability may begin to appear deficient. They may even be labeled according to their perceived deficiency. Though this concept of the nonliterate adult as deficient is being challenged (Robinson-Pant, 2004), much of the world may assume that if adults cannot learn through reading or express themselves in writing, they cannot learn.

For decades, a population of literate outsiders has entered the nonliterate world to use the instructional strategies they found there to share information. Instead of saying, "If you want our information, enter our world," many of this population have said, "show us how we can enter your world." In this study, 54 literates who have effectively entered the world of orality to teach nonliterate adults have shared their perceptions.

Though it is important for global organizations to keep striving to help the world's nonliterate population become literate, perhaps it is time for some of those in the field of adult education to become conscious of how they, too, can enter the world of orality to teach other topics besides literacy. Literate teachers who use oral methods to give nonliterate adults access to information empower nonliterate adults. Those nonliterate adults can then decide themselves what to do with the information. When literacy is no longer the gatekeeper to adult learning, it is conceivable that hundreds of millions of adults in the world today can be added to the number of those already benefitting from adult education.

APPENDICES

APPENDIX A

Tables

Table A.1

Synopsis of Literature Review with Round One Questionnaire Statements

Research Question #1: What do literate instructors perceive as the characteristics of nonliterate adults within oral cultures?

Characteristics of Nonliterate Adult Learners (NLAs) in Oral Cultures

Competency: Understand that nonliterate adults appreciate the beauty of sound and language.

Statements:

1. NLAs appreciate the beauty of sound and language. (Erickson, 1984; Ong, 1982)
2. NLAs believe the relationship between the person giving a message and the person receiving it is an integral part of the communication process. (Erickson, 1984)
3. NLAs use oral communication strategies that are encouraged in their culture. (Marantika, 2002)
4. NLAs distinguish themselves from each other by their ability to use language. (Gough & Bock, 2001; Ong, 1982; Preston, 2012)
5. NLAs consider sprinkling one's speech with proverbs as a sign of erudition. (Messenger, 1991; Ntseane, 2007)
6. NLAs recognize oral artists as those who use specialized language such as formal rhetoric, praise poetry, and narratives as verbal art. (Chetrit, 2013; Gough & Bock, 2001; Tsehay, 2009)
7. NLAs appreciate melodramatic responses to bantering. (Dettwyler, 1994; Riesman, 1992)

Competency: Understand that nonliterate adults' knowledge consists of what they can recall.

Statements:

8. NLAs have knowledge consisting of what they can recall. (Ong, 1982)

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9. NLAs differ in their memory abilities. (Chetrit, 2013)
 10. NLAs respect the elders in their community for their storehouses of knowledge. (Goody, 1992)

Competency: Understand that nonliterate adults live in collectivistic communities where knowledge is specialized.

Statements:

11. NLAs in oral cultures live in collectivistic communities where knowledge is specialized. (Akinnaso, 1992; Field, 1997; Merriam, 2007; Rosin, 1984; Worsley, 1997)
12. NLAs use specialized knowledge that can be complex, taking years of apprenticeship to learn. (Couch, 1989; Lancy, 1980)
13. NLAs are suspicious of strangers who do not have a kin relationship with them. (Lancy, 1980)
14. NLAs understand that fulfilling the demands of being a relative is hard work. (Riesman, 1992)
15. NLAs accept that community knowledge is broken into categories and appropriated by specialists. (Lancy, 1980)
16. NLAs understand that specialized knowledge that is secret is only passed on to those worthy to receive it. (Bastien, 1992; Worsley, 1997)
17. NLAs are sensitive to how they are viewed in the community. (Chetrit, 2013; Riesman, 1992)
18. NLAs are expected to control their emotions for the benefit of social harmony. (Draper, 1978; Riesman, 1992)
19. NLAs understand isolation from the group as punishment. (Riesman, 1992)
20. NLAs expect infants to have easy access to their mothers. (Brand, 2001; Dettwyler, 1994)
21. NLAs expect their environment to include community children “hanging around” adults. (Brand, 2001; Riesman, 1992)

Competency: Understand that nonliterate adults are conscious of living in a literate world.

Statements:

22. NLAs are conscious of living in a literate world. (Cole, 2005; Papen, 2005; Thao, 2002)
23. NLAs are more accepting of pain as part of life – illness, being uncomfortable in extreme temperatures, hard physical labor - than literates. (Rao, 1992; Rao, 1993)
24. NLAs believe their ways of knowing in orality are not respected by literates. (Levine, Levine, & Schnell, 2001; Rao, 1992)

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25. NLAs believe their children are exposed in school to cultural values that differ from their own. (Scribner & Cole, 1975; Froerer, 2012; Thao, 2002)
 26. NLAs consider themselves to have more personal freedom in oral cultures compared to those in literate cultures. (Thao, 2002)
 27. NLAs participate more fully in a development project when the project's goals correspond to their felt needs. (Darmstadt et al., 2007; Gibbon & Cazottes, 2001)
 28. NLAs begin to lose their oral social skills when they live in urban environments and have regular contact with literates. (Rao, 1993)
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Research Question #2: What personal competencies do literate instructors perceive increase their teaching effectiveness with nonliterate adults within oral cultures?

Personal Competencies of Effective Literate Instructors (ELIs) in Oral Cultures

Competency: Appreciate oral cultures

Statements:

29. ELIs value oral cultures. (Akinaso, 1981; Egan, 1987)
30. ELIs, are sensitive to oral cultural practices in their own lives. (Couch, 1989; Pattanayak, 1991; Riesman, 1992)

Competency: Respect nonliterate adults

Statements:

31. ELIs understand that the role of teacher in oral cultures is based on a relationship between the teacher and the student. (Erickson, 1984; Goody, 1992)
32. ELIs understand that the students expect to have access to the daily life of the teacher. (Lancy, 1980)
33. ELIs understand that students expect to progress at their own rates. (Akinaso, 1992)

Competency: Understand one's own limitations as a literate

Statements:

34. ELIs understand that their literacy ability inhibits them from seeing the world as nonliterate see it. (Ventura et al., 2008)
35. ELIs understand that their literacy ability inhibits them from being able to master skills that nonliterate adults can master. (Cole, 1974)

Competency: Understand how nonliterate adults in oral cultures learn

(continued)

Statements:

- 36. ELIs understand that nonliterate adults in oral cultures learn through concrete examples. (Irwin, Schafer, & Feiden, 1974; Sharp et al., 1979)
- 37. ELIs understand that nonliterate adults in oral cultures have difficulty using literate methods and tools such as sequencing, using pencils, and drawing. (Hansen, 1993; Weiss, 1980)

Competency: Understand what nonliterate adults in oral cultures need to know.

Statements:

- 38. ELIs create learning situations where nonliterate adult learners can learn the processes they need to navigate the literate world such as in obtaining healthcare, understanding warning signs, and understanding children's schooling. (Emerson, 2008; Gibbon & Cazottes, 2001; Holland & Cole, 1995; Ngoh & Shepherd, 1997; McBean, 1988)

Competency: Create a positive learning environment corresponding with the students' felt needs.

Statements:

- 39. ELIs create learning environments in which the felt needs of the nonliterate adult students can be met. (Goody, 1992; Papen 2005; Patterson, Lindén, Bierbrier, Löfgren, & Patterson, 2008; Puchner, 2003; Robinson-Pant, 2000; Rogers, 1999)
- 40. ELIs create learning environments where the presence of community children who wish to observe are not seen as disruptions. (Goody, 1992)
- 41. ELIs create traditional classrooms for nonliterate adults who desire to be a part of the literate world of schooling. (Papen, 2005)

Competency: Exhibit moral and ethical behavior in all aspects of life

Statements:

- 42. ELIs demonstrate positive moral and ethical behavior in all aspects of their lives. (Koehler, 2010; Thompson, 2013)

Competency: Be culturally aware

Statements:

- 43. ELIs investigate the local culture. (Finnegan, 2007; Moon, 2005)
- 44. ELIs demonstrate cultural awareness. (Darmstadt et al., 2007; Easton, 2012)

(continued)

Research Question #3: What do literate instructors perceive to be effective instructional strategies when teaching nonliterate adults within oral cultures?

