



United Nations
Educational, Scientific and
Cultural Organization

UNESCO Bangkok

Asia and Pacific Regional
Bureau for Education

Asia-Pacific Programme
of Education for All (APPEAL)

Improving the Quality of Mother Tongue-based Literacy and Learning

Case Studies from Asia, Africa and South America



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Foreword

For many years, the Asia and Pacific Regional Bureau for Education/UNESCO Bangkok has supported educational development efforts that see the language(s) of the learner as resources, not as problems. The Bureau's Asia-Pacific Programme of Education for All (APPEAL) has been supporting twelve countries (Bangladesh, Cambodia, China, India, Indonesia, Nepal, Philippines, Thailand, Viet Nam, Malaysia, Lao PDR and Afghanistan) to implement pilot projects on literacy programmes using mother-tongue/bilingual teaching and learning. The projects aim to provide quality education to ethnic minority children, youth and adults. Action research has been undertaken to find out whether using mother-tongue and bilingual education can help learners to learn faster and actively participate in literacy classes, and whether such an approach can help to reduce drop-out rates and increase retention rates. Coverage of target groups is different depending on each country's needs, ranging from kindergarten to primary education and adult literacy. The countries have carried out a wide range of activities, including development of orthographies for different languages, development of teaching learning materials based on community learning needs, development of a transition plan from mother-tongue to national languages, capacity-building and policy advocacy. The countries not only provide the literacy skills, but link them with life skills and other development activities for quality of life improvement and poverty alleviation. Preservation and promotion of indigenous knowledge, culture and languages are also the focus of the pilot projects.

UNESCO Bangkok organized the international workshop "Improving the Quality of Mother Tongue-based Literacy Programmes" from 18 to 22 June of 2007 in Dhaka, Bangladesh, in cooperation with UNESCO Dhaka to facilitate cooperation and mutual learning among project leaders and other participants involved in designing, implementing and coordinating mother tongue-based literacy and learning programmes. This was the fourth such workshop organized over the past five years, and each time participants were requested to submit detailed reports in advance. These reports, edited and published here, represent an enormous amount of work and dedication from the community people involved in putting their languages into print and using these languages to improve the knowledge, living conditions and self-esteem of their communities. These reports have facilitated stimulating discussions concerning the challenges and successes of using people's own languages for teaching and learning. This time, our projects across the Asia-Pacific region were discussed and compared with efforts in other parts of the world, as UNESCO also invited colleagues from African and South American countries.

The South-South cooperation and mutual learning of this "meeting of the minds" around a common theme—improving the quality of mother tongue-based literacy and learning—have resulted in a particularly detailed and interesting set of case studies that should be of interest in the Asia-Pacific region and well beyond. Carol Benson, a scholar in mother tongue-based education and a facilitator at the workshop, has brought the country-specific reports together with introductory and concluding chapters that highlight key issues and innovative solutions to practical problems. Country reports from three regions of the world well demonstrate that the use of learners' languages for teaching and learning is not only preferable, it is feasible and attainable.

We, thus, hope that *Improving the Quality of Mother Tongue-based Literacy Programmes* contributes to the dialogue and cooperation that is so essential to making these literacy activities work. As a proven effective mechanism for learning, mother tongue-based education offers great hope for truly achieving Education for All.



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Acronyms

Afghanistan

DIN	Darai-Noor
ERCDP	Eatern Regional Community Development Project
LWC	Language of Wider Communication
ACBAR	Afghanistan's NGO affiliation body

Bangladesh

ARP	Action Research Project
BNFE	Bureau of Non-Formal Education
NFPE	Non-Formal Primary Education
NETZ	a German donor agency
MoPME	Ministry of Primary and Mass Education
ROSC	Reaching Out of School Children
PRS	Poverty Reduction Strategy
CHT	Chittagoan Hill Tribe
TLM	Total Literacy Movement
MT	Mother Tongue
ALP	Active Learning Process
SDC	Swiss Agency for Development & Cooperation
UPA- ZILA	a sub-district
NCTB	National Curriculum & Text Book Board
PEDP	Primary Education Development Programme
BRAC	Bangladesh Rural Advancement Committee
CAMPE	Campaign for Popular Education
MLE	Multilingual Education

Cambodia

NFE	Non-Formal Education
MoEYS	Ministry of Education, Youth and Sports
ICC	International Cooperation for Cambodia

POEYS	Provincial Office of Education, Youth and Sports
HCEP	Highland Children's Education Project

China

PRC	People's Republic of China
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India

ST	Scheduled Tribes
SC	Scheduled Caste
Mt	Mother Tongue

Indonesia

MCK	Mandi, Cuci and Kakus (bath, clothes washing and toilet)
KFBI	Keakasaraan Fungsional Melalui Bahasa Ibu (Functional Literacy through Mother Tongue)
IRI	Informal Reading Inventory
SKB	District Learning Centre
BAPPEDA	District Planning and Development Board

Lao PDR

LNLS	Lao National Literacy Survey
EDP	Education Development Project
CLE	Concentrated Language Encounter
NRIES	National Research Institute for Educational Science

Malaysia

DBNA	Dayak Bidayu National Association
MSM	Multi-strategy Method
Nepal	
CMC	Class Management Committee
BASE	Backward Society and Education
VDC	Village Development Committee

Philippines

BALS	Bureau of Alternative Learning System
A&E	Accreditation and Equivalency
IP	Indigenous People
EL	Elementary Level

Thailand

NPKOM	Northern Pwo Karen Bilingual Education Project at Omkoi District
ONFEC	Office of the Non-Formal Education Commission
NRNFEC	Northern Region NFE Centre
TPR	Total Physical Response
LGM	Learner generated materials

Viet Nam

MoET	Ministry of Education and Training
RCEME	Resource Centre for Ethnic Minority Education

Burkina Faso

CMS	College Multilingues Spécifiques
ALFAA	Apprentissage de la Langue Française à partir des Acquis de l'Alphabétisation
CEP	Primary School-leaving Certification Examination

Cameroon

CLED	Cameroon Language in Education, Literacy and Development
PROPELCA	Operational Research Programme for Language Education in Cameroon
NACALCO	National Association of Cameroonian Language Committee

Ghana

ASTEP	Assistance to Teacher Education Programme
TTCs	Teacher Training Centres

MoE	Ministry of Education
South Africa	
CELS	Contemporary English Language
MUST	Multilingual Study
MOI	Medium of Instruction
HBU	Historically Black Universities
SAALA	South African Applied Linguistics Association
ALASA	African Languages of Southern Africa
ACALAN	Academy of African Languages
LoLT	Language of Learning and Teaching

Tanzania

ECLs	Ethnic Community Languages
LOI	Language of Instruction
ELTSP	English Language Teaching Support Project

Uganda

LCE	Literacy and Continuing Education
FABE	Family Basic Education (FABE)
COPE	Complementary Opportunities for Primary Education
ABEK	Alternative Basic Education for Karamoja
BEUPA	Basic Education in Urban Poverty Areas
LABE	Literacy in Adult Basic Education
CBOs	Community-based Organizations

Bolivia

PEIB	Bilingual Intercultural Education Project
EIB	Intercultural Education Project
MAS	Socialism Movement
CEPOs	Indigenous People's Educational Councils

Introduction

This publication is a compilation of articles and ideas that were presented at the regional workshop of representatives from country projects supported by the Asia-Pacific Programme of Education for All (APPEAL) in Dhaka, Bangladesh from 18 to 22 June 2007, hosted by UNESCO Dhaka. The organizing theme of the workshop was “Improving Quality of Mother Tongue/Bilingual Literacy Programmes”. This workshop was particularly exciting because, in cooperation with UNESCO Dakar and the UNESCO Institute of Lifelong Learning (UIL), UNESCO Bangkok had invited specialists from African and South American countries working in mother tongue-based education to share their experiences.

There is a significantly growing consciousness on the part of national and international NGOs, along with local and government stakeholders, of the importance of using learners’ mother tongues to promote Education for All. This workshop helped to integrate the pedagogical principles, the experiences and the lessons learned, indicating directions forward in the promotion of mother tongue-based literacy and learning.

This publication introduces the theme of mother tongue-based education and discusses the pedagogical and linguistic principles behind educational language choice. It then presents the basic themes that are raised by the country cases described in Parts I through III. In Part IV we return to important issues raised and directions for the future.



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Summary Overview

Mother Tongue-based Education in Multi-lingual Contexts*

* Written by Carol Benson, Ph.D., Centre for Teaching and Learning (UPC), Stockholm University.

Whether we are educators or policy makers, we are all looking for the most relevant, applicable and effective ways to improve education for diverse learners, especially those who are not well served by present-day education systems. Problems are often blamed on marginalized learners themselves—they are poor, they don't speak the language of the school, they don't know how to study—but doesn't the problem really lie with the system itself? If the school doesn't use a language that learners understand, isn't the school actually causing the problem?

Some argue that just changing the language of teaching will not solve all the problems of an education system. However, a change in the medium of instruction also brings about other changes: It makes the home culture visible, it allows learners to talk about their prior knowledge and experience and link them to new information, it brings the home and the school closer together, it opens up communication between families and teachers, it facilitates communication and participation in the classroom, it helps learners gain self-esteem and a stronger sense of identity... in sum, using the learner's language goes a long way toward resolving many of the access and quality issues that would lead us closer to reaching Education for All goals.

Many of the points that will be discussed here are well known among researchers and educators, and probably many community members and teachers could tell us the same things. What seems to be standing in our way is a set of myths about language and learning, and these myths must be revealed as such to open people's eyes. One such myth is that *the best way to learn a second language is to use it as a medium of instruction*. (In fact, it is often more effective to learn additional languages as subjects of study.) Another is that *to learn a second language you must start as early as possible*. (Starting early might help learners to have a nice accent, but otherwise the advantage goes to learners who have a well developed first language.) A third is that *the home language gets in the way of learning a second language*. (Building a strong foundation in the first language results in better learning of additional languages.) Clearly these myths are more false than true, yet they guide the way policymakers tend to think about how speakers of other languages must learn dominant or official languages.

To make appropriate decisions about educational languages in multilingual societies, we need to reach some common understandings of the principles of first and second language acquisition. Once these are fully integrated into our thinking about teaching and learning, we can apply different bi- or multilingual approaches as needed in different linguistic, social, cultural and logistical situations. Our goal should be for every learner—whether young or old, poor or rich, female or male—to gain access to a quality education that helps her/him reach her/his full potential and live a good life. That education must be understandable and useful, and that is the basis for this discussion of languages and learning.

Principles of Bi- and Multilingual Education

This section describes some basic principles of language learning and cognitive development based on international research. They represent understandings that have been established to date through widespread evidence and agreement, and they provide ideal guidelines for optimal language learning and cognitive development to take place. Please note that these are conditions to strive for, but that not all MLE programmes are able to follow these principles completely due to constraints of teacher availability, materials development, financial resources, and so on. After each principle is presented, there is a brief description of how the principle would ideally be incorporated into teaching children and adults.

1. **Children need the period from birth to approximately 12 years of age to develop their home language competence** (including both language and thinking skills) to an adult level, and these skills support them in further learning (Dutcher 1995). They gain such skills through daily interactions with speakers of all ages, particularly older, more knowledgeable ones, and the language(s) they learn are known as the mother tongue or first language (L1).¹ For appropriate language development to take place during this period, children must interact with others and be exposed to a range of new information and experiences.