Effective Instructional Strategies

Competency: Understand vehicles for knowledge storage in oral cultures

Statements:

- 45. ELIs use stories to help nonliterate adults organize and store knowledge. (Mandler, Scribner, Cole, & DeForest, 1980; Rynkiewicz, 2007)
- 46. ELIs know the process in helping nonliterate adults learn lengthy stories and songs. (Thao, 2002)

Statements:

- 47. ELIs use proverbs to help nonliterate adults organize and store knowledge. (Chetrit, 2013; Easton, 2012; Mieder, 2014)
- 48. ELIs understand that pictures are the product ELIs understand that pictures are the product of a literate world and not necessarily understandable by nonliterate adults. (Hansen 1993; McBean, 1998; Ngoh & Shepherd, 1997)
- 49. ELIs use video to help nonliterate adults organize and store knowledge. (Cohen, 2007)
- 50. ELIs use audio recordings to help nonliterate adults organize and store knowledge and provide repetition as needed. (Orality Strategies, 2014)

Competency: Understand mnemonics help recall information

Statements:

- 51. ELIs use paintings to help nonliterate adults recall information. (Sterne, 2011)
- 52. ELIs use landmarks to help nonliterate adults recall information. (Santos-Granero, 1998)
- 53. ELIs use familiar objects to help nonliterate adults recall information. (Akinnaso, 1992; Rosin, 1984)

Competency: Use effective instructional strategies to help nonliterate adults learn new knowledge/skills

Statements:

- 54. ELIs use apprenticeship as a strategy for helping nonliterate adults learn new knowledge/skills. (Lancy, 1980)
- 55. ELIs use storytelling to help nonliterate adults learn new knowledge/skills. (Akinnaso, 1992, Finnegan, 2007)
- 56. ELIs understand what distinguishes storytelling from oral art. (Anyidoho, 1983; Gough & Bock, 2001)

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57. ELIs use songs to help nonliterate adults learn new knowledge/skills. (Finnegan, 2007; Thao, 2002)
 58. ELIs understand putting information into a song and teaching the song to nonliterate adults helps them learn the information. (Klem, 1982)
 59. ELIs use proverbs to help nonliterate adults learn new knowledge/skills. (Colman, 1999; Easton, 2012; Moon, 2005)
 60. ELIs use events to help nonliterate adults learn new knowledge/skills. (de la Piedra, 2009; Chetrit, 2013)
 61. ELIs investigate the characteristics of local events. (Marantika, 2001)
 62. ELIs know how to combine ritual, ceremony, and oral art into events that resemble those in the local culture. (Box, 1992; Hartnell, 2009; McIntyre, 2005)
 63. ELIs use radio programming that was prepared for an oral audience rather than programming which begins with a previously-written text. (Sundersingh, 1999)
 64. ELIs encourage participation in radio programming by using interviews or calling in with comments when possible. (Farm Radio International, 2011)
 65. ELIs encourage nonliterate adults to use their cell phones to learn new information. (Lori, Munro, Boyd, & Andreatta, 2012)
 66. ELIs encourage nonliterate adults to make video recordings to help them reflect on community issues. (Cohen, 2007)
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Table A.2

Nonliterate Adult (NLA) Characteristics: Median and Interquartile Range

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
NLAs appreciate the beauty of sound and language.	5.0	2.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	2.00
Novice	5.0	2.00	5.0	1.00
Experienced	5.0	2.00	5.0	1.00
African experience	5.0	2.00	5.0	1.00
Non-African Experience	5.0	2.00	5.0	1.25
NLAs believe the relationship between the person giving a message and the person receiving it is an integral part of the communication process.	6.0	1.00	6.0	1.00
Male	6.0	0.00	6.0	0.00
Female	6.0	1.00	6.0	1.00
Novice	6.0	1.00	6.0	0.25
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	0.00	6.0	0.00
NLAs use oral communication strategies that are encouraged in their culture.	6.0	1.00	6.0	1.00
Male	6.0	0.50	6.0	0.50
Female	6.0	1.00	6.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
NLAs distinguish themselves from each other by their ability to use language.	5.0	1.00	5.0	1.00
Male	5.0	2.00	5.0	2.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	2.00	5.0	2.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	2.00	5.0	2.00
NLAs consider sprinkling one's speech with proverbs as a sign of erudition.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.25	5.0	1.25
Novice	5.0	0.25	5.0	0.25
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	0.75	5.0	0.75

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
NLAs recognize oral artists as those who use specialized language such as formal rhetoric, praise poetry, and narratives as verbal art.	5.0	2.00	5.0	0.75
Male	5.0	1.00	5.0	1.00
Female	5.0	1.75	5.0	1.00
Novice	5.0	0.75	5.0	0.75
Experienced	5.0	2.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.0	1.50	5.0	1.00
NLAs appreciate melodramatic responses to bantering.	5.0	1.00	5.0	1.00
Male	6.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	2.00
Novice	5.0	0.25	5.0	0.25
Experienced	5.5	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
NLAs have knowledge consisting of what they can recall.	6.0	1.00	6.0	1.00
Male	6.0	0.50	6.0	0.50
Female	6.0	1.00	6.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	0.25	6.0	0.25
NLAs differ in their memory abilities.	5.0	1.00	5.0	1.00
Male	6.0	1.00	6.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	5.5	1.00	6.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
NLAs respect the elders in their community for their storehouses of knowledge.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	5.0	1.00	5.5	1.00
NLAs in oral cultures live in collectivistic communities where knowledge is specialized.	5.0	1.75	5.0	0.00
Male	5.0	2.00	5.0	1.00
Female	5.0	0.00	5.0	0.00
Novice	4.0	1.00	4.5	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
NLAs use specialized knowledge that can be complex, taking years of apprenticeship to learn.	5.0	1.00	5.0	1.00
Male	5.0	1.75	5.0	1.75
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
NLAs are suspicious of strangers who do not have a kin relationship with them.	5.0	1.75	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	1.00
Novice	4.5	1.50	5.0	0.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	2.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
NLAs understand that fulfilling the demands of being a relative is hard work.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	6.0	1.25	6.0	1.25
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.25	5.0	1.25
NLAs accept that community knowledge is broken into categories and appropriated by specialists such as healers, tailors, mechanics, and others.	5.0	1.00	5.0	1.00
Male	6.0	1.00	5.5	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.5	1.00	5.0	1.00
African experience	6.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
NLAs understand that specialized knowledge that is secret is only passed on to those worthy to receive it.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	5.5	1.00	6.0	1.00
Novice	5.0	1.50	5.0	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	5.0	2.25	5.5	1.00

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
NLAs are sensitive to how they are viewed in the community.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.5	1.00	5.5	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	6.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
NLAs are expected to control their emotions for the benefit of social harmony.	5.0	1.00	5.0	1.00
Male	5.0	2.00	5.0	1.50
Female	5.0	1.00	5.0	1.00
Novice	5.0	0.00	5.0	0.00
Experienced	5.0	1.75	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	2.25	5.0	2.25
NLAs understand isolation from the group as punishment.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	5.5	1.00	5.5	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00
NLAs expect infants to have easy access to their mothers.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	6.0	0.25	6.0	0.25
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	0.50	6.0	0.50
NLAs expect their environment to include community children “hanging around” adults.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	6.0	0.25	6.0	0.25
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00
NLAs are conscious of living in a literate world.	4.0	1.00	4.0	1.00
Male	5.0	1.00	5.0	1.00
Female	4.0	1.00	4.0	1.00
Novice	4.0	1.50	4.0	1.50
Experienced	4.0	1.00	4.0	1.00
African experience	4.0	1.00	4.0	1.00
Non-African Experience	4.0	1.00	4.0	1.00

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
NLAs are more accepting of pain as part of life – illness, being uncomfortable in extreme temperatures, hard physical labor – than literates.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	0.75
Novice	4.5	2.00	4.5	2.00
Experienced	5.0	2.00	5.0	2.00
African experience	5.0	2.00	5.0	1.50
Non-African Experience	5.0	1.00	5.0	1.00
NLAs believe their ways of knowing in orality are not respected by literates.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	4.5	1.50	4.5	1.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	0.75	5.0	0.00
NLAs believe their children are exposed in school to cultural values that differ from their own.	5.0	1.00	5.0	1.00
Male	5.0	1.50	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	4.5	2.00	4.5	2.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.0	1.00	4.0	1.00
NLAs consider themselves to have more personal freedom in oral cultures compared to those in literate cultures.	4.0	2.25	4.0	2.00
Male	4.0	2.00	4.0	2.00
Female	3.0	2.00	4.0	1.75
Novice	3.5	1.25	3.5	1.25
Experienced	4.0	2.25	4.0	2.00
African experience	4.0	2.00	4.0	2.00
Non-African Experience	3.0	2.00	3.0	2.00
NLAs participate more fully in development projects when the project's goals correspond to their felt needs.	5.0	1.00	5.0	1.00
Male	5.0	0.00	5.0	0.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.25	5.0	0.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	0.00	5.0	0.00

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
NLAs begin to lose their oral social skills when they live in urban environments and have regular contact with literates.	4.0	2.00	4.0	2.00
Male	4.0	2.00	4.0	2.00
Female	4.0	2.00	4.0	2.00
Novice	5.0	1.25	4.5	1.25
Experienced	4.0	2.00	4.0	2.00
African experience	4.0	2.00	4.0	2.00
Non-African Experience	4.5	1.25	4.5	1.25

Table A.3

Effective Literate Instructors (ELI) Personal Competencies: Median and Interquartile Range

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
ELIs value oral cultures.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	5.0	1.00	5.5	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	5.5	1.00	6.0	1.00
ELIs are sensitive to oral cultural practices in their own lives.	5.0	1.00	5.0	1.00
Male	5.5	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	0.25	5.0	0.25
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
ELIs understand that the role of teacher in oral cultures is based on a relationship between the teacher and the student.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	5.0	1.00	6.0	1.00
Novice	5.5	1.00	5.5	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	5.5	1.00	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00
ELIs understand that the students expect to have access to the daily life of the teacher.	5.0	2.00	5.0	0.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.25	5.0	0.25
Novice	5.0	0.50	5.0	0.00
Experienced	5.0	2.00	5.0	0.75
African experience	5.0	1.75	5.0	0.00
Non-African Experience	5.0	2.00	5.0	1.25
ELIs understand that students expect to progress at their own rates.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
ELIs understand that their literacy ability inhibits them from being able to master skills that nonliterate adults can master.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	1.00
Novice	5.0	0.25	5.0	0.00
Experienced	4.0	1.00	4.5	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.0	1.00	4.0	1.00
ELIs understand that nonliterate adults in oral cultures learn through concrete examples.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
ELIs understand that nonliterate adults in oral cultures have difficulty using literate methods and tools such as sequencing, using pencils, and drawing.	5.0	1.00	5.0	1.00
Male	6.0	1.00	6.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.5	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.5	1.00
ELIs create learning situations where nonliterate adult learners can learn the processes they need to navigate the literate world such as obtaining healthcare, understanding warning signs, and understanding children's schooling.	5.0	1.00	5.0	1.00
Male	5.0	0.00	5.0	0.00
Female	5.0	1.00	5.0	1.00
Novice	5.5	1.00	5.0	1.00
Experienced	5.0	0.75	5.0	0.75
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.0	1.00	5.0	1.00
ELIs create learning environments in which the felt needs of the nonliterate adult students can be met.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.5	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.25	5.0	1.25

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
ELIs create learning environments where the presence of community children who wish to observe are not seen as disruptions.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.25	5.0	1.25
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	0.50	5.0	0.50
ELIs create traditional classrooms for nonliterate adults who desire to be a part of the literate world of schooling.	4.0	2.00	4.0	2.00
Male	4.0	1.00	4.0	1.00
Female	4.0	2.00	4.0	2.00
Novice	4.0	2.00	4.0	2.00
Experienced	4.0	2.00	4.0	2.00
African experience	4.0	1.50	4.0	1.75
Non-African Experience	3.0	1.75	3.0	2.00
ELIs demonstrate positive moral and ethical behavior in all aspects of their lives.	5.0	1.00	5.0	1.00
Male	5.5	1.00	5.5	1.00
Female	5.0	1.75	5.0	2.00
Novice	5.0	0.25	5.0	0.25
Experienced	5.5	1.00	6.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00
ELIs investigate the local culture.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	5.5	1.00	5.5	1.00
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	0.50	6.0	0.50
ELIs demonstrates cultural awareness.	6.0	1.00	6.0	0.00
Male	6.0	1.00	6.0	0.50
Female	6.0	0.00	6.0	0.00
Novice	6.0	1.00	6.0	1.00
Experienced	6.0	0.00	6.0	0.00
African experience	6.0	1.00	6.0	0.00
Non-African Experience	6.0	0.25	6.0	0.25

Table A.4

Instructional Strategies: Median and Interquartile Range

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
ELIs use stories to help nonliterate adults organize and store knowledge.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	0.00	6.0	0.00
Novice	6.0	1.00	6.0	1.00
Experienced	6.0	0.75	6.0	1.00
African experience	6.0	0.75	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00
ELIs know the process in helping nonliterate adults learn lengthy stories and songs.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	0.50
Female	5.0	1.00	5.5	1.00
Novice	5.0	1.25	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.25	5.0	0.50
ELIs use proverbs to help nonliterate adults organize and store knowledge.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.50	5.0	1.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.50	5.0	1.50
ELIs understand that pictures are the product of a literate world and not necessarily understandable by nonliterate adults.	5.0	3.00	5.0	1.25
Male	5.0	1.00	4.5	1.00
Female	5.0	3.00	5.0	2.75
Novice	3.0	2.00	4.5	1.25
Experienced	5.0	2.00	5.0	2.25
African experience	5.0	2.00	5.0	1.25
Non-African Experience	4.0	2.50	4.5	2.25
ELIs use video to help nonliterate adults organize and store knowledge.	4.0	1.75	4.0	1.50
Male	4.0	3.00	4.0	3.00
Female	4.0	1.00	4.0	0.00
Novice	5.0	1.00	4.0	0.75
Experienced	4.0	2.00	4.0	2.00
African experience	4.0	1.00	4.0	1.00
Non-African Experience	3.5	2.25	3.5	2.25

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
ELIs use audio recordings to help nonliterate adults organize and store knowledge and provide repetition as needed.	5.0	2.00	5.0	1.00
Male	5.0	2.00	5.0	1.75
Female	5.0	1.00	5.0	1.00
Novice	4.5	1.50	5.0	1.25
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.5	3.00	5.0	2.00
ELIs use paintings to help nonliterate adults recall information.	4.0	1.25	4.0	1.00
Male	5.0	2.00	4.5	2.00
Female	4.0	0.00	4.0	0.00
Novice	4.0	0.00	4.0	0.00
Experienced	4.0	2.00	4.0	1.40
African experience	4.0	1.00	4.0	1.00
Non-African Experience	4.5	1.00	4.0	1.00
ELIs use landmarks to help nonliterate adults recall information.	5.0	0.50	5.0	0.50
Male	5.0	0.00	5.0	0.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	0.50	5.0	0.50
Experienced	5.0	0.25	5.0	0.25
African experience	5.0	0.00	5.0	0.00
Non-African Experience	5.0	0.75	5.0	0.75
ELIs use familiar objects to help nonliterate adults recall information.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
ELIs use apprenticeship as a strategy for helping nonliterate adults learn new knowledge/skills.	5.0	1.00	5.0	1.00
Male	5.5	1.00	5.5	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	2.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	0.50	5.0	0.25

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
ELIs use storytelling to help nonliterate adults learn new knowledge/skills.	6.0	1.00	6.0	1.00
Male	6.0	1.00	6.0	1.00
Female	6.0	1.00	6.0	1.00
Novice	6.0	0.25	6.0	0.25
Experienced	6.0	1.00	6.0	1.00
African experience	6.0	1.00	6.0	1.00
Non-African Experience	6.0	1.00	6.0	1.00
ELIs understand what distinguishes storytelling from oral art.	5.0	1.00	5.0	1.00
Male	4.0	1.00	4.0	1.00
Female	5.0	0.00	5.0	0.00
Novice	5.0	0.50	5.0	0.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	0.00	5.0	0.25
Non-African Experience	4.0	1.00	4.0	1.00
ELIs use songs to help nonliterate adults learn new knowledge/skills.	5.0	1.25	5.0	1.00
Male	5.0	0.00	5.0	0.00
Female	5.0	1.75	5.0	1.00
Novice	5.0	1.00	5.0	0.25
Experienced	5.0	2.00	5.0	1.50
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
ELIs understand setting information to music and helping non-literate adults learn the song helps them learn the information.	5.0	2.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	2.00	5.0	1.00
Novice	5.0	1.25	5.0	1.00
Experienced	5.0	2.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.5	1.00	5.0	0.25
ELIs use proverbs to help nonliterate adults learn new knowledge/skills.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
ELIs use events to help nonliterate adults learn new knowledge/skills.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	0.00
Novice	5.0	1.00	5.0	0.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00
ELIs investigate the characteristics of local events.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.00	5.0	1.00
Novice	5.0	0.75	5.0	0.75
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.25	5.0	0.50
ELIs know how to combine ritual, ceremony, and oral art into events that resemble those in the local culture.	5.0	1.00	5.0	1.00
Male	5.0	1.50	5.0	1.00
Female	5.0	0.00	5.0	0.00
Novice	5.0	1.00	5.0	1.00
Experienced	5.0	2.00	5.0	1.00
African experience	5.0	1.00	5.0	0.25
Non-African Experience	4.0	0.75	4.0	0.75
ELIs use radio programming that was prepared for an oral audience rather than programming which begins with a previously-written text.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.75	5.0	1.50
Novice	5.0	0.50	5.0	0.50
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	0.50	5.0	0.50
ELIs encourage participation in radio programming by using interviews or calling in with comments when possible.	5.0	1.00	5.0	1.00
Male	5.0	1.00	5.0	1.00
Female	5.0	1.50	5.0	1.00
Novice	5.0	0.00	5.0	0.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	5.0	1.00	5.0	1.00