Since children enter school long before the age of 12, it is optimal for them to *study at least one home language and to learn through the medium of that language until at least grade 5 or 6*, assuming they begin primary school at age 6 or 7. This does not prevent them from learning an official school language (L2), but it does mean that the L1 should occupy an important position in the curriculum. As children build fluency and confidence in learning through the L1, they can also learn to speak and understand the L2, then to read and write it, building on a strong foundation in the language most familiar to them.

Adult learners have already developed language competence, i.e. language and thinking skills, in their home language(s), and they may have learned additional languages as well. It is still best to *use the L1 as a basis for language and literacy learning*, since that is the language in which they first developed their thinking, and it is their strongest linguistic resource.

2. **Children normally require about 5 to 7 years of second language (L2) learning before they can learn academic subjects through this language exclusively.** This is because it takes time to learn a new language; there are no short-cuts. Learning the L2 may start with basic communication skills, but these are not enough to support high-level thinking and learning. Even in the L1, academic language is difficult because it is more abstract and decontextualized, especially from grade 3 on (Cummins 1999). Being taught academic content through the L2 represents a multiple burden for the learner: understanding the abstract concept, understanding the high-level vocabulary, and understanding the language in which it is explained.

Since it takes time for children to learn the L2, they would ideally *learn the L2 as a subject while using the L1 as a medium of instruction for 5 to 7 years* of primary schooling. Once students understand a concept in the L1, they do not need to re-learn it in the second language—they only need to learn the L2 vocabulary to be able to communicate what they know. If the L2 is used as a medium of instruction, which can promote L2 learning, additional support is required in the form of real-life materials, bilingual methods and/or bilingual texts. For example, a new concept can be introduced in the L1, so that children can focus on understanding the content; once they get the meaning, during another lesson or day, the new concept can be practiced or reviewed in the L2; correction and extension of the concept can be done later in the L1; and so on. Building an L2 word bank in each subject is important if learners will need to study through the L2 in higher levels of education.

For adults, learning the L2 may also take from 5 to 7 years, depending on their exposure to the language and their opportunities to communicate in it. The same principles apply, and ideally *new and more abstract concepts should be taught through the L1*. However, since adults have already

1 Some learn only one language from birth, while others are exposed to two or more, but the point is that this language learning is natural and develops over time through interaction with family members and others in the immediate community.

developed cognitively they may be able to grasp abstract notions more easily than children, even if they are taught through the L2, but their main challenge will be learning the L2 vocabulary they need.

3. **Building a strong foundation in the L1 helps L2 learning much more than early or long exposure to the L2.** Simply using the L2 during all or most classroom time, which is known as the *maximum exposure* myth, does not necessarily help learners acquire the second language. Though it may seem surprising, it is actually more efficient and effective to invest time in developing L1 language and literacy, because we only learn to read once, and most skills transfer to the L2 and other languages once a good foundation has been built in the L1.² The result will be children who can speak, read and write both languages well, i.e. bilingual and biliterate.

For children, this means that *their strongest language, the L1, should be used not only for initial reading and writing but also for continued language development* throughout the school system; combined with effective teaching of the L2, this mother tongue-based education will allow learners to transfer skills from L1 to L2.

For adults, the same holds true; using *their strongest language for initial literacy, and promoting their literacy development through the L1*, will have good results in both L1 and L2, providing they have had opportunities to learn to communicate in the L2.

4. **The most effective bilingual programmes continue to invest in L1 thinking and learning for as long as possible.** Such programmes get the best student performance in L1, L2 and subject areas by the end of primary school or beyond. This is because of transfer, which is the human ability to make use of skills learned in one language while speaking another language. The same underlying cognitive and linguistic skills that are necessary for learning to read the L1 (for example, visual awareness, phonemic awareness, and speed of processing/automaticity) contribute to reading the L2 and any other language, even when the languages are typologically different and/or have different writing systems.³ Learners who have the opportunity to develop high level competence in the mother tongue will thus be able to develop high level competence in additional languages, both orally and in writing. In other words, they will become bi- or multilingual and bi- or multiliterate, and they will experience other benefits such as increased metalinguistic awareness (understanding of how languages work) and ease in translating between languages.

To maximize the power of transfer, children should ideally *continue to study the mother tongue*, at least as a subject if not as a teaching/learning medium, throughout their school careers, as well as studying the L2. Note that teaching the mother tongue as a subject throughout schooling is something positive that can be done no matter what other models are currently in place, but the most positive results will be for students using the L1 as a subject and as a medium of instruction, in parallel with L2 learning.

Adults will also benefit from *strong mother tongue development*, which means that it is essential to generate L1 reading materials to enrich the so-called "post-literacy" phase, i.e. the phase of practicing and developing reading skills, habits and enjoyment.

2 This learning principle is explained by Cummins (1999); see also Baker 2006, Dutcher 2004 and longitudinal studies by Ramirez, Yuen and Ramey (1991) and Thomas and Collier (2002).

3 For more information on transfer, see Bialystock (2006) or Geva (2006).

As a final note, we must remember that different situations require different amounts of exposure to both the first and the second language. Many of the time periods discussed here were established through research in well resourced education programmes with well trained teachers, functioning in societies where learners are often exposed to the L2 outside the learning programme. In situations where learners are not exposed to the L2 in their homes or communities, there should be *even more investment in both MT and L2 learning* before they are expected to engage in teaching/learning activities that rely exclusively on the L2.

Two Important Concepts: Transfer and Transition

Transfer and transition are two concepts in bi- or multilingual education that are important to understand. They are often considered the same thing, but in fact they are not: *transfer* is a scientific concept that explains how we learn languages, while *transition* is an educational term indicating the point at which the medium of instruction shifts from one language to another.

Transfer: It may not seem logical that spending more time in developing the L1 will result in stronger L2 in the long run, but that is because it results in stronger L1, building a foundation on which L2 learning is based. This has been established through over 30 years of research and practice in bilingual education. We also know that it is possible to transfer skills from an L2 to an L1, as many people who have learned to read through a second language can certainly read their mother tongues, as long as they are familiar with the writing system. However, initial literacy learning is much more efficient if it is done in the language the learner knows best, because so much of the automaticity and psycholinguistic guessing that are part of fluent reading rely on deep understanding of the language being read. Transfer between languages can be facilitated through explicit instruction of features that are not common to the two, such as phonemes, graphemes, and grammatical structures.

Transfer happens even when the two languages have different writing systems. Learners are still able to transfer from the L1 to the L2 skills and knowledge such as reading readiness skills, reading and writing strategies, habits and attitudes, knowledge of text structure and rhetorical devices, sensorimotor skills, visual-perceptual coordination, and cognitive functions and thought patterns.⁴ Again, learners simply need to speak the L2 well enough to understand what they are reading, and in this case they need to learn a new writing system, but they already understand all of the processes of reading, from decoding to automatizing to making meaning.

It should be noted that reading and writing transfer does not happen overnight; it is a process. It often begins with the individual learner, who suddenly begins to notice that he/she can decode L2 text discovered in the environment, using the skills already learned in the L1. Bilingual labels and other text in both languages around the classroom can facilitate this discovery process. As students learn to communicate in the L2, they will begin to notice more features of written L2 that they can decode and understand. This process can be facilitated by teachers who encourage students to notice the similarities and differences between written forms of the two languages, and explicitly teach the differences (such as new letters and sounds) so that students do not become frustrated.

4 This set of examples is from Ovando and Collier (1998: 128).

An innovative evaluation method used by Hovens (2002) in Niger demonstrated the power of transfer in either direction by testing students in mother tongue-based bilingual classes and French (L2) submersion classes in both languages, despite the fact that submersion students had never been taught L1 literacy. He was able to establish that the highest scores were attained by bilingual students tested in the L1, then by bilingual students tested in the L2, followed by submersion students tested in the L1, and in last place submersion students tested in the L2. Submersion students were therefore able to apply their L2 literacy to knowledge of the home language enough to facilitate understanding of the tests, though they were out-performed by those who studied in their L1.

Transition: Transitional bilingual programmes begin teaching and learning through the L1 but shift over time away from the L1 and toward increased use of the L2. Transitional schooling is *not* a strong form of bilingual education because the L1 is seen only as a “bridge” or “short cut” to the L2 and is not necessarily seen as a goal of the curriculum itself. There are many so-called transitional programmes, ranging from short-term oral use of the L1 at the preschool and/or early primary levels to developing L1 literacy skills over 3 or 4 years before *transitioning*, or changing the language of literacy and instruction from the L1 to the L2. Some adult literacy programmes try to transition learners from L1 to L2 after only 6 months!

Clearly some mother tongue use is better than none at all, since L1 learning builds on what learners know. However, taking away the L1 at an early stage crumbles the foundation on which learning is built.

When there is a shift or transition from L1 to L2, learners must be ready. If the school attempts to transition learners too soon, they will not have developed strong enough literacy skills in the L1 to transfer them to the second language, nor have they learned enough oral L2 to understand what they are being forced to decode. The process of transfer can not begin before learners have a good foundation in the mother tongue, as the principles above have demonstrated. There are simply no short cuts, which is why bilingual education specialists no longer promote transitional programmes. We know that the best situation for learners is to use both languages throughout their learning process.

Current Issues in Mother Tongue-based Programmes

The reports in this publication are organised by country, and represent an exciting collection of finding on the use of mother tongues (and often additional languages) in literacy and learning. While the authors were guided by the same set of questions sent by UNESCO prior to the workshop, and the articles were edited to keep the same basic structure, different kinds of information are presented, ranging from descriptions of single projects at different phases of implementation to overviews of countrywide efforts to use people’s languages in educational programmes. Many of them deal with tricky issues such as trying to influence educational language policy where support is limited, or determining how to extend a successful pilot project to a wider scale of implementation. Some present detailed methodological considerations in mother tongue-based teaching and learning, while others focus on solving logistical problems for sustainability purposes. Taken together, they provide a rich diversity of approaches, ideas and advice for each other and for all of us.

This section discusses some of the major themes (highlighted in bold) that arise in the reports from the Asia-Pacific region, which are then related to contributions from African and South American contexts.

These themes indicate general directions taken by mother tongue-based educational projects as well as some lessons learned, with references to the relevant country reports so that readers can look for particular information as needed.

From compensatory to empowering education: All of the reports from the Asia-Pacific region describe projects that target some of the most marginalised peoples in their respective countries, and they demonstrate an overwhelming understanding that any efforts to meet basic needs—and basic learning needs—must be made through people’s own languages. Project designers clearly understand that the use of home languages provides access to learning that has previously been denied. A particularly poignant example is the mother tongue literacy and anti-exploitation programme in Nepal designed for the Tharu people, who have been forced into bonded labor for generations. This project, like many of the others, includes members of the community in determining how educational services can best be offered, and while using people’s languages and cultures it empowers them to change their situations for the better.

Many of the reports make the link between membership in an ethnic minority group, poverty and marginalization, and some talk about the need for some kind of compensatory education. The general idea is to provide opportunities for people to “catch up” with the dominant group. Yet we could also say that the dominant group needs to “catch up” with other members of society, especially in terms of learning about them (their languages, cultures and ways of living), accepting and appreciating people’s differences, creating schools that are free of ethnic and/or linguistic discrimination, and involving all members of society in decisions that affect them. One difficulty with the term “minority” is that it hides important information, such as the fact that we might be talking about 2.5 million people, as is the case for the Kam ethnic group described in the China report. In addition, we are reminded by cases from other parts of the world that marginalization occurs when groups have not been given equal opportunities to participate in dominant society, whether or not they represent a numerical minority. In Bolivia, for example, speakers of indigenous languages outnumber the dominant Spanish-speaking group. In most African countries, indigenous groups make up virtually 100% of the population, yet their languages have been “minoritised” by colonial (European) languages, which has had a devastating effect on people’s access to literacy and learning. The issue is not the size of the group, but how people can gain access to an empowering education that will free them from domination by others. It is therefore important for educational services to offer expanded opportunities rather than trying to impose dominant ways of thinking or knowing on those who have other cultures and beliefs. One example comes from the Philippines report, where community members are highly involved in helping extend basic and bilingual (Magbukun-Filipino) education to post-literacy and elementary levels, and the explicit goals are for Magbukun learners to become functionally literate, culturally proud and financially productive.