(continued)

Statements	Round 1		Round 2	
	Median	IQR	Median	IQR
ELIs encourage nonliterate adults to use their cell phones to learn new information.	5.0	1.00	5.0	1.00
Male	4.0	1.00	4.0	1.00
Female	5.0	1.00	4.0	1.00
Novice	4.5	1.00	4.5	1.00
Experienced	5.0	1.00	5.0	1.00
African experience	5.0	1.00	5.0	1.00
Non-African Experience	4.5	1.75	4.5	1.75
ELIs encourage nonliterate adults to make video recordings to help them reflect on community issues.	4.0	2.00	4.0	1.25
Male	4.0	3.25	4.0	3.00
Female	4.0	1.50	4.0	1.00
Novice	4.0	0.00	4.0	0.00
Experienced	4.0	2.00	4.0	0.11
African experience	4.0	1.25	4.0	1.25
Non-African Experience	3.0	3.00	3.5	3.00

Table A.5

New Statements: Median and Interquartile Range

Statements	Median	IQR
NLAs often say, "I can't learn," or "I'm too old to remember anything."	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	4.5	2.50
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.0	2.00
NLAs prefer learning in a group with other nonliterates.	5.0	1.00
Male	5.0	1.00
Female	5.0	0.00
Novice	5.0	0.25
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.0	1.25
NLAs are willing to participate in a development project even if it does not meet their felt needs in order to build relationships for the future.	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	4.5	1.00
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	4.5	1.00
NLAs often belong to an ethnic group that has historically experienced discrimination or been excluded from governmental power.	5.0	1.00
Male	4.5	1.00
Female	5.0	1.00
Novice	4.0	1.00
Experienced	5.0	1.00
African experience	4.0	1.75
Non-African Experience	5.0	1.25
NLAs desire recognition for progress and see recognition as personal validation.	5.0	0.00
Male	5.0	0.00
Female	5.0	0.25
Novice	5.0	0.50
Experienced	5.0	0.00
African experience	5.0	0.00
Non-African Experience	5.0	1.00

(continued)

Statements	Median	IQR
ELIs must exhibit patience, patience, patience.	6.0	1.00
Male	6.0	1.00
Female	6.0	1.00
Novice	5.5	1.25
Experienced	6.0	1.00
African experience	6.0	1.00
Non-African Experience	5.0	1.00
ELIs understand that their effectiveness is influenced by whether they respect the nonliterate world - the more they respect it the more effective they will be.	6.0	1.00
Male	6.0	1.00
Female	5.0	1.00
Novice	5.0	1.00
Experienced	6.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	0.00
ELIs use oral strategies themselves. For example, speak in stories, use proverbs, and so on.	5.0	1.00
Male	6.0	1.00
Female	5.0	1.00
Novice	5.0	0.25
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00
ELIs create learning environments where learning "happens" and one can teach without coming across as a teacher.	5.0	1.00
Male	5.0	1.00
Female	5.0	0.00
Novice	5.0	0.00
Experienced	5.0	1.00
African experience	5.0	0.00
Non-African Experience	5.0	1.00
ELIs dress in a style that is the norm for those in the local culture.	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	4.0	1.00
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	4.0	1.00
ELIs are relational and cultivate relationships where interaction becomes an opportunity for teaching.	6.0	1.00
Male	6.0	1.00
Female	5.0	1.00
Novice	5.0	0.25
Experienced	6.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00

(continued)

Statements	Median	IQR
ELIs when using a local, literate translator, must be aware of their translator's attitude toward nonliterate adults and their learning needs.	6.0	1.00
Male	6.0	1.00
Female	5.0	1.00
Novice	5.0	1.00
Experienced	6.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00
ELIs use games to build relationships, teach new knowledge, or illustrate a process.	5.0	1.00
Male	5.0	1.00
Female	4.5	1.00
Novice	5.0	1.50
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.0	1.25
ELIs use demonstrations to teach new knowledge or illustrate a process.	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	5.0	1.00
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.5	1.00
ELIs embrace repetition and use it as a central teaching tool.	6.0	1.00
Male	6.0	1.00
Female	6.0	1.00
Novice	5.5	1.00
Experienced	6.0	1.00
African experience	6.0	1.00
Non-African Experience	6.0	1.00
ELIs understand that telling a hypothetical story of an imaginary person's behavior and asking questions about that behavior may cause confusion.	5.0	1.00
Male	5.0	1.00
Female	5.0	2.00
Novice	5.0	0.25
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	5.0	0.25

(continued)

Statements	Median	IQR
ELIs are conscious of the needs of nonliterate adult learners when there are also literate adults in the group who monopolize teaching time to proudly demonstrate their literacy.	5.0	1.00
Male	5.5	1.00
Female	5.0	1.00
Novice	5.0	0.00
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00
ELIs reinforce teaching through drama and/or role play.	5.0	1.00
Male	5.0	1.00
Female	5.0	1.00
Novice	5.0	0.25
Experienced	5.0	1.00
African experience	5.0	1.00
Non-African Experience	6.0	1.00
ELIs use puppets or dolls to teach new information.	4.0	1.00
Male	4.0	1.25
Female	4.0	1.25
Novice	3.0	2.00
Experienced	4.0	1.00
African experience	4.0	2.00
Non-African Experience	6.0	1.00

APPENDIX B

ROUND ONE QUESTIONNAIRE

PARTICIPANT NUMBER: _____

Teaching Nonliterate Adults in Oral Cultures

I. <i>Using an overview of your personal experience instructing nonliterate adults in an oral culture, please react to the following statements by putting an "x" in the corresponding box.</i>	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
Nonliterate adults:						
1. appreciate the beauty of sound and language.						
2. believe the relationship between the person giving a message and the person receiving it is an integral part of the communication process.						
3. use oral communication strategies that are encouraged in their culture.						
4. distinguish themselves from each other by their ability to use language.						
5. consider sprinkling one's speech with proverbs as a sign of erudition.						
6. recognize oral artists as those who use specialized language such as formal rhetoric, praise poetry, and narratives as verbal art.						
7. appreciate melodramatic responses to bantering.						
8. have knowledge consisting of what they can recall.						

Nonliterate adults:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
9. differ in their memory abilities.						
10. respect the elders in their community for their storehouses of knowledge.						
11. in oral cultures live in collectivistic communities where knowledge is specialized.						
12. use specialized knowledge that can be complex, taking years of apprenticeship to learn.						
13. are suspicious of strangers who do not have a kin relationship with them.						
14. understand that fulfilling the demands of being a relative is hard work.						
15. accept that community knowledge is broken into categories and appropriated by specialists such as healers, tailors, mechanics, and others.						
16. understand that specialized knowledge that is secret is only passed on to those worthy to receive it.						
Nonliterate adults:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
17. are sensitive to how they are viewed in the community.						
18. are expected to control their emotions for the benefit of social harmony.						
19. understand isolation from the group as punishment.						
20. expect infants to have easy access to their mothers.						
21. expect their environment to include community children “hanging around” adults.						
22. are conscious of living in a literate world.						

23. are more accepting of pain as part of life – illness, being uncomfortable in extreme temperatures, hard physical labor - than literates.						
24. believe their ways of knowing in orality are not respected by literates.						
Nonliterate adults:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
25. believe their children are exposed in school to cultural values that differ from their own.						
26. consider themselves to have more personal freedom in oral cultures compared to those in literate cultures.						
27. participate more fully in a development project when the project's goals correspond to their felt needs.						
28. begin to lose their oral social skills when they live in urban environments and have regular contact with literates.						
II. Using your experiences instructing nonliterate adults in oral cultures or using what you have observed of other effective instructors, please react to the following statements by putting an “x” in the corresponding box:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
Literate adults who are effective instructors of nonliterate adults in oral cultures:						
29. value oral cultures.						
30. are sensitive to oral cultural practices in their own lives.						
31. understand that the role of teacher in oral cultures is based						

on a relationship between the teacher and the student.						
32. understand that the students expect to have access to the daily life of the teacher.						
Literate adults who are effective instructors of nonliterate adults in oral cultures:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
33. understand that students expect to progress at their own rates.						
34. understand that their literacy ability inhibits them from seeing the world as nonliterate see it.						
35. understand that their literacy ability inhibits them from being able to master skills that nonliterate adults can master.						
36. understand that nonliterate adults in oral cultures learn through concrete examples.						
37. understand that nonliterate adults in oral cultures have difficulty using literate methods and tools such as sequencing, using pencils, and drawing.						
Literate adults who are effective instructors of nonliterate adults in oral cultures:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
38. create learning situations where nonliterate adults can learn the processes they need to navigate the literate world such as in obtaining healthcare, understanding warning signs, and understanding children's schooling.						
39. create learning environments in which the felt needs of the nonliterate adult students can be met.						
40. create learning environments where the presence of community children who wish to						

observe are not seen as disruptions.						
41. create traditional classrooms for nonliterate adults who desire to be a part of the literate world of schooling.						
42. demonstrate positive moral and ethical behavior in all aspects of their lives.						
43. investigate the local culture.						
44. demonstrate cultural awareness.						
<i>Please add any comments, including characteristics of nonliterate adults or characteristics of effective literate instructors that were not included in this questionnaire.</i>						
III. Using your experiences instructing nonliterate adults in oral cultures or using what you have observed of other effective instructors, please react to the following statements:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
Literate adults who are effective instructors of nonliterate adults in oral cultures:						
45. use stories to help nonliterate adults organize and store knowledge.						
46. know the process in helping nonliterate adults learn lengthy stories and songs.						
47. use common or new proverbs to help nonliterate adults organize and store knowledge.						
48. understand that pictures are the product of a literate world and not necessarily understandable by nonliterate adults.						
49. use video to help nonliterate adults organize and store knowledge.						

50. use audio recordings to help nonliterate adults organize and store knowledge and provide repetition as needed.						
51. use paintings to help nonliterate adults recall information.						
52. use landmarks to help nonliterate adults recall information.						
Literate adults who are effective instructors of nonliterate adults in oral cultures:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
53. use familiar objects to help nonliterate adults recall information.						
54. use apprenticeship as a strategy for helping nonliterate adults learn new knowledge/skills.						
55. use storytelling to help nonliterate adults learn new knowledge/skills.						
56. understand what distinguishes storytelling from oral art.						
57. use songs to help nonliterate adults learn new knowledge/skills.						
58. understand putting information into a song and teaching the song to nonliterate adults helps them learn the information.						
59. use proverbs to help nonliterate adults learn new knowledge/skills.						
60. use events to help nonliterate adults learn new knowledge/skills.						
61. investigate the characteristics of local events.						
Literate adults who are effective instructors of	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree

nonliterate adults in oral cultures:						
62. know how to combine ritual, ceremony, and oral art into events that resemble those in the local culture.						
63. use radio programming that was prepared for an oral audience rather than programming which begins with a previously-written text.						
64. encourage participation in radio programming by using interviews or calling in with comments when possible.						
65. encourage nonliterate adults to use their cell phones to learn new information.						
66. encourage nonliterate adults to make video recordings to help them reflect on community issues.						
<p><i>Please add any comments, including effective instructional strategies that were not included in this questionnaire.</i></p>						
<p><i>What year did you begin using oral methods to teach nonliterate adults?</i></p> <p><i>Please add any other items or topics which you feel should be added to the questionnaire.</i></p>						

APPENDIX C

Recruitment Email

Recruitment Email, LaNette W. Thompson

Re: Participation in a study on teaching nonliterate adults in oral cultures

Hello,

My name is LaNette Thompson. I am gathering names and email addresses of those interested in participating in my dissertation research project that focuses on perceptions of teaching nonliterate adults in oral cultures, those adults who cannot receive information by reading and who do not communicate with others through writing.

Participants with any amount of experience who have worked with nonliterate adults in an oral culture in any situation in which they have taught or instructed nonliterate adults in a topic other than literacy, are needed.

My husband and I began working with nonliterate adults in West Africa in the late 1980s. We learned how to share information using oral methods. Although there are vast cultural differences between all peoples, I want to gather insights from practitioners and formulate general principles concerning characteristics of nonliterate adult learners, personal competencies of literate instructors that add to their effectiveness, and effective instructional strategies. It appears that many global organizations consider literacy necessary for adult learning. I believe this study will provide a knowledge base that has the potential of impacting adult basic education worldwide.

As a participant, you will receive two rounds and possibly three rounds of surveys. The survey will be attached to an email and should take a minimum of 20 minutes to complete. During the first round, you will be asked to rate each survey item as to its importance based on your expertise. I would also like you to suggest other items that you think should be added to the list. In the second round, you will view the middle score for everyone's responses and consider what the majority of others have decided, think more about your experiences, and either change your response to be more in line with others' opinions after considering their views or keep your response, giving your rationale for your decision. When I receive all of the feedback from the second round of questions, if there is consensus, then no more surveys will be sent. If not, then a third survey may be sent. When the study is concluded, I will send a final report to each of you.

All responses will remain anonymous, names known only to me. Demographic information will be used to analyze the data and describe the participants as a group and will not be shared with anyone. Your name will not be associated with your comments.

If you would like to be a participant or need more information about this study, please email me at Research_LWT2015@baylor.edu. If both members of a couple have experience teaching nonliterate adults, each individual is eligible to participate. I will reply when I hear from you.

Please forward this email to those whom you believe should participate in this study.

I look forward to hearing from you. Your insight is important.

Thank you,

LaNette

LaNette W. Thompson, Doctoral Candidate
Baylor University

APPENDIX D

Demographic Questionnaire

Demographic Questionnaire:

Your answers to these questions will be used in describing the study participants as a group as well as in analyzing the responses. Only the researcher will have access to your responses. This demographic information will be destroyed following the completion of this study.

Please highlight or underline the answer that applies. (Use a pseudonym if you have security concerns.)

Name:

Male Female

Age: 18 or below 19 to 29 30 to 39 40 to 49 50 to 59 60 or above

Where has the majority of your experience working with nonliterate adults in oral cultures occurred?

(UNESCO groupings)

Africa
Arab States
Asia and the Pacific

Latin America, South America, & the Caribbean
Europe & North America (among indigenous peoples in oral cultures)

Considering topics you have taught to nonliterate adults, in which content areas do these topics belong? ***Highlight or underline all that apply.***

Agriculture
Sewing/Crafts
Community Health
Government
Individual & Family Health
Marriage & Family

Job Skills
Bible
Church
Music
Literacy
Other:

Approximately how many people were in the largest group of nonliterate adults that you have taught at one time?

Highlight or underline any of these statements that apply to you.

I consider myself a novice in that I have minimal experience in teaching nonliterate adults.

I consider myself experienced in teaching nonliterate adults.

I teach others to be effective teachers and instructors to nonliterate adults.

I have only taught nonliterate adults one-on-one or in pairs.

I have taught nonliterate adults both one-on-one or in pairs and in groups of three or more.

I have only taught nonliterate adults when they were in groups of three or more.

When knowing I will be teaching nonliterate adults, I have routines that allow me to plan efficiently.

While teaching nonliterate adults:

I am uncomfortable diverting from my prepared plan.

I am aware of the teaching environment and use distractions as teaching opportunities.

I improvise.

I do not feel like I have been effective if I do not finish my lesson.

I stop my lesson when it appears the adults' attention is elsewhere.

If your only experience teaching nonliterate adults was teaching them one-on-one or in pairs, is there a reason you did not teach groups of three or more?

Please answer the questions below based on your experience teaching one-on-one or in pairs.

If you taught groups of three or more nonliterate adults, please think of a teaching experience in which:

- a) almost all of those in the group were nonliterate adults, though there may have been a few literate adults or children in the group.***
- b) your teaching was directed toward the nonliterate adults.***
- c) the purpose of your teaching was to share knowledge with or instruct nonliterate adults on a topic other than literacy.***
- d) you believe the nonliterate adults in the group understood what you shared.***
- e) you believe you were effective as a teacher or instructor in this situation.***

Answer the following questions based on the above teaching experience. Highlight or underline all responses that apply.

The group was composed of:

Males only

Females only

About an equal number of males and females

Both males and females, but mostly males

Both males and females, but mostly females

Approximately how many nonliterate adults were in this group?

How did you communicate with this group? You spoke in their language. Through a translator.

Did you use literacy with this group? ***Highlight or underline all that apply.***

in your personal preparation to teach
 by seeing that those who could read had access to a printed Bible
 by providing printed resources other than the Bible to those in the group who could read
 by providing printed resources, at the request of the nonliterate, to literates in the
 nonliterate adults' social network
 you did not provide printed resources

What instructional strategy did you use with this group? *Highlight or underline all that apply.*

Stories	Video recordings	Pictures
Proverbs	Ceremony/ritual	Objects as memory aids
Drama	Events	Symbols as memory aids
Songs	Group discussion	Modeling/apprenticeship
Instrumental music	Question and Answer	Other:
Audio recordings	Lecture	

With this group, where did your teaching occur?