From non-formal to formal education: Most of the reports from the Asia-Pacific region focus on non-formal education (NFE) rather than formal education (FE), but some actually bridge the gap between them, which means working with both adult and child learners. (Another link between NFE and FE is with Alternative Education, which tends to serve youth who have missed opportunities for regular formal schooling.) In countries where not much attention has been paid to learners’ mother tongues until recently, it makes very good sense to begin with NFE projects, which are less reliant on official government policies but allow stakeholders to demonstrate how mother tongue use improves learning as well as attendance, motivation, self-esteem, and so on. The Indonesia report provides an example of beginning with non-formal education for Sundanese-speaking children and adults in a situation where

there has been no previous access to formal education; this project has clear implications for formal education in the future, at least for young people. Similarly, the Afghanistan report, which describes the process of moving from NFE to FE strategies under the rubric of inclusion, involves speakers of Pashai who are children as well as adults. The ASHRAI project in Bangladesh emphasises primary education for Adivasi children in their mother tongues, hoping to influence long-term education policy.

Working in NFE also promotes community involvement in developing previously undeveloped languages, so that once the formal sector becomes interested, linguistic and human resources will have been created in the form of writing systems, alphabets, other written resources, and local intellectuals literate in their own languages. The Bolivia report, for example, describes how educational use of people's mother tongues contributes to their orthographic and lexical development. The project in India makes conscious use of this strategy in teaching the Rabha language, which is being recovered by the community after many years of neglect in favor of Assamese, the state language.

These and other projects might consider making more links between adult, youth and child literacy in the mother tongue. Intergenerational literacy is worth exploring for its potential to create teaching and learning materials, motivate learners young and old, and bring the home and school closer together. The Uganda report describes two projects that create human resources, as mentioned above, with the aim of improving the national education system "by creating synergies between UPE and adult education." One project facilitates what the author calls "sustainable literacy" by training literacy teachers, of whom a majority are women, and supporting them with materials production, follow-up and continuing education, including the teaching of the dominant language, English, as a second language. The other project improves parent literacy along with their ability to support their children in the early years of primary school, providing guidance on enriching the home literacy environment, which organizers feel is "essential for developing emergent literacy among pre-school children."

From policy to practice: One of the biggest challenges in the Asia-Pacific region seems to be the gap between policy and practice with regard to non-dominant linguistic, ethnic and cultural groups. There are many examples of constitutional clauses and even education policy documents that honour the rights of diverse groups to use their own languages and promote their own cultures, but meanwhile the same countries lack implementation strategies that would benefit such groups in real terms. One country at the earliest stages of trying to bridge the gap is Lao PDR, which has one of the most progressive policies in the region concerning the constitutional rights of ethnic minority groups, yet is only beginning to plan how to use people's mother tongues to improve access to Education For All. Similarly, Viet Nam has had policies since the 1950s that would enable mother tongue education; it is a bit further along, now piloting mother tongue use for various groups in both formal and non-formal education on a small scale.

Pilot or experimental projects seem to be the preferred method of introducing mother tongue-based programmes in countries that have not yet considered them as part of official policy. For example, Rabha intellectual leaders in India are reportedly motivating teachers, parents and guardians to use spoken and written mother tongue and giving them information about mother tongue-based schooling in their literacy orientations, so that Rabha may eventually be introduced in primary school. Another example comes from Thailand, where it is hoped that the pilot bilingual programme in Pwo Karen and Thai will feed into regular education; however, there are challenges, such as differences between the pilot and official systems.

Examples from other regions give mixed messages regarding whether or not experimentation can close the policy-practice gap. Cameroon has had some success in influencing educational policy through research and experimentation with a variety of Cameroonian languages, and Burkina Faso's wide-scale experimentation seems to be having a positive influence on government policy. However, Ghana's steps forward and backward with regard to mother tongue education policy demonstrate how unstable change can be. Fortunately, the example of Ghana also demonstrates how local and international NGOs can support good practices so that the government needs to consider them. This is similar to the approach of the ASHRAI project in Bangladesh, which explicitly promotes public awareness to influence government policy, and is enlisting donor help to include mother tongue-based education into the Ministry of Education's development plan. The author of the Ghana report uses examples from Perú and Madagascar to demonstrate that policymakers are once again leaning toward mother tongue-based schooling, especially in the context of reaching EFA goals, which is particularly encouraging. Finally, the South Africa report describes an innovative bilingual university degree programme intended to implement a key language policy recommendation to develop South African languages as mediums of instruction.

From L1 to L2 (and sometimes L3): All of the countries represented in this publication have reported their work with two or more languages in literacy and learning. Nearly all of the reports discuss projects that use learners' mother tongues for the beginning stages of learning, to facilitate literacy and content learning. Many expect that after varying periods of time learners will need to transition to learning in a second language—and even a third and fourth, in cases such as India and Bangladesh that have local languages, state or regional languages, national and official languages. The paper on Bangladesh from the Ministry of Education's National Academy for Educational Management (NAEM), rather than describing a project, discusses the challenges of providing minority language speakers with strong national language skills (learning Bangla as an L2) so that they can participate in society, while they must learn English as an L3 and an additional language for religious purposes. The danger is for education programmes to focus on the L2 and L3 without building on a strong L1 foundation, so NAEM can learn from the other Bangladesh report describing the ASHRAI project, which effectively builds on mother tongue learning. The failure to invest in mother tongues is familiar to African countries like Tanzania, which at least relied on a strong lingua franca (Kiswahili) for schooling, but would have benefited more from using learners' mother tongues.

The need of marginalised people for good second language skills can not be questioned, but these reports show that extremely high educational demands are made of learners from non-dominant language groups. People from the dominant group can easily remain monolingual in their home language and succeed in mainstream schooling, since that schooling was designed for them. People from other language groups, however, are expected to undergo extra schooling to prepare themselves for mainstream education in their L2, and/or to drop the L1 after a short time to transition to L2 learning. In the Malaysia report, for example, we learn of a three-year schooling programme for speakers of Bidayuh languages before they enter formal grade 1; this means that very young children should attend playschool (to develop oral L1), kindergarten 1 (to begin L1 reading and writing) and kindergarten 2 (where Malay L2 and English L3 are introduced). Thailand and Viet Nam have also begun to allow mother tongue and bilingual approaches into the preschool years, but very early children are expected to mainstream into grade 1 in formal schooling that uses little or no L1. There are similarly high expectations of adult literacy learners in countries like Indonesia, where L1 speakers of Sundanese are introduced to Indonesian L2 in phase 2 of the programme and expected to have high levels of literacy in both L1 and

L2 by the end of phase 3. Fortunately, both the Malaysian project and the Indonesian one invest in mother tongue literacy, and are especially successful when compared to programmes that do not use the L1 of the learners.

Many of the country reports describe projects that are taking phased approaches to bilingual education beginning with the mother tongue and moving to the L2. The Cambodia report, for example, gives an overview of both primary and adult literacy projects in two provinces where ethnic minority languages are predominant. Although early transition from L1 to L2 (around grade 3) is no longer recommended according to the principles discussed above, it is still a common approach to primary schooling in many countries including Cambodia and Thailand, as well as Ghana, Burkina Faso and Cameroon. Fortunately, projects in Cambodia, Thailand and Cameroon allow for the mother tongue to remain part of the curriculum throughout primary schooling, which should help learners transfer more skills from L1 to L2, as well as strengthen their cultural awareness and identity.

Similarly, many literacy programmes are transitional in that they build on L1 literacy to teach L2 language and literacy. In India, for example, the Rabha literacy project provides basic mother tongue literacy and then introduces bilingual reading materials that include Assamese, the regional language, so that learners are expected to be biliterate by the end of the programme.

From community member to teacher: Many of the projects described here depend on the linguistic and cultural communities of the learners for input on the proposed educational interventions. For example, in the Philippines project, committees composed of local educators, handicraft experts and concerned individuals give advice and feedback in the planning, implementation and evaluation of the project, and encourage appropriate community members to be trained as facilitators. A number of reports express the need to invest in people from the same linguistic and cultural communities as learners, and some like Indonesia do so through their own capacity-building programmes for tutors, Community Learning Centre managers, and organizers of cooperatives. Other countries like Cambodia have been challenged to find indigenous teachers with the appropriate educational backgrounds; they could learn from Bolivia, which responded to a shortage of mother tongue teachers by implementing an innovative alternative teacher training for indigenous girls through “pedagogical” secondary schools.

It should be remembered that investment in training people from the target communities is not only worthwhile in the short term—it is likely to have significant benefits within a generation. As learners graduate from mother tongue-based primary and basic education and literacy programmes, they will have developed the bilingual and biliteracy skills needed to become teachers, tutors and role models in their linguistic and cultural communities, facilitating development in the years to come.

This concludes the discussion of relevant themes from the country reports. Let us now take a closer look at specific projects underway in the Asia-Pacific, African and South American regions.

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Part I

**Case Studies
from**

Asia

Afghanistan

Mother Tongue and Multilingual Education in Afghanistan: The Pashai Language Development Project*

Section A: Summary of the Report

Title of the project:	Eastern Region Literacy Project of SERVE Afghanistan (one of two East Region Community Development Project's components)
Project location(s):	Dara-i-Noor (DIN) and Shewa Districts in Nangarhar Province and Alingar District in Laghman Province
Total annual budget:	USD 146,697

The Eastern Region Literacy Project empowers vulnerable and marginalized community members through Pashto and Pashai literacy work. The project was designed in response to community requests for literacy work in areas where there is no access to adult education or education for young girls and where a community requests mother tongue Pashai classes. The project trains local partially-educated community members (both male and female) as teachers for literacy classes that are held in their communities. This is an appropriate methodology for the rural communities in which the project is based because of conservative attitudes toward gender roles.⁵ The project is well placed to improve educational opportunities and therefore social and economic participation for poor community members – especially women and members of the Pashai ethnic group. The Literacy Project forms part of a wider community development project focusing on sustainable livelihoods.

The aim of the project is to contribute to the empowerment and involvement of vulnerable families and marginalized ethnic groups in the target communities through the establishment of an adult literacy programme and development of the Pashai language. Success will be indicated by an increase in literate male and female family members, more productive employment for family members and improved participation in and leading of development initiatives by Pashai people. Success will also be indicated by the inclusion of Pashai in the multilingual education curriculum in government schools.

A1. Brief Description

1. The project provides courses in primer (beginning) reading, more advanced reading and arithmetic as well as organizing a reading club in Pashto, one of the two official languages of the country. These skills are provided in the LWC (Language of Wider Communication) to illiterate adult men and women in order to improve their standard of living and that of their children.

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⁵ These communities do not allow men to teach nor to meet women in a classroom setting. Many local people are against educating girls and women.

2. Pashai language primer classes are run in the target area for illiterate men and women, boys and girls to develop literacy in their native language. Pashai had never before been recorded in written form, but now the ERCDP project together with local Pashai language Committee Members have approved a Pashai alphabet and printed a pre-primer, a primer, a post-primer, nine story books, 'Avian flu and its remedy' (a functional literacy book), a simple pictorial dictionary and an alphabet book, all ready for use in pilot Pashai classes in the Dera-I-Noor District.
3. The project is part of a wider community development project that includes animal husbandry development. Both contribute to the same goal of improving livelihoods.

A2. Target Group(s)

- Pashai mother tongue literacy programme: Pashai men and women, boys and girls.
- Pashto (LWC) programme: Illiterate people from both Pashai and Pashtun groups in the area; some are returned refugees.

A3. Accomplishments

- Established adult Pashto (official language) literacy programme for adult men and women as a key instrument in their personal development. In 2007, 63 adult literacy courses are running with 800 female and 775 male adult students.
- Established Pashai language classes for adults (10 female) and children (26 classes will be running with 650 Pashai students including some preschool classes).
- Development of Pashai language literature by the Pashai Language Committee. By 2007, 20 different Pashai literacy books including a dictionary, a proverb book, a primer, a post-primer, story books, and vocational training books have been produced, published and made available to readers in the classes and literacy programme.

Section B: Background Information

Population of Afghanistan: 26,813,057 (July 2001 estimate)

Ethnic groups: Pashtun 38%, Tajik 25%, Uzbek 6%, Hazara 19%, minority ethnic groups (Aimaks, Turkmen, Baloch, Pashai and others)

Religions: Sunni Muslim 84%, Shi'a Muslim 15%, other 1%

Languages: Pashtu 35%, Afghan Persian (Dari) 50%, Turkic languages (primarily Uzbek and Turkmen) 11%, 30 minor languages (primarily Balochi and Pashai) 4%; generally high degree of bilingualism

Literacy (defined as age 15 and over able to read and write): Total literate population is 31.5% of which 47.2% are male and 15% female (1999 estimate, no official census for over 30 years)

During the war in Afghanistan, people had no educational opportunities. Following the war, Taliban⁶ authorities forbade any education except that which was provided in religious schools. The Taliban also forbade speakers of minority languages from using their languages in public. In 2001, when the Taliban regime ended, people could again speak and use their own languages and new schools were established.

Regarding use of the mother tongue as medium of instruction, Mohammad Seddiq Patman, Deputy Education Minister, has said that the government will launch efforts to provide education to children in their mother tongue next (Afghan) year (commencing on March 21, 2008). According to the Ministry of Education's announcement, the issue of using the mother tongue as medium of instruction has been resolved by the Constitution, but it is not yet visible and remains unclear. In promoting adult literacy, the government has few resources to implement programmes and is reliant on NGO support.

It is estimated that around 20% of urban people are educated, but less than 5% of rural people are, and these figures are even lower among women. However, the eastern region in particular has always had a strong focus on education for girls and boys. As a result, and in spite of security problems, there is a strong push for education. The resultant openness for change, combined with continued infrastructure development, means that prospects for the region could improve rapidly.

B1. Language and Education

Approximately 500,000 people, most of whom live in eastern Afghanistan, speak the Pashai language. Although many Pashai people are bilingual in Pashai and Pashto, the dominant language in that part of the country, more than 80% of the population, including about 98% of the women, are illiterate in both languages.⁷ Most Pashai adults were unable to take advantage of the new educational opportunities offered after the war, partly because it had been so long since they had any opportunity to study but also because the new schools focused on children, and adults felt it was inappropriate for them to study alongside children. In most areas of Nangarhar and Laghman there are no government programmes. The Pashto and Pashai literacy projects are components of a community development project located in the Pashai language area in Nangarhar and Laghman provinces.

Pashto language programme: The Pashto language programme was started at the request of community members in 1999 during the Taliban period. Project leaders surveyed the area and then initiated the programme to teach literacy in Pashto, the dominant language, working with a local NGO that had agreed to sponsor the project. This was the only way to get permission to do adult education activities in Afghanistan. By the end of 2006, 2100 adult participants had graduated from the course, and currently 62 Pashto adult classes run in 60 villages with 1850 participants. This includes 32 classes in which approximately 800 women are learning to read and write Pashto.

Pashai literacy project: The Pashai literacy project has three general purposes:

1. Help tribal people maintain their ethnic identities by recording their history and cultures, in writing, in their own languages.

6 Based in fundamentalist Islamic ideology, the Taliban regime that controlled Afghanistan from 1996 to 2001.

7 According to UNICEF and European Parliament sources, it is estimated that fewer than 20% of the women in Afghanistan can read and write, while 40% of men are literate. Most Afghans are unable to read even simple instructions for using medicines.

2. Enable community members to participate in activities aimed at improving their living conditions and learning skills to foster and build self reliance.
3. Assist the Pashai people to integrate socially with the majority population—an important focus in this war-torn country.

The programme commenced in 2003 with the aim of establishing a written form of Pashai, a language that has been in use for 2000 years. The project was introduced to elders in the community, who chose members to form a Pashai Language Committee. This committee is responsible for developing and overseeing activities aimed at the development of the Pashai language. An initial two-day seminar was given in July 2003 that focused on developing a Pashai alphabet. Most village elders in the area participated in the seminar, along with literacy teachers and delegates from local schools. An outside linguist led the seminar but the Language Committee made all the decisions relating to the alphabet. The project then published a Pashai alphabet book based on the seminar participants' decisions. People who participated in the seminar have indicated their satisfaction with the process and are proud to have books in their own language at last. At this point, the project has published a diglot picture dictionary (Pashai with Pashto and English), Pashai primers with teachers' guides, a trilingual dictionary (Pashai, Pashto and English), Pashai story and history books, children's books for the schools and other reading materials in their language.

The language committee together with other elders and teachers initiated Pashai language classes in 2006. In August 2006, the language committee obtained permission for the Pashai programmes from the local government. A protocol agreement was also obtained from the central government in April 2007. At present there are 21 classes: 14 for boys, 2 for girls and 5 for women. The project plans to increase the number of classes in 2007.

B2. Situation in the Project Areas

The Pashai people live in the eastern zone of Afghanistan that features isolated, mountainous and heavily populated valleys in Nangarhar, Laghman, Kapisa, Nuristan and Kunar provinces. The altitude is between 1000 and 4000 meters. Before the war, the main source of livelihood for the people was animal husbandry and agriculture. Twenty years of war destroyed traditional livelihoods, and land was made untenable for vegetable production, a situation compounded by over seven years of drought. In the past the major cash crops were wheat, rice, corn and red beans. Lack of water for irrigation as well as destruction of the land has meant rice in particular cannot be grown. Vegetables are a source of income at lower altitudes.

Economy: Most of the income in the area comes from the sale of field produce such as wheat and corn, along with animal husbandry production such as cheese, at the small open-air markets in the valleys. Many young men work as soldiers, national police or as day laborers in Pakistan and beyond. There are relatively few wage-earning opportunities in the area, and as a result young people are forced to migrate to towns and neighboring Pakistan to find wage employment. Some community people own small trade stores where they sell wheat, dry fruits, salt, sugar, matches, cigarettes, soft drinks, etc. Others who have the means purchase passenger trucks and jeeps to carry people and goods between villages and urban centers.

Security: The Dara-i-Noor (DIN) and Shewa districts in Nangarhar province have avoided the instability characteristic of the Eastern region due to their strong leaders and *shuras* (formal groups of village

elders) and good coordination with the district governor. The Alingar district in Laghman province is sometimes insecure because of its proximity to neighboring districts in the Nuristan province as well as the Alishang district, where there are militant activities in opposition to the government.

Education: Most Pashai adults have been unable to take advantage of new educational opportunities, partly because it has been so long since they had any opportunity to study, and partly because the new schools have focused on children. Adults do not feel it is appropriate to study in the same school as children. In most areas of Nangarhar and Laghman there are no government programmes.

Section C: Details of the Project

C1. Project Design

Problems addressed by the project:

1. People are concerned about the continuity of their culture and language and promotion of their identity.
2. Parents are concerned about education for their children, since students are taught in Pashto, the official language, which makes them lose their tribal identity, culture and language.
3. Men and women from adolescence to adulthood have been deprived of a formal education and the chance to improve their living conditions.
4. People are concerned about their social, political and economic powerlessness, which is related to their persistently low rates of literacy and low quality of education in contrast to people in surrounding regions; approximately 80% of men and 98% of women are illiterate.
5. Vulnerable families in the target communities have inadequate literacy levels to participate in further education such as vocational courses or in development initiatives to improve their livelihoods.

Strategies to address these problems:

1. Providing adult literacy for men and women who missed the opportunity to attend school during the war years.
2. Developing a written form of the Pashai language, which had not previously been developed due to lack of government involvement in minority language issues.
3. Strengthening community structures to coordinate and develop literacy programmes with communities and local governments.
4. Strengthening national identity while maintaining and developing local cultural heritage through mother tongue development.
5. Developing multilingual education involving Pashai (mother tongue), Pashto (language of wider communication/LWC), and possibly Dari from pre-school to grades 5 and 6.

Main causes of the problems addressed by the project:

- Many schools were destroyed in the fighting, and most of the teachers and educated people left the area, resulting in low literacy rates.
- Young adults are unable to attend school, as they must contribute to the income of the family as day laborers.

- Lack of development of minority languages including Pashai has created a severe hindrance for Pashai (and others) to participate to develop individually or as a region. People have not had access to written information on the values, culture, identity, unity and customs associated with being Pashai, and the language itself was disappearing. This more or less excluded them from participation in society as well as education.
- The war and the Taliban regime prevented people from receiving formal education, leaving a high percentage of men and women illiterate.
- Women in particular have not traditionally been able to travel to educational institutions, especially not those from rural areas.
- People have limited access to employment opportunities and vocational training due to their lack of basic education and skills.
- Due to limited employment opportunities, most young men leave the area to seek jobs, leaving women-headed households vulnerable.
- Existing *shura* lack the ability or knowledge to coordinate activities or liaise with government to gain the resources necessary to develop their communities.

How the project will enable the local community to give advice and feedback:

- All of the literacy components are implemented through either the Pashai Language Committee or the local *shuras*. We meet with these groups every month to discuss developments and any issues arising. For instance, the Pashai Language Committee has initiated development and planning of the Pashai language programme. This committee takes the responsibility of collecting and updating Pashai language materials and improving the Pashai orthography, as well as reviewing textbooks for publication. They discuss with the project how many literacy classes to run in their proposed locations, and the number of men and women who will participate. This committee also encourages community members to enroll in the Pashai programme.
- We use large community meetings to share our ideas and generate input and suggestions regarding all aspects of the programme. This promotes communication with the wider community and increases ownership of the project activities in general. Graduation ceremonies are attended by many people from the wider community, showing that the programme has had an impact.
- Due to long-standing relationships and the observed impact of the project, the *shuras* in DIN and Shewa are now taking more responsibility and contributing their ideas. Participants are also taking more of an initiative in planning the Pashto literacy programme, encouraging communities to contribute financially and to accept the project agreement.

How the project involves the wider community to help address the needs of the target group:

- The project has regular meetings with community elders and *shura* members to encourage them to contribute and recognize the need of the target group. Community elders and *shura* members encourage the people to provide facilities for women's literacy classes and to participate in project activities.
- The community elders and local village *shura* select literacy teachers and supervisors who are volunteers from the community to help their own people and help solve their own problems within the community.

- The project team has a specific programme of awareness for the community about the advantages of the different elements of the project.
- The community members together with project beneficiaries attend a meeting with the shura to sign contracts with the project. The *shura* and community members also evaluate their family members' progress in the literacy classes.