How often did you meet?

How long were your teaching sessions?

Why do you believe your teaching was effective?

APPENDIX E

Information Sheet

Information Sheet

Research Study: Perceptions of Teaching Nonliterate Adults in Oral Cultures

Principal Investigator: LaNette Thompson, Doctoral Candidate

Educational Psychology Department, Baylor University

The following information is provided for you to decide whether you wish to participate in a research study. You will not be harmed in any way by this research project. It is hoped that the results of this study can be used to help global organizations understand more about the characteristics of adult nonliterates in oral cultures, personal competencies that add to a literate instructor's effectiveness, and effective instructional strategies that do not require literacy. You will remain anonymous throughout the study, and only the principle investigator, LaNette Thompson, will know your identity.

Your participation is completely voluntary, and you are free to decide not to participate or to withdraw at any time. As a participant, you will receive an email attachment with a demographic questionnaire. Once the participants have been selected, you will all receive a survey with statements relating to the topic. You will be asked to respond to each statement, from "disagree strongly" to "agree strongly," based on your personal experience. Using the modified Delphi method, through the use of successive anonymous questionnaires, you and your fellow participants will engage in a process leading to a consensus on principles concerning teaching adult nonliterate learners in oral cultures using strategies that do not require literacy.

If you choose to comment or add statements to the survey, those comments and statements will be forwarded to others on the next survey round. However, your name will not be associated with the comments or statements, and you will not be identified. In the final report, the participants will be described as a group by demographics.

Do not hesitate to ask any questions about the study either before you agree to participate or during the time that you are participating. The findings will be shared with you after the research is completed. Please direct all inquiries to LaNette W. Thompson, Doctoral Candidate, Educational Psychology Department, Baylor University at research_lwt2015@baylor.edu .

If you want to speak with someone not directly involved in this research study, you may contact the Baylor University Institutional Review Board through the Office of the Vice Provost for Research at 254-710-1438. You can talk to them about:

- Your rights as a research subject.
- Your concerns about the research.
- Any complaint about the research.

By returning the demographic questionnaire and by completing and returning the surveys, you acknowledge that you have agreed to participate in this research study and you are aware of your rights as a participant to withdraw at any time.

Thank you,

LaNette W. Thompson, Doctoral Candidate
Educational Psychology Department
Baylor University
Email: research_lwt2015@baylor.edu

APPENDIX F

Email Sent with First Round Questionnaire

Thank you, again, for helping me with this research project. This is the first questionnaire. Please complete it, and return it to me as an attachment as soon as possible within the next ten days. I will acknowledge its receipt. Your number to be typed at the top of the questionnaire is:

Information and Instructions for Round One Questionnaire

Every statement in this questionnaire is supported by a published work but may or may not reflect your experience in instructing nonliterate adults in oral cultures.

Statements 1-28 concern characteristics of nonliterate adults. Please respond to the statements based upon your experience with the majority of the nonliterate adults in oral cultures with whom you have had contact.

Statements 29-44 concern personal competencies of the literate teacher that might make him or her more effective.

Statements 45-66 concern instructional strategies or knowledge about those strategies.

Please respond to each statement (29-66) based on your overall experience or what you have observed of others who have instructed nonliterate adults.

If the statement is totally outside the realm of your experience or what you know of others, leave it blank.

For example, the following statement comes from a research project in which the researcher gave nonliterate adults a video camera to record shots of their village and used the recordings to discuss public health issues.

“Literate adults who are effective instructors of nonliterate adults in oral cultures encourage nonliterate adults to make video recordings to help them reflect on community issues.”

If you have never done this or have never heard of it being done, leave the statement blank. If you tried this instructional strategy or know of it being used and the results were wonderful, you would mark “strongly agree, agree, or slightly agree” based on your experience. If you tried it or know of it being tried but the results were not positive, you would mark, “strongly disagree, disagree, or slightly disagree” depending upon your experience.

Please do not hesitate to contact me with your questions. Again, all responses and comments will be kept anonymous.

Thank you,

LaNette

LaNette W. Thompson

Doctoral Candidate, Educational Psychology Department

Baylor University

APPENDIX G

Round Two-A Questionnaire

ROUND TWO QUESTIONNAIRE

PARTICIPANT NUMBER:

Teaching Nonliterate Adults in Oral Cultures

<p><i>I. Your Round 1 response is highlighted and the % of those 54 participants responding is given. If you wish to change your answer, you may do so by putting an “x” in the corresponding box the second time the statement is given. Please respond to # 67 – 85 as they are new statements formed from Round 1 comments.</i></p>	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
Nonliterate adults:						
1. appreciate the beauty of sound and language. (98% responded; Median: Agree)	0%	2%	4%	28%	30%	36%
1. appreciate the beauty of sound and language.						
6. recognize oral artists as those who use specialized language such as formal rhetoric, praise poetry, and narratives as verbal art. (85% responded; Median: Agree)	2%	7%	7%	15%	39%	30%
6. recognize oral artists as those who use specialized language such as formal rhetoric, praise poetry, and narratives as verbal art.						
11. in oral cultures live in collectivistic communities where	0%	4%	2%	20%	46%	28%

knowledge is specialized. (100% responded; Median: Agree)						
11. in oral cultures live in collectivistic communities where knowledge is specialized.						
13. are suspicious of strangers who do not have a kin relationship with them. (100% responded; Median: Agree)	0%	2%	7%	17%	41%	33%
13. are suspicious of strangers who do not have a kin relationship with them.						
Nonliterate adults:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
26. consider themselves to have more personal freedom in oral cultures compared to those in literate cultures. (89% responded; Median: Slightly Agree)	2%	23%	23%	23%	23%	6%
26. consider themselves to have more personal freedom in oral cultures compared to those in literate cultures.						
28. begin to lose their oral social skills when they live in urban environments and have regular contact with literates. (100% responded; Median: Slightly Agree)	2%	13%	22%	24%	26%	13%
28. begin to lose their oral social skills when they live in urban environments and have regular contact with literates.						
II. If you wish to change your response, you may do so by putting an "x" in the corresponding box.	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
Literate adults who are effective instructors of nonliterate adults in oral cultures:						
32. understand that the students expect to have access to the daily	0%	4%	4%	22%	40%	30%

life of the teacher. (93% responded; Median: Agree)						
32. understand that the students expect to have access to the daily life of the teacher.						
41. create traditional classrooms for nonliterate adults who desire to be a part of the literate world of schooling. (83% responded; Median: Slightly Agree)	7%	9%	18%	22%	33%	11%
41. create traditional classrooms for nonliterate adults who desire to be a part of the literate world of schooling.						
III. Using your experiences instructing nonliterate adults in oral cultures or using what you have observed of other effective instructors, please react to the following statements:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
Literate adults who are effective instructors of nonliterate adults in oral cultures:						
48. understand that pictures are the product of a literate world and not necessarily understandable by nonliterate adults. (96% responded; Median: Agree)	8%	8%	13%	15%	29%	27%
48. understand that pictures are the product of a literate world and not necessarily understandable by nonliterate adults.						
49. use video to help nonliterate adults organize and store knowledge. (78% responded; Median: Slightly Agree)	7%	10%	10%	36%	29%	10%
49. use video to help nonliterate adults organize and store knowledge.						

Literate adults who are effective instructors of nonliterate adults in oral cultures:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
50. use audio recordings to help nonliterate adults organize and store knowledge and provide repetition as needed. (94% responded; Median: Agree)	0%	0%	10%	18%	39%	33%
50. use audio recordings to help nonliterate adults organize and store knowledge and provide repetition as needed.						
51. use paintings to help nonliterate adults recall information. (74% responded; Median: Slightly agree)	0%	5%	20%	35%	28%	13%
51. use paintings to help nonliterate adults recall information.						
57. use songs to help nonliterate adults learn new knowledge/skills. (96% responded; Median: Agree)	2%	4%	2%	17%	44%	31%
57. use songs to help nonliterate adults learn new knowledge/skills.						
<i>Literate adults who are effective instructors of nonliterate adults in oral cultures:</i>	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
58. understand putting information into a song and teaching the song to nonliterate adults helps them learn the information. (98% responded; Median: Agree)	2%	4%	2%	19%	36%	38%
58. understand putting information into a song and teaching the song to nonliterate adults helps them learn the information.						
66. encourage nonliterate adults to make video recordings to help them reflect on community	13%	6%	13%	39%	19%	10%

issues. (57% responded; Median: Slightly agree)						
66. encourage nonliterate adults to make video recordings to help them reflect on community issues.						
<i>These statements are from participant comments.</i>						
I. Nonliterate adults:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
67. often say, "I can't learn," or "I'm too old to remember anything."						
68. prefer learning in a group with other nonliterates.						
69. are willing to participate in a development project even if it does not meet their felt needs in order to build relationships for the future.						
70. often belong to an ethnic group that has historically experienced discrimination or been excluded from governmental power.						
71. desire recognition for progress and see recognition as personal validation.						
II. Literate adults who are effective instructors of nonliterate adults in oral cultures:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
72. must exhibit patience, patience, patience.						
73. understand that their effectiveness is influenced by whether they respect the nonliterate world - the more they respect it the more effective they will be.						