How the project builds upon the local knowledge, skills and resources of the community/target group:

The ERCDP project has a specific plan for the improvement of local knowledge, skills and resources of the community. We apply this in the literacy section by:

- Training a number of local people (men and women) every year to be literacy teachers and supervisors of the literacy programme. Most are government teachers; we update and improve their knowledge.
- Training of Pashai Language Committee members for the development of their language.
- Encouraging *shuras* to take more responsibility by asking them to find solutions to problems and by encouraging financial sustainability.

The project aims to build the capacity of the community and target groups to use local resources well so as to improve their living conditions.

C2. Project Aims

Project goals and impact:

1. Children will progress successfully through all schooling with oral and written L1 and L2 for learning academic concepts and for communication in the region.
2. Children will show respect for and pride in the Pashai culture and language.
3. The community will gain confidence in their interactions (using the L2) with people from other language groups.
4. Pashai men and women from adolescence to adulthood will become fluent speakers, readers and writers in both their L1 and their L2.
5. People will become strong supporters of bilingual education, i.e. supporting education of their children in both the L1 and the L2.
6. Community members will be empowered through development of the Pashai language (L1) and the L2 adult literacy programme to participate in activities to improve their livelihood.

Project purpose: Through the adult literacy programme including development of the Pashai language, community members will be empowered and will gain the skills and knowledge necessary to participate in activities that improve their livelihood.

C3. Project Process and Approach

Curriculum/materials development: The course consists of a pre-primer, a primer, a post-primer and participation in a reading club at the end of the course to gain functional literacy. The course is for

two and a half (2.5) years and each stage lasts for 6 months. We hope to develop a vocational training course to accompany the adult literacy course. Currently we are giving practical information to the rural communities through our reading clubs, especially on health issues such as 'Avian flu', 'malaria', 'fever', 'sanitation' and other disease prevention, and we plan to add vocational training methods.

The pre-school course will have different contents; for instance, it will include arithmetic in the second year, and in the fourth semester it will include SLA (second language acquisition) in Pashto, one of Afghanistan's official languages.

The project also plans to develop the primary MLE curriculum up to grade 5 or 6. In 2006 we got permission from the Pashai language development programme of the local provincial government, and in 2007 we received a protocol from the central government for the right to promote the Pashai language programme, both made possible by the petition of the Pashai people. The only condition was that the programme should use the government curriculum. We are now developing and translating the government curriculum and text books into Pashai.

Teacher training content and major activities: The project is using a multi-strategy method for the literacy course, and teacher training is done according to this method. Project teachers have been trained around five times (for one or two weeks at a time) over a period of seven months.

Organization of adult literacy classes: The Technical Advisor helps with the training of trainers, writing, editing and developing materials. The project supervisors are trainers as well as supervising and monitoring the classes. The project has 8 male supervisors and 9 female supervisors at the present time. These supervisors are equipped to deal with both languages, Pashai and Pashto. There are currently 21 Pashai teachers, and in the Pashto adult literacy course there are 63 male and female teachers. This year (remainder of 2007) the project plans to have 26 Pashai literacy courses, including both adult and children's literacy. The project has also a project manager, administrator, 3 drivers and 3 office workers whose role is to support the courses. SERVE Afghanistan, the NGO to which the project belongs, highly supports the project.

Dropout from the adult course has been due mainly to new jobs and moving. However, more than 90 % of students have attended and have become literate in Pashai. The literacy rate in Pashto after 2.5 years is 72%. The project works with the Pashai Language Committee which was organized by the local *shuras*, who are great supporters of the literacy programme. The class is for 1.5 hours per day and meets five times per week.

Advocacy and policy impact: The project including the literacy programme takes a holistic approach to community development. The main motive is to reflect care for people in every aspect of their lives. In terms of advocacy, the project submitted a protocol to the Afghan government which passed in April 2007. This protocol gives legal permission for MLE and literacy activities to take place, not only for Pashai speakers but also for other minority language groups in Afghanistan. When the project submitted the protocol document, the Pashai *shura* members' petition was attached.

In 2006, before the Pashai literacy course started, the project received legal permission from the provincial government and from the Ministry of Education of Nangarhar province. The project members hope to hold a symposium for minority language development in 2008 with UNESCO, UNICEF and other NGOs interested in minority language development. The project can serve as a case study for mother tongue

development. Many people feel that the government needs to develop a more practical perspective, and this project can help with examples of curriculum development and implementing literacy programmes in minority language areas.

Attitudes and policies that the project aims to change: The government has a new constitution guaranteeing the right of all ethnic groups to read and write in their mother tongues. Thus our Pashai programme is aligned with government policies, and because Pashai speakers have lacked the technical ability to implement, our project is taking the lead in developing appropriate methodologies for minority language development. The project can serve as a model for minority language and curriculum development. In the near future the project hopes to assist and encourage the Ministry of Education and associated NGOs to organize a symposium on minority language development and an MLE conference for minority language groups in Afghanistan.

The government has a policy for equal access to education for males and females. The literacy programme offers education for women in a culturally sensitive manner that is acceptable to local community leaders in this gender-conservative area. The project has regular meetings with our female field officer, literacy supervisors and literacy teachers to encourage female literacy course participants to discuss their problems and find the best solutions. As a project we advocate for women's rights with the local *shura*, the government and other NGOs.

Project strategies to change unhelpful policies/attitudes: The ERCDP project organizes monthly meetings in each district with the local *shura* and community leaders. Our focus is on participatory approaches and capacity-building activities. By participating we gain the necessary permission and acceptance as well as encouraging local leaders to take responsibility and ownership of the work. Our project teaches and stimulates local leaders to care for the marginalized in their society. We try to awaken people's sense of responsibility and use local capacity. We seek to work together with the local government and work within their regional plans, e.g. in the use and protection of land, the planning of education and the gradual rural rehabilitation and creation of livelihood opportunities.

We use members of the wider community to monitor the selection of teachers, volunteers and vulnerable families by the *shura* in the villages. The project encourages community members to take responsibility to mitigate against the potential negative influence of some leaders. For example, in one area a local leader introduced to us a certain person who he said was poor, but the other community members used our meeting to show that that person was not poor but was rather just a good friend of the village leader. In addition, graduation ceremonies involve many people from the wider community to ensure a sense of belonging to a larger-scale initiative. This promotes feedback from the community to the project and leaders of community. It also increases community-wide ownership of the project activities in general. We can also use these meetings to share information with the communities.

The project seeks to change community practices and behavior by adding different relevant topics to the reader phase of our literacy programme. Our present focus is on health, and we give health training to students utilizing material from our preventive health project. A SERVE HELP senior trainer trains the teachers and supervisors. This project provides the opportunity for participants to gain access to health education to build upon good local practices. It also warns and guides people against harmful local practices and the use of unhelpful types of traditional medicine.

Approach to implementation: All aspects of the project are based on a community needs assessment. The community has at various times requested all of the different components.

- From the beginning the priority has been to encouraging a high degree of participation with the local *shura*, to encourage them to take responsibility and increasingly contribute financially to the literacy programme.
- We provide awareness and skills in both animal husbandry and literacy. Impact on vulnerable families is increased by building their capacity in improving environmental hygiene, animal care, processing of animal products and finding suitable markets for these products so that participants are able to look after animals better and pass on their skills to others.
- We utilize local teachers to teach our literacy classes, increasing their capacity to teach others.
- As a result of changing government priorities and the focus of the new constitution on indigenous language development, the Pashai language programme started, again at the request of the community. From the outset we have encouraged the Pashai community to be directly involved in planning and designing this work.
- We have incorporated health lessons into the last phase of the literacy programme in order to improve living conditions as well as livelihoods.

This approach is considered the most effective way to proceed because:

- All of our plans are based on real needs of the communities, so each community is actively involved and interested in taking part.
- Literacy is done via home-based classes, since women would not be permitted to go to an adult learning centre. Thus we provide education in a culturally acceptable way.
- Government has a policy for adult literacy but no capacity for working with this language group; our approach is sustainable as it is supported by the government and local people.
- Functional literacy is proven to be effective for future learning as well.

From the outset, our project has established good relationships with the community and encouraged the local *shura* to recognize the main problems of the community, especially the needs of the vulnerable families. The *shura* members and wider community quickly saw the positive impact of the programme and, as a result, have been more willing to participate and take responsibility.

Project activities will lead to changes in attitudes and practices because:

- Conflict is reduced in the community as a result of increased skills and knowledge from the literacy classes.
- Participants learn to think logically about community issues and apply appropriate methods to solving problems.
- Participants recognize the benefit of community rules. For instance, some have made a plan for the use of water for irrigation so that all will receive some water, and the penalty for tree cutting is enforced.
- The target group has the confidence to participate in social events such as leaders' meetings
- People are willing for their children to attend schools and even travel to attend these schools.

- Education for children has become a priority such that one community has given land for the building of a school.
- Beneficiaries are willing and anxious to participate in NGO activities to improve their livelihood.
- Now there is willingness on the part of government directorates to liaise in development efforts.
- The *shuras* have learned not to be so dependent on NGOs as they take on more responsibility and ownership.

The project has focused on participatory and capacity-building approaches, and has seen changes in community practices as a result of our skills development approach. Our existing group network provides an opportunity for participants to gain access to health education aimed at building on acceptable, healthy local practices. It also warns people against harmful local practices and the use of unhealthy traditional medicines.

Lessons learned:

- We have learned to build capacity, training people in their community roles in the different sectors such as animal husbandry, literacy for men/women and Pashai language teachers and supervisors.
- Positive and real changes in the living conditions of the target group encourage participation and further interest.
- Signing agreements with local *shuras*, community leaders and beneficiaries increases their sense of responsibility to carry out tasks.
- Using a participatory management style encourages the staff and increases their motivation. We also try to give more responsibility to staff members.

New activities/approaches being considered: We have a regionally-based strategy where projects based in Jalalabad develop ways in which to better impact the community through a coordinated approach. In this way we can better facilitate community meeting of its own needs. As a result of a recent evaluation we are focusing on hiring people who can really motivate and encourage participants in the literacy classes, especially women. We will look into adding more components than just health to the reader phase of the literacy classes, especially principles of community development.

C4. Outcomes

- a. The Pashai Language Committee is able to fully implement Pashai language activities, taking full ownership and partial financial responsibility for the Pashai language programme and liaising with the ethnic language development section of the Ministry of Education (from Year 3).
- b. Community social structures (*shuras*) are strengthened by members coordinating and encouraging participation in Pashto literacy classes and taking more responsibility for their efficient running.
- c. 82 groups of adult men and women contribute to personal development, especially the improvement of health, as a result of the Pashto literacy programme using published Pashto literacy books in DIN, Shewa and Alingar Districts.
- d. 1400 students (50% female) learn how to read and write in the Pashai language in 40 classes. There are 10 classes in Shewa, 20 in DIN and 10 in Alingar district in Year 2. 10,000 copies of the Pashai language books are printed for Pashai language development.

- e. A local library (and bookshop) is established in the DIN area in Year 2. Around 3,000 Pashto and Pashai books are available for sale or loan from Year 2 onward.

C5. Risk Assessment and Management

Most likely and potentially highest risks to impact:

1. Security: If security is low, project activities may not be able to continue.
2. Training: If the project is not able to motivate and train members of the target group it will be difficult to establish sustainability.
3. Drought: In the current conditions of drought it is difficult for the community to grow the necessary fodder for their animals, so people have little time to participate in literacy classes. The project has to develop ways to mitigate these conditions; for example, we will start a gardening programme to grow fodder and fruit trees and we will provide information on irrigation.
4. Drop in community support: If there is a drop in community cooperation, support or contributions, the level of literacy will fall in the target areas.
5. Drop in government support: If there is a drop in government support in the Pashai areas, the programme Pashai Language Development Programme will not be able to continue.
6. Other NGOs with conflicting approaches: There are increasing numbers of NGOs working in the area, but they tend to give food items and higher salaries and do not use sustainable or participatory approaches. This makes it difficult for our staff to work with the community in sustainable ways.
7. Government policy and the political situation: If the government decides to oppose mother tongue education and MLE, it will be very difficult to continue implement the project.

How the project intends to minimize these risks:

Identified Risk	Summary of steps taken to minimise this risk	Likely impact on the project	
		+	Low impact
		+++++	High impact
1. Security	Government supports to provide good environment, security protocol, good communication with shura and local people.	+++++	
2. Training	Project budgets for training and support by the capacity-building programme at the head office, use of qualified field veterinarians and agriculturists.	++++	
3. Drought	Choosing appropriate times for classes.	+++	
4. Drop in community support	The project has qualified teachers, supervisors and teaching materials.	+++	
5. Drop in government support	Training of local Pashai teachers and supervisors, provision of necessary teaching materials, gaining of support from communities and the Pashai Language Committee.	++++	
6. Other NGOs with conflicting approaches	Meeting with the different NGOs, encouraging ACBAR (the Afghanistan's NGO affiliation body) to assist in coordinating NGO activities.	+++	
7. Government policy and the political situation	Working together for advocacy, encouraging the government to have vision and adopt strong laws supporting mother tongue education and MLE.	+++++	

These steps will be taken to ensure sustainability:

- Specific agreement with community elders, *shura* members and beneficiaries to share responsibilities.
- Encouraging people to share financially in a cost recovery system, which is important for transferring ownership of the project to the community.
- Training and use of local people to run the classes, increasing training of government teachers in updated methodology and techniques.
- Cooperation with *shuras* in all aspects of work, discussing with them all project activities and implementing their suggestions.
- Hiring and training people from the target area as staff, volunteers and teachers.
- Maintaining good relationships with the community and local authorities.
- Providing regular awareness-raising sessions in the community about the project activities and the advantages for vulnerable families.

How project activities will continue after the project:

- We are in the process of developing a phase-out plan for all aspects of the project.
- We use local government teachers, who will remain in the area.
- Financial sustainability has been impeded because of the poverty of the area and the continued drought.
- For the literacy component we are trying to encourage the *shuras* to take more responsibility for running the programme and gradually increasing their financial contribution.

The *shuras*, community leaders and beneficiaries are already taking responsibility. The ERCDP project manager and technical advisor together with the regional director will make a phase-out plan for other aspects. We get technical help from the head office as required. Communities have different degrees of capacity for taking ownership so different time scales will be developed.

The project plans for sustainable programmes according to the communities' real needs, and rules and regulations of the project are explained to the communities and the *shuras* so that they will take their responsibilities. We explain and make people aware about the long-term advantages of the programme for the community. The project encourages active participation in all stages of the programme. At the very beginning, the project informs the community that they must take over everything themselves. This is very important to increase the level of contribution and cost recovery. We also work closely with government and are implementing their policies.

It is crucial to observe the right timing in letting the community take over responsibility. Project members are considering the right timing for handover of responsibility and authority, which depend on community ownership. We are working on building community capacity to gradually take on more responsibilities, in the following ways:

- *Economically*: All beneficiaries are encouraged by the *shuras* and the language committee to pay administrative fees for their literacy classes. We also give skills to the *shuras* to link with other agencies to meet their development needs.

- *Technically:* The project trains local men and women in literacy and in Pashai language development. This knowledge is retained and made part of daily practice without regular intervention from outside.
- *Socially:* We aim to instill a sense of responsibility in the community. The project works with integrity and the people know and value this. We expect the system to keep functioning, as the people seem to have taken ownership of its core approach.

Bangladesh

Action Research on Developing Literacy and Curriculum for the Oraon Communities of Northwest Bangladesh*

Section A: Summary of the Report

Title of the project:	Action research on developing literacy and curriculum for the Oraon communities of northwest Bangladesh (which will be referred to as ARP/Action Research Project throughout this text)
Project location(s):	Godagari, a sub-district of Rajshahi, in northwest Bangladesh
Total annual budget:	USD 11,166 (equivalent to BDTk 770,480)
Project tasks and accomplishments during the current project period:	The ARP is currently operating in 17 schools to deliver primary education in Shadri, the children's mother tongue.

No.	Activities/Tasks	Achievements	Remarks
1	Develop primers for Gr. IV	2 primers developed; 80 copies printed	In Shadri
2	Develop primers for Gr. V	2 primers developed; 80 copies printed	In Shadri
3	Prepare teachers' guide for Gr. IV	2 TG prepared; 10 copies printed	In Bangla
4	Prepare teachers' guide for Gr. V	2 TG prepared; 10 copies printed	In Bangla
5	Prepare supplementary reading materials for Gr. IV	1 book prepared; 4 copies printed	In Shadri
6	Prepare supplementary reading materials for Gr. V	1 book prepared; 4 copies printed	In Shadri
7	Develop bridging materials for Gr. I and II	Not being done	Planned to do by Dec. 2007
8	Conduct a study on Shadri vocabulary	Done and report published	In English
9	Offer skill development trainings to ARP staff	Sr. PO, PO and teachers trained	Both outside and in-house
10	Arrange exposure visit for gaining experiences for ARP staff	Done	
11	Observe tribal days and festivals	Different days observed	
12	Publish Shadri Bulletin	300 copies of 1st and 2nd issues of Shadri Bulletin printed and circulated	3rd issue will be published by Nov. 2007
13	Organize national advocacy seminar for mother tongue literacy programme	Preparatory work done; expected to hold	By Nov. 2007
14	Conduct study on learning achievement	Done and report published	Not in original plan

* Written by AOM Abdus Samad, Head of Research and Staff Development, ASHRAI Dhaka Liaison Office, ASHRAI means "shelter" in English.

15	Revision of primer for Gr. 1	Done; 4 copies of 3rd edition printed	To be done (in Shadri)
16	Teachers' guide for Gr. 1	Done; 4 copies of TG printed	To be done (in Shadri)
17	Alphabet chart	20 copies printed	To be done (in Shadri)
18	Participation in outside festivals/events	Participation on-going	

Bangladesh is a luminous mosaic of ethnicity. There are about 70 ethnic groups, of which most all are relatively small in number except Bengali, which represents about 98% of the population. Even if they are small, ethnic groups living in different parts of the country have their own rich cultural heritage, and many of them have their own languages.

Bangladesh has committed to achieving Education for All (EFA) by 2015, and towards this aim compulsory primary education was enacted in the year 1990. Free textbooks, removal of tuition fees and food programmes for education have been introduced to insure EFA. To promote literacy, the government of Bangladesh established the Bureau of Non-Formal Education (BNFE) in April 2005. This unit promotes non-formal and continuing education and facilitates the literacy activities of social organizations and NGOs. It will create alternative opportunities through non-formal channels for basic education of children who have not able to participate in formal primary schools for various reasons. Another government initiative for EFA is known as PEDP-II, the major thrust of which is organizational development and capacity-building at the central and field levels, quality improvement in schools and classrooms and infrastructure development, emphasizing equitable access for all children. The Ministry of Primary and Mass Education (MoPME) has been implementing a new project called Reaching Out-of-School Children (ROSC), which is designed to provide basic education for 2 million dropouts or out-of-school youth in the country.

Alongside these initiatives, it will be necessary to formulate and implement a separate language policy for the tribal communities. The National Curriculum and Textbook Board prepares texts for students only in Bangla (Bengali). Literacy movements under the Directorate of Non-Formal Education have previously used only Bangla as a medium of instruction. However, the National Strategy for Accelerated Poverty Reduction (PRS) has recognized that it is necessary to provide education to Adivasi, i.e. ethnic minority or tribal people, using a curriculum that allows learning in their own language at the primary level.

Toward this end, the Primary Education Situation Analysis, Strategies and Action Plan for Mainstreaming Tribal Children (2006) has been approved under PEDP-II and the umbrella of inclusive education, which emphasizes primary education for tribal children in their mother languages. This is a first step, but no project has been initiated as yet.

Under the Peace Accord of 1997, education in the Chittagong Hill Tracts is the responsibility of Hill District councils. Unfortunately, their role and capacity is still limited and needs to be strengthened. However, many NGOs have come forward to start mother tongue/multilingual education (MT/MLE) programmes for the tribal communities. ASHRAI has prepared curricula and educational materials in Shadri for grades 1 to 5. At present, a total of 432 Oraon children are receiving primary education in their mother tongue at 17 NFP schools. (To date, out of 146 ASHRAI schools for tribal children, 17 use Shadri as a medium of instruction and the rest use Bangla.)

Nevertheless, government support and action is a prime need for institutionalizing mother tongue literacy programmes for ethnolinguistic minority communities in Bangladesh. For this purpose, United

Nations agencies and international donors should support NGO efforts to undertake development of languages, implementation of MT education programmes, and carrying out of advocacy for policy formulation on MT education for ethnic minority groups.

Section B: Background Information

B1. Geography and Demography

Bangladesh covers a great delta created by the mighty rivers of the Himalaya. It is surrounded by India, Nepal, Bhutan and Myanmar to the west, north and east respectively, and by the Bay of Bengal to the south. It is one of the most densely populated countries in the world, with an average population of 834 per square kilometer. It is to be noted that Bangladesh covers a geographical area of 147,570 square kilometers and has a population of more than 113 million people. Though there are many ethnic communities, the Bengali represent the major ethnic group in the country, comprising over 98% of the total population. Bangla, the mother tongue of this majority group, is the official State language according to Bangladesh Constitution.

There is some controversy about the number of ethnic minority groups in the country. Different estimates show various numbers in this regard; according to the Bangladesh Bureau of Statistics (BBS 1991⁸), there are 29 ethnic minority groups, but some sources claim higher figures. One recent census done by BRAC claimed the number is actually closer to 70. Many of the small ethnic groups have their own languages and some have their own alphabets as well.

According to the Bangladesh Census of 1991, the size of the indigenous (i.e. ethnic minority) population was 1.2 million, constituting about 1.13 percent of the country's total population, but the actual number should be much higher than this. Whatever may be their status in number, it is recognized that apart from Bengali, a significant number of minority groups live in different parts of the country.

B2. Education Policy

Bangladesh is committed to improving basic and primary education, providing quality education, ensuring a full cycle of primary education for all children, and achieving gender equity at the secondary level. As noted above, the whole country came under the Compulsory Primary Education Act of 1993. Free education including free textbooks and food for education programme were introduced to ensure EFA.

A multi-frontal attack on illiteracy was planned for the fourth five-year planning period (1990-95). In this regard, the government formed the Directorate of Non-Formal Education (DNFE) to facilitate literacy activities of the social organizations, national and local NGOs and the communities. DNFE provided financial as well as technical assistance to these activities. The non-formal schools, in line of the Jomtien declaration, were established mostly by the NGOs with financial support from the donors. In April 2005 the government formed the Bureau of Non-Formal Education (BNFE) with the aim of "Establishing a working mechanism of government, NGOs and broader civil society including the private sector for policy coordination, planning, implementing, monitoring and evaluation to reduce illiteracy, poverty and promote human resource development". Under the scope of non-formal education, BNFE has included

8 BBS is the Bangladesh Department of Statistics, which conducts a census at regular intervals and publishes the results.

ethnic minorities as target beneficiaries. It will create alternative opportunities through non-formal channels for the basic education of children not able to participate in formal primary schools for various reasons. It will also establish institutional arrangements, providing management of programmes and encouraging ownership by the community and other stakeholders. Unfortunately, separate or special programmes for small ethnolinguistic minority communities have yet to be initiated by the BNFE.