74. use oral strategies themselves. For example, speak in stories, use proverbs, etc.						
75. create learning environments where learning "happens" and one can teach without coming across as a teacher.						
76. dress in a style that is the norm for those in the local culture.						
77. are relational and cultivate relationships where interaction becomes an opportunity for teaching.						
78. when using a local, literate translator, must be aware of their translator's attitude toward nonliterate adults and their learning needs.						
III. Literate adults who are effective instructors of nonliterate adults in oral cultures:	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
79. use games to build relationships, teach new knowledge, or illustrate a process.						
80. use demonstrations to teach new knowledge or illustrate a process.						
81. embrace repetition and use it as a central teaching tool.						
82. understand that telling a hypothetical story of an imaginary person's behavior and asking questions about that behavior may cause confusion.						
83. are conscious of the needs of nonliterate adult learners when there are also literate adults in the group who monopolize teaching time to proudly demonstrate their literacy.						

84. reinforce teaching through drama and/or role play.						
85. use puppets or dolls to teach new information.						

APPENDIX H

Instructional Email to Accompany Round Two-A Questionnaire

Thank you again for your participation in my dissertation research project. As stated before, this information will be used to add to our knowledge of adult learning and appropriate teaching methods when working with nonliterate adults.

Understanding, as some have said, that “effectiveness” is difficult to define and is not necessarily tied to a teaching strategy, my purpose is to identify principles that may be helpful when equipping others. I considered consensus on the statements to have occurred when approximately 50% of the responses fell within one place of each other on the scale. Out of the 66 statements, only 15 statements did not reach consensus.

Because of unique experiences and regional differences, total consensus may not be possible nor desirable. However, after viewing your response in comparison to how others responded, the Round II questionnaire is an opportunity for you to change your Round I response if you desire to do so. Concerning question #41, traditional classrooms refer to classrooms one might find in typical government schools or literacy classes.

This is the last round of questionnaires I will send you. It is divided into two parts, Part A and Part B.

Attached to this email is Part A. On it are the 15 statements that did not reach consensus, the percentage of the 54 participants who responded to the statement, the median response, and the percentage in each response category. Your response is highlighted. If you wish to change your response, do so by marking the statement when it is repeated. Also, if you did not respond to a statement in Round 1 (if there is no percentage highlighted) but wish to respond now, you may do so. If you do not wish to change your response, leave the statement blank. If you do not change your response and it is very different from the groups', you may wish to add a brief comment concerning the contributing factors you believe make your experience unique.

Whether or not you change any statements, please respond to questions # 67 through 85 as they are new statements that were formed from your Round I comments.

In the next few days, you will receive Round II, Part B which will include the same information on the 51 statements that reached consensus. You will also have the opportunity to change your responses on that document, should you so desire.

Please return Part A to me as an email attachment by Sunday, May 17th. This questionnaire is shorter than Round 1. I am estimating it will take from 5 to 10 minutes to complete.

Thank you, again,

LaNette

LaNette W. Thompson
Doctoral Candidate, Educational Psychology Department
Baylor University

APPENDIX I

Round Two-B Questionnaire

ROUND 2, PART B: STATEMENTS FROM ROUND 1 THAT REACHED CONSENSUS

Participant #

Teaching Nonliterate Adults in Oral Cultures

Nonliterate adults:

2. believe the relationship between the person giving a message and the person receiving it is an integral part of the communication process. (100% responded; Median: Strongly Agree)
Strongly Dis: 2% Disagree: 0% Slightly Dis: 0% Slightly Agr: 6% Agree: 26% Strongly Agr: 67%

3. use oral communication strategies that are encouraged in their culture. (100% responded; Median: Strongly Agree)
Strongly Dis: 2% Disagree: 2% Slightly Dis: 0% Slightly Agr: 2% Agree: 30% Strongly Agr: 65%

4. distinguish themselves from each other by their ability to use language. (94% responded; Median: Agree)
Strongly Dis: 0% Disagree: 4% Slightly Dis: 6% Slightly Agr: 33% Agree: 33% Strongly Agr: 24%

5. consider sprinkling one's speech with proverbs as a sign of erudition. (91% responded; Median: Agree)
Strongly Dis: 2% Disagree: 6% Slightly Dis: 2% Slightly Agr: 12% Agree: 47% Strongly Agr: 31%

7. appreciate melodramatic responses to bantering. (100% responded; Median: Agree)
Strongly Dis: 0% Disagree: 4% Slightly Dis: 4% Slightly Agr: 15% Agree: 33% Strongly Agr: 44%

8. have knowledge consisting of what they can recall. (100% responded; Median: Strongly agree)
Strongly Dis: 2% Disagree: 0% Slightly Dis: 0% Slightly Agr: 2% Agree: 33% Strongly Agr: 63%

9. differ in their memory abilities. (100% responded; Median: Agree)
Strongly Dis: 2% Disagree: 4% Slightly Dis: 0% Slightly Agr: 6% Agree: 43% Strongly Agr: 46%

10. respect the elders in their community for their storehouses of knowledge. (100% responded; Median: Strongly Agree)
Strongly Dis: 2% Disagree: 0% Slightly Dis: 0% Slightly Agr: 4% Agree: 33% Strongly Agr: 61%

12. use specialized knowledge that can be complex, taking years of apprenticeship to learn. (96% responded; Median: Agree)
Strongly Dis: 0% Disagree: 4% Slightly Dis: 2% Slightly Agr: 15% Agree: 37% Strongly Agr: 42%

14. understand that fulfilling the demands of being a relative is hard work. (100% responded; Median: Agree)
Strongly Dis: 0% Disagree: 2% Slightly Dis: 0% Slightly Agr: 15% Agree: 37% Strongly Agr: 46%

15. accept that community knowledge is broken into categories and appropriated by specialists such as healers, tailors, mechanics, and others. (96% responded; Median: Agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 2% Slightly Agr: 2% Agree: 48% Strongly Agr: 48%

16. understand that specialized knowledge that is secret is only passed on to those worthy to receive it. (98% responded; Median: Strongly Agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 8% Slightly Agr: 11% Agree: 26% Strongly Agr: 55%

17. are sensitive to how they are viewed in the community. (100% responded; Median: Agree)
Strongly Dis: 0% Disagree: 4% Slightly Dis: 2% Slightly Agr: 7% Agree: 43% Strongly Agr: 44%

18. are expected to control their emotions for the benefit of social harmony. (100% responded; Median: Agree)
Strongly Dis: 2% Disagree: 7% Slightly Dis: 4% Slightly Agr: 11% Agree: 43% Strongly Agr: 33%

19. understand isolation from the group as punishment. (100% responded; Median: Strongly agree)
Strongly Dis: 0% Disagree: 2% Slightly Dis: 0% Slightly Agr: 6% Agree: 39% Strongly Agr: 54%

20. expect infants to have easy access to their mothers. (98% responded; Median: Strongly agree)
Strongly Dis: 0% Disagree: 2% Slightly Dis: 0% Slightly Agr: 8% Agree: 32% Strongly Agr: 58%

21. expect their environment to include community children “hanging around” adults. (98% responded; Median: Strongly agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 0% Slightly Agr: 8% Agree: 30% Strongly Agr: 62%

22. are conscious of living in a literate world. (98% responded; Median: Slightly agree)
Strongly Dis: 0% Disagree: 6% Slightly Dis: 9% Slightly Agr: 40% Agree: 30% Strongly Agr: 15%

23. are more accepting of pain as part of life – illness, being uncomfortable in extreme temperatures, hard physical labor - than literates. (96% responded; Median: Agree)
Strongly Dis: 0% Disagree: 2% Slightly Dis: 6% Slightly Agr: 15% Agree: 46% Strongly Agr: 31%

24. believe their ways of knowing in orality are not respected by literates. (93% responded; Median: Agree)
Strongly Dis: 0% Disagree: 6% Slightly Dis: 6% Slightly Agr: 30% Agree: 44% Strongly Agr: 14%

25. believe their children are exposed in school to cultural values that differ from their own. (98% responded; Median: Agree)
Strongly Dis: 0% Disagree: 4% Slightly Dis: 9% Slightly Agr: 23% Agree: 49% Strongly Agr: 15%