The second Primary Education Development Programme (PEDP-II) is another initiative of the government towards quality EFA. It is considered synonymous with primary education development in the country. The four major components are organizational development and capacity-building at the central and field levels, quality improvement in schools and classrooms, infrastructure development, and emphasizing equitable access to all children. It is expected that implementation of this programme will greatly improve the quality of primary education and as well as the literacy situation in the country. As a complement to the PEDP-II the Ministry of Primary and Mass Education (MoPME) has been implementing a new initiative called Reaching Out-of-School Children (ROSC) project. This initiative aims to serve two million out-of-school children through non-formal approaches.

B3. Policies on Mother Tongue and Bilingual Education

Living mostly within the borders of the country and alongside the numerically larger Bengali population, the ethnic communities belong to diverse cultures with different languages and identities. Broadly speaking, there are three linguistic families among the tribes of Bangladesh:

- a. Tibeto-Burmese, including all of the tribal peoples of Chittagong Hill Tracts (CHT) and the Garos, Kochs, Tipras etc.
- b. Austro-Asiatic or Mon-Khmer, including the Khasis, Santal, Mundas, Mahalis etc.
- c. Dravidians, including the Oroans, Paharis etc.

In spite of the existence of different ethnolinguistic communities, as noted above, there is no separate language policy in the country. The National Curriculum and Textbook Board (NCTB) has never attempted to prepare textbooks in any other language. Literacy movements including the Total Literacy Movement (TLM)⁹ have used only Bangla as a medium of instruction. Government documents, including education commission reports and literacy programme designs, have ignored the mother tongues of the small ethnic groups.

Fortunately, the National Strategy for Accelerated Poverty Reduction (PRS) – Unlocking the Potential (2005) has recognized that it is necessary to provide education to Adivasi, i.e. ethnic minority people, using a curriculum that allows learning in their own language at the primary level. Toward this end, the Primary Education Situation Analysis, Strategies and Action Plan for Mainstreaming Tribal Children (2006) has been approved under PEDP-II and the umbrella of inclusive education. This is the only government action taken thus far to ensure education for Adivasi children, but no projects have been initiated yet. Under the Peace Accord of 1997, education is transferred responsibility to the Hill District Councils (HDCs). But their roles and responsibilities are limited. The capacity for HDCs should be improved and necessary support be extended to fulfill their role in education for the Adivasi communities.

9 TLM was a government programme that intended to eradicate illiteracy in the country.

B4. Educational Status of Ethnic Minority People

Though the Ministry of Education claims that the present rate of literacy is 62%, according to a non-governmental education campaign forum it is only 41.4%. The literacy status of the population manifests large disparities in terms of gender, ethnicity, socio-economic attributes and geography. There have as yet been no studies of tribal peoples' literacy status.

In both governmental and non-governmental schools, the medium of instruction is Bangla, and there is no provision of tribal language. Both governmental and non-governmental schools admit tribal children aged 6 to 10 years, but they tend to drop out after some time due to cultural differences and the language barrier. The enrollment rate of tribal children in primary schools is much lower than that of non-tribal children. Though the exact percentage is not available, a very negligible number of teachers from the indigenous communities are recruited into schools or colleges.

B5. Social Context of Ethnic Minorities

Tribal communities have separate social, cultural, religious and economical identity and are easily distinguishable by characteristics such as religion, language and culture. The major issue faced by tribal communities, especially in the plains, is lack of land ownership. Large numbers do not even have homesteads; most are either share-croppers or day laborers. Because their income is low compared to their expenditure, tribal people are often forced to borrow from moneylenders and rich landlords. Health facilities in terms of Medicare, family planning, water supply and sanitation are minimal.

Unlike Bengali women, almost all adult tribal women are involved in farm activities as wage earners as well as having household responsibilities. In the Adivasi community, the volume of work of women is more than double that of men. It is common for wives to be beaten by their drunken husbands accusing them of neglecting their duties. Except for the Garo community, tribal women do not have hereditary rights to land ownership; only their sons can inherit rights to land and other resources.

Until now very few Adivasi have presented their candidacy in elections, and their representation in the Parliament and local government is negligible.

Section C: Details of the Project

C1. Brief Profile of the Project Site

To address the problem of low literacy among the Oraon, who represent the second largest tribal community in the plains, ASHRAI with the direct support of UNESCO Bangkok launched



Source: <http://www.mapsofworld.com/bangladesh/bangladesh-political-map.html>

the project “Action Research on developing curriculum and educational materials for the Oraon communities of northwest Bangladesh” in October of 2002. The purpose of the study is to develop educational materials in the mother tongue of the Oraon community. Following an intensive survey, the action research project research team selected Agholpur, an Oraon village in Godagari Upazila, to set up a laboratory school for Oraon children to conduct action research and develop MT literacy programme in their language, Shadri.

The Oraon people live in the districts of Panchagar, Thakurgaon, Dinajpur, Rangpur, Joyopurhat, Noagon, Rajshahi, Chapainwabgonj, Natore, Sirajgonj, Gaibandha, Bogura in northwest Bangladesh, and in Gazipur, Habigonj and Moulavibazar in the east. The most dense communities of Oraon people are found in the Rajshahi and Naogaon districts, so one of the sub-districts of Rajshahi, Godagari, was chosen for implementing the action research on MT literacy programme. The Godagari sub-district comprises an area of 472.13 square kilometers, and its main rivers are the Ganges and the Mahananda. The population is 217,811, of which 50.88% are male and 49.12% female. The religions represented are Muslim 86.55%, Hindu 8.05%, Christian 1.93% and others 3.47%. The average literacy rate is 27.6% overall, 32.3% for males and 22.6% for females. The main occupation of the peoples of Godagari is agriculture. It is connected by roads and rail with the rest of the country (see Kaisaruzzaman¹⁰ in Banglapedia).

C2. Strategies and Implementation Process

In 2003, ASHRAI (with financial support from UNESCO) started its journey to develop and offer mother tongue education in Shadri to the Oraon children. A pilot school adopting a non-formal approach was set up in the village of Agholpur for 25 children and one teacher. The teacher, hired from the same community and speaking the same language as the pupils, teaches all subjects. Class meets for about 3 hours per day, and school timing is determined after discussion with the parents so that children may attend school without disturbing household work and the needs of the family. The school is one room, and children are taught seated on the floor. The same children and teacher work together through a full cycle of non-formal primary education, i.e. up to grade 3.

Nowadays, many NGOs including ASHRAI are offering NFPE up to grade 5 in Bangladesh. ASHRAI also has 14 Shadri-medium schools in other districts (5 started in new areas in January of 2007) at different grade levels run by projects financed by other donors.¹¹ Currently, the ARP directly supervises and manages only 3 pilot schools in Rajshahi district for grades 3 to 5. These schools, supported financially by UNESCO, are used by the ARP research team for researching and developing curriculum and educational materials. The ARP research team only provides technical support for teacher and supervisors in terms of capacity-building for mother tongue education in Shadri. The team also assists them in setting questions for semi-annual and annual examinations based on the graded competencies to be achieved. ARP has developed Shadri primers for grades 4 and 5, the drafts of which will be finalized after piloting through the end of 2007. At this time, 432 children are studying through Shadri in a total of 17 schools. Performance of the children is good and dropout is negligible.

10 Kaisaruzzaman, A.K.M. as referenced in Banglapedia (National Encyclopedia of Bangladesh); the digital English version was published in February 2004.

11 These schools are located in Chapai Nowabgonj, Noagaon and Joypurhat districts, and are supported by NETZ (a German NGO), SDC (Swiss Agency for Development) and NOVIB (Oxfam Netherlands).

C3. Needs Assessment and Situation Analysis

One of the nine points made by Adivasis of the plains is that “Government should take initiative for preserving Adivasi languages and culture and arrange primary education in their own languages”. Accordingly, ASHRAI decided to address the language needs of the Oraon community. In conducting the research, ASHRAI highly emphasized **community mobilization** and **participation** for successful implementation of the project activities. An extensive survey of the languages spoken and locations of the Adivasi was undertaken using Tribal students who were studying or had studied at Rajshahi University. The survey team was given an orientation on survey techniques and interviewing for collecting information and holding focus group discussions prior to doing their fieldwork.

The survey included identification of:

- i. Key informants in the Oraon communities
- ii. Oraon community leaders
- iii. Oraon students studying at upper levels of secondary schools, colleges and universities
- iv. Oraon people working in governmental and non-governmental organizations
- v. Oraon teachers of primary and secondary schools and colleges
- vi. Oraon community people who sing and tell stories
- vii. Village doctors in Oraon communities

C4. Orthography Development

The big question to be answered by the ARP research team was how to select the language and work for its development, because there are two languages spoken by Oraon communities: Kurukh and Shadri. Another challenging task was to select an orthography, i.e. a writing system for the language selected, since neither of the two languages had a written script.

To resolve these sensitive and debatable issues, the research team rightly decided to remain silent, leaving matters to the communities themselves. Accordingly, a three-day workshop was organized in Rajshahi with the participation of community leaders, students, teachers and professors, professionals serving in government offices and NGOs, and key informants from all of the districts of Rajshahi. After reviewing the pros and cons, they decided that Shadri, which is spoken by the overwhelming majority of Oraon people, should be chosen for first for development and use in primary education for their children. Deciding on an orthography was difficult, but after elaborate discussions it was agreed that neither development of a new alphabet nor adoption of a foreign script like Roman or Hindi would be helpful for mainstreaming Oroan children into the education system of Bangladesh. The consensus was to adopt the Bangla script/alphabet to write Shadri.

C5. Identification of Learning Needs

The ARP research team involved the community in determining the learning needs for their children so that age-appropriate graded education materials were developed according to practical needs and expectations. A series of workshops were organized by the ARP research team where teachers, community leaders, parents, learners, academicians and educationists provided thoughtful opinions on their expectations regarding student learning. The following steps were observed to identify learning needs:

- National education policy review
- Review of goals and objectives for primary education
- Expectations of the Oraon community regarding education of their children
- Aims and objectives of primary education for Oraon children
- Identification of attainable terminal competencies for Oraon primary education in languages and in the other subject areas

C6. Process of Developing and Producing Materials

At every stage of language development, ASHRAI's ARP team involved community members very intensively. Likewise, a workshop on curriculum and materials development was organized to include the ARP team members, community representatives and educationists with expertise in educational materials development. The process of curriculum and materials development and teaching is displayed in the following chart.

Curriculum and Materials Development	Evaluation	Training
- Directions for writing textbooks	- Development of strategy and plan for evaluation	- Identification of subjects/areas for teacher training
- Orientations for the writers	- Record-keeping of evaluation	- Development of training materials
- Preparation of draft texts	- Identification of learning deficiencies	- Pre-service (basic) Training
- Pre-evaluation of draft texts	- Measures for overcoming learning deficiencies	- Skill development training
- Editing of draft texts		- Monitoring
- Development and finalization of textbooks		- Refresher training
- Development of supplementary reading materials and teachers' guides		
- Printing of textbooks		
- Book pilot testing/ feedback from students and teachers		
- Editing, finalization and printing of texts		

To develop curriculum and relevant materials for the textbooks, a group of writers from the community were selected. In developing the curriculum and materials, National Curriculum and Textbook Board (NCTB) policies for primary education were duly considered, and Adivasi culture and traditions were included based on original stories, personal experiences, songs, poetry, traditional folk tales, legends, biographies, histories and so on.