27. participate more fully in a development project when the project's goals correspond to their felt needs. (98% responded; Median: Agree)
Strongly Dis: 0% Disagree: 4% Slightly Dis: 4% Slightly Agr: 9% Agree: 47% Strongly Agr: 36%

II. Literate adults who are effective instructors of nonliterate adults in oral cultures:

29. value oral cultures. (100% responded; Median: Strongly agree)
Strongly Dis: 0% Disagree: 2% Slightly Dis: 0% Slightly Agr: 6% Agree: 31% Strongly Agr: 61%

30. are sensitive to oral cultural practices in their own lives. (98% responded; Median: Agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 2% Slightly Agr: 13% Agree: 43% Strongly Agr: 42%

31. understand that the role of teacher in oral cultures is based on a relationship between the teacher and the student. (100% responded; Median: Strongly agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 2% Slightly Agr: 4% Agree: 41% Strongly Agr: 54%

33. understand that students expect to progress at their own rates. (94% responded; Median: Agree)
Strongly Dis: 0% Disagree: 2% Slightly Dis: 10% Slightly Agr: 24% Agree: 49% Strongly Agr: 16%

34. understand that their literacy ability inhibits them from seeing the world as nonliterate see it. (100% responded; Median: Agree)
Strongly Dis: 0% Disagree: 4% Slightly Dis: 9% Slightly Agr: 13% Agree: 50% Strongly Agr: 24%

35. understand that their literacy ability inhibits them from being able to master skills that nonliterate adults can master. (98% responded; Median: Agree)
Strongly Dis: 0% Disagree: 9% Slightly Dis: 11% Slightly Agr: 26% Agree: 36% Strongly Agr: 17%

36. understand that nonliterate adults in oral cultures learn through concrete examples. (100% responded; Median: Agree)
Strongly Dis: 2% Disagree: 2% Slightly Dis: 4% Slightly Agr: 4% Agree: 44% Strongly Agr: 44%

37. understand that nonliterate adults in oral cultures have difficulty using literate methods and tools such as sequencing, using pencils, and drawing. (96% responded; Median: Agree)
Strongly Dis: 0% Disagree: 4% Slightly Dis: 0% Slightly Agr: 8% Agree: 42% Strongly Agr: 46%

38. create learning situations where nonliterate adults can learn the processes they need to navigate the literate world such as in obtaining healthcare, understanding warning signs, and understanding children's schooling. (93% responded; Median: Agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 2% Slightly Agr: 16% Agree: 52% Strongly Agr: 30%

39. create learning environments in which the felt needs of the nonliterate adult students can be met. (100% responded; Median: Agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 7% Slightly Agr: 6% Agree: 48% Strongly Agr: 39%

40. create learning environments where the presence of community children who wish to observe are not seen as disruptions. (98% responded; Median: Agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 6% Slightly Agr: 15% Agree: 40% Strongly Agr: 40%

42. demonstrate positive moral and ethical behavior in all aspects of their lives. (96% responded; Median: Agree)
Strongly Dis: 0% Disagree: 6% Slightly Dis: 4% Slightly Agr: 10% Agree: 35% Strongly Agr: 46%

43. investigate the local culture. (98% responded; Median: Strongly agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 2% Slightly Agr: 9% Agree: 21% Strongly Agr: 68%

44. demonstrate cultural awareness. (98% responded; Median: Strongly Agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 2% Slightly Agr: 6% Agree: 19% Strongly Agr: 74%

III. Literate adults who are effective instructors of nonliterate adults in oral cultures:

45. use stories to help nonliterate adults organize and store knowledge. (100% responded; Median: Strongly agree)
Strongly Dis: 0% Disagree: 0% Slightly Dis: 0% Slightly Agr: 4% Agree: 24% Strongly Agr: 72%

46. know the process in helping nonliterate adults learn lengthy stories and songs. (100% responded; Median: Agree)
Strongly Dis: 0% Disagree: 2% Slightly Dis: 7% Slightly Agr: 11% Agree: 39% Strongly Agr: 41%

47. use common or new proverbs to help nonliterate adults organize and store knowledge. (91% responded; Median: Agree)

Strongly Dis: 2% Disagree: 0% Slightly Dis: 2% Slightly Agr: 8% Agree: 49% Strongly Agr: 39%

52. use landmarks to help nonliterate adults recall information. (80% responded; Median: Agree)

Strongly Dis: 0% Disagree: 0% Slightly Dis: 7% Slightly Agr: 19% Agree: 58% Strongly Agr: 16%

53. use familiar objects to help nonliterate adults recall information. (98% responded; Median: Agree)

Strongly Dis: 0% Disagree: 0% Slightly Dis: 2% Slightly Agr: 6% Agree: 53% Strongly Agr: 40%

54. use apprenticeship as a strategy for helping nonliterate adults learn new knowledge/skills. (93% responded; Median: Agree)

Strongly Dis: 2% Disagree: 0% Slightly Dis: 0% Slightly Agr: 8% Agree: 48% Strongly Agr: 42%

55. use storytelling to help nonliterate adults learn new knowledge/skills. (100% responded; Median: Strongly agree)

Strongly Dis: 2% Disagree: 0% Slightly Dis: 0% Slightly Agr: 4% Agree: 31% Strongly Agr: 63%

56. understand what distinguishes storytelling from oral art. (78% responded; Median: Agree)

Strongly Dis: 2% Disagree: 2% Slightly Dis: 7% Slightly Agr: 24% Agree: 48% Strongly Agr: 17%

59. use proverbs to help nonliterate adults learn new knowledge/skills. (89% responded; Median: Agree)

Strongly Dis: 2% Disagree: 2% Slightly Dis: 4% Slightly Agr: 2% Agree: 54% Strongly Agr: 35%

60. use events to help nonliterate adults learn new knowledge/skills. (94% responded; Median: Agree)

Strongly Dis: 2% Disagree: 0% Slightly Dis: 0% Slightly Agr: 10% Agree: 53% Strongly Agr: 35%

61. investigate the characteristics of local events. (93% responded; Median: Agree)

Strongly Dis: 2% Disagree: 0% Slightly Dis: 2% Slightly Agr: 12% Agree: 44% Strongly Agr: 40%

62. know how to combine ritual, ceremony, and oral art into events that resemble those in the local culture. (85% responded; Median: Agree)

Strongly Dis: 0% Disagree: 2% Slightly Dis: 4% Slightly Agr: 24% Agree: 46% Strongly Agr: 24%

63. use radio programming that was prepared for an oral audience rather than programming which begins with a previously-written text. (85% responded; Median: Agree)

Strongly Dis: 0% Disagree: 2% Slightly Dis: 0% Slightly Agr: 20% Agree: 48% Strongly Agr: 30%

64. encourage participation in radio programming by using interviews or calling in with comments when possible. (78% responded; Median: Agree)
Strongly Dis: 0% Disagree: 2% Slightly Dis: 12% Slightly Agr: 26% Agree: 40% Strongly Agr: 19%

65. encourage nonliterate adults to use their cell phones to learn new information. (74% responded; Median: Agree)
Strongly Dis: 5% Disagree: 0% Slightly Dis: 5% Slightly Agr: 30% Agree: 40% Strongly Agr: 20%

APPENDIX J

Instructional Email that Accompanied Round Two-B Questionnaire

Again, thank you for your help with my research study. You have already received the Round2A Questionnaire which I need returned (if you have not already done so) once you have it completed.

You do not need to return the attached Round 2B, unless you make changes to it.

Round 2B lists the 51 statements from Round I which arrived at consensus. In this study, consensus means that approximately half of those who responded to a statement responded in a similar manner, within one place on the response scale. Consensus does not mean that everyone is in agreement with the statement or that the statement applies in every region or in every circumstance. When interpreting results, I will also take into account the percentage of those familiar with the statement.

The information for each statement is given. If you responded, your response category is highlighted so that you can see where your response fell in relation to other responses. If, after seeing the group response, you would like to change your response for any item or would like to respond if you did not do so previously, please do so by underlining (or otherwise marking) the statement number and your new response.

If your response is quite different from the majority responses, and you do not wish to change your response, you may wish to give a brief explanation as to why your experience is different from others' experiences so that this information can be noted. For example, some have already commented that in their area of the world, certain instructional strategies that were listed are not appropriate.

If you make any changes, please return this document to me as an email attachment by Monday, May 18th (or tell me of the changes in an email) so that I may make note of them.

Thank you for taking the time to be a part of this study. This is the last round of questionnaires. I will contact you when my final report is available.

Sincerely,
LaNette

LaNette W. Thompson
Doctoral Candidate, Educational Psychology Department
Baylor University
Cell: (719) 359-0195

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