C7. Teacher Capacity-building

Like curriculum and educational materials, it is important to have an appropriate teaching plan, including methods for imparting quality education so that targeted children acquire the desired level of competencies. Based on Active Learning Processes (ALP), the research team has been continuously providing both formal and informal training to teachers.

Formal trainings include: 1) Basic training; 2) Facilitation training; 3) Child rights; 4) Child to child training; and 5) Curriculum point dissemination training for teachers and supervisors. Further, monthly refresher courses are arranged, where class problems and possible corrective measures are discussed.

C8. Plan for Bridging between L1 and L2

Though ASHRAI had considerable experience in developing educational programmes, it had no experience in MLE. Thus when the ARP project was launched in 2002 it did not consider or plan for bridging between the first language (L1) and the second (L2). The experiences of the first few years helped the research team realize that there should be a sound bridging plan so that children learning in the mother tongue could be prepared to move smoothly into mainstream education.

In September 2005 in Rajshahi the ARP organized a very important workshop with community leaders, professionals from the community, university students, ARP teachers and research team members on Language Bridging, and the bridging strategy between L1 and L2 was developed. It was decided that henceforth all of the educational materials will be prepared according to the bridging plan, which means that children will begin to learn in Shadri, be exposed gradually to Bangla, and learn in Bangla more in the successive grades (in upper primary grades 4 and 5), so that they acquire the necessary competencies in both the mother tongue and the national language.

C9. Achievements

Since October of 2002 the ARP has demonstrated considerable success in attaining its goals and objectives. It has developed curriculum and learning materials for children in Shadri and has offered primary education through 17 schools established in Oraon villages, reaching a total of 432 children. In developing the Shadri language and offering education to Shadri-speaking children, the ARP has thus far developed the following:

1. Graded primers for grades 1 to 5
2. Teachers' guides
3. Supplementary reading materials
4. Collection of lexicons and development of a Shadri word book
5. Collection of Shadri words that have been transformed into the international phonetic alphabet
6. Comparative study of Shadri and government primary schools
7. Bridging plan between L1 and L2
8. Initiation of advocacy for popularizing MT education and generating more support from donors and the government. A regional workshop was held in Rajshahi on 19 August 2006, and a national level advocacy workshop has been planned for 16 July 2007 in Dhaka.
9. Successful mobilization of donors (NETZ, NOVIB and SDC) to support MT education for tribal children in northwest Bangladesh.

C10. Project Impact

At the August 2006 workshop on popularizing MLE in Rajshahi, a mother told the audience that, due to the language problem, children are forced to drop out of primary school. She thank ASHRAI for introducing education in Shadri. A student at an ARP school said, "I like to go to my school as the books are in Shadri, my language, and my teacher also speaks my language in the school". A teacher at an ARP

school commented that she gets a great deal of pleasure by teaching the children in Shadri. She noted that the children do their homework well because it's easier to understand in Shadri.

In May 2006, a study was carried out by Interaction, an education and training consultancy firm, to assess the situation of education in Naogaon District, which is densely populated by indigenous peoples. Some NGOs including Ashrai are operating schools in this region in the Adivasi people's languages. The study reveals that enrolment rates, attendance, dropout rates and passing rates in mother tongue schools are satisfactory. This shows that to ensure the primary education for Adivasi people it is necessary to set up schools in their own languages.

C11. Impact on Education Policy

By now many national and international organizations have begun to support development of education in mother tongues for ethnolinguistic groups in the country. For example, Gonshashtya Kendra has been working with the Marma, CARITAS with the Santal, and SIL Bangladesh with the Bishnupriya and Mahali communities. Special non-formal education programmes like BRAC and RDRS have been developed to help more tribal children gain an education.

Encouraged by the success of the regional level advocacy in August of 2006, ASRHAI decided to hold a national level advocacy workshop. Mobilizing a number of NGOs in favor mother tongue education for tribal children, a preparatory meeting was held in Dhaka in May including BRAC, CARITAS, Grameen Shiksha, Save the Children UK and USA, Plan International, Gono Shashthya Kendra, CAMPE, UNICEF and NETZ. At this meeting it was decided that a national seminar will be held in Dhaka on 16 July 2007 and recommendations developed there will be forwarded to the Mid-term Review Mission of the Primary Education Development Programme 2 to consider incorporation of the demands for mother tongue education by the ethnolinguistic minority communities of Bangladesh. It is apparent that awareness of the importance of MLE is increasing day by day, and it is expected that the government will come forward to take appropriate action in this regard in the near future.

C12. Sustainability of the Project

During the course of implementation of the ARP, the research team encountered several challenges which were very crucial to the project. It was important to overcome these challenges so that the project could reach its goals and objectives. It has been a matter of great satisfaction that ARP could handle the issues very carefully and resolve them through concerted participation by community people and work for the development of the language. There were three main challenges:

1. **Continuation and expansion:** After development of the graded curriculum and learning materials in Shadri and successful acceptance by the Oraon children in Agholpur and Idolpur, the ARP wanted to expand and replicate the programme to test the effectiveness of teaching in mother tongue on a larger scale. Unfortunately, resources for this expansion and testing were a big constraint. ARP initiated a dialogue with potential donors and argued for the allocation of resources to impart education to children in their mother tongue. Our approach was fruitful; NETZ (a German NGO), SDC (Swiss Agency for Development) and NOVIB (Oxfam Netherlands) all extended their support in offering education in Shadri, enabling ASHRAI to open and run 17 Shadri schools up to now. ARP is grateful to NETZ for promising to support more MT schools in the future.

- 2. Integration into mainstream education:** The aim of ARP is for all ARP students to eventually enter mainstream schooling. For this purpose an appropriate level of support for the children for an appropriate period of time is necessary. We are working to gain government support and action for institutionalizing MT literacy programmes for the ethnolinguistic communities of Bangladesh.
- 3. Bridging of mother tongue and the national language:** For mainstreaming children into the national educational system, it is crucial to create a bridge between the mother tongue and the national language. Therefore, the ARP is developing age- and grade-appropriate methodology and materials for *Oraon* children to learn Bangla and English, the two languages studied by non-tribal children. This will build a strong foundation and as well as help them mainstream smoothly. To make the bridging appropriate and effective, ARP is looking for technical assistance from MLE experts.

C13. Conclusion: Tasks for National and International Organizations

It is very important for the government to extend its support and take the necessary action for continuation and expansion of mother tongue literacy programmes for the ethnolinguistic minority groups in the country. Since there is no government policy in this regard, we need to organize a mass campaign for popularizing education in mother tongues. The goal in the near future is for government to take statutory action and provide financial support for implementing MT schooling.

United Nations and international donor agency assistance is particularly needed in two areas. One is in supporting NGOs to undertake development and implementation of mother tongue education for the ethnic minorities living in different parts of the country. The other is in supporting advocacy and networking activities that will popularize the demand for institutionalization of MT education. Such activities include awareness-raising workshops, rallies, observations of the International Mother Language Day and opinion formation meetings with stakeholders at district, regional and national levels. Only then can the country expect to achieve the government's pledge of Education for All by 2015.

Bangla in Bangladesh*

Introduction

Bangladesh, which achieved independence in March 1971 through the War of Liberation, has an area of about 147,000 square kilometers and a population of 139 million.¹² It ranks 139 on the 2005 Human Development Index (Watkins, 2006). The average per capita income is USD 463, and urban dwellers account for 23% of the total population (BANBEIS 2006).

The education system of Bangladesh consists of 5 years of primary, 7 years of secondary and 4 to 5 years of university education. The primary cycle has 3 different forms: general, madrassa and kindergarten. The secondary cycle has 4 different forms: general, madrassa, technical-vocational and English medium. Finally, higher education has 5 forms: general, madrassa, medical, agriculture and technology. Bangla is the official language of the country and the medium of instruction at all levels of education excepting technology education at the higher education level, which is in English. There is, however, provision for learners to study through the medium of English at secondary and tertiary levels.

The adult (age 15 and over) literacy rate is 51% and the net enrollment rate at primary is 87% (BANBEIS 2006). Bangladesh is ethnically and linguistically quite diverse; Bangla speakers make up the largest group, which accounts for 98% of the population, while the remaining 2% speak an estimated 45 different languages. Some of these languages are: Garo, Hajong, Koch, Barman, Dalu, Hodi, Banai, Rajbongshi, Rakhain, Monipuri, Khasia, Patro, Kharia, Santal, Oraon, Chakma, Marma, Tripura, Bawm, Pankhu,, Lusai, Tanchangya, Kiang, Mru, Asam, Gurkha, Chak, Khumi, Bagdi (Buno), Munda, Malo, Mahali, Khondo, Bedia, Bhumij, Kole, Turi, Bhil, Karmakar, Mahato, Muriyar, Musohor, Pahan, Paharia, Rai and Sing (see Durnnian 2007).

Steps Taken on Behalf of the Mother Tongue

Bangladesh occupies a distinct position in the history of languages because the right to use the mother tongue was established through the supreme sacrifice of sons of the soil, culminating on 21 February 1952. This red-letter day assumed an international dimension when it was declared International Mother Language Day at the 30th General Conference of UNESCO on 17 November 1999. To uphold the honour and discharge the responsibilities devolved to us through this declaration, our government has taken steps to establish an International Mother Language Centre, which will take all necessary measures to promote, develop, preserve and harmonise all languages of the world including Bangla. The Centre also has as its mandate to collect information regarding all mother languages including the extinct ones,

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12 This is the projection for 2006 according to the Bangladesh Economic Review of 2007.

exchange this information, translate writings on science and technology, create motivation for learning languages and assist the government in framing a coherent language policy.

Issues Related to Bangla as Mother Tongue

Teaching and Learning in Bangla

Though the Bangladeshi people made history in the field of mother tongue, use of the mother tongue in teaching and learning has been limited until now. Anyone who attends school up to the higher secondary level, i.e. the 12th grade, has to learn Bangla because it is a compulsory subject. However, these 12 years of input do not prepare most learners to communicate effectively in their mother tongue. This is manifested in their inability demonstrate the specific language skills including the ability to comprehend, compose, substantiate ideas, summarize, make a presentation, expand on ideas, correspond effectively, analyse themes etc. Many graduates of upper secondary, including 1st degree holders, fail to demonstrate these skills to an adequate degree. In real life, this hinders the speed of official work and, consequently, of overall governance.

The other important point that demands attention is the standardisation of the mother tongue that is used in public. Local varieties are often used by speakers and presenters in the electronic media and by teachers in schools. This can hinder the advancement of the language. Correctness in the use of the language has also to be ensured. Spelling, syntax, phrasing, pronunciation and phonetics have to be taken care of.

The Question of Uniformity

Lack of uniformity in teaching mother tongue has created problems. Children studying in Bangla-medium schools learn Bangla language as a compulsory subject and study other subjects through Bangla, so they get a lot of practice in Bangla language. However, students studying in English-medium schools (which have the 'O' and 'A' Levels as terminal examinations) are the least familiar with Bangla. A large number of urban Bangladeshi children are enrolled in these schools, which generally teach only part of the national Bangla curriculum, which means that learners gain little acquaintance with the mother language. This leads to their alienation from Benglai language, traditions and culture.

Students studying in remote rural schools are often taught by local teachers, whose accents are colloquial. Learners themselves speak the local variety, but since books are the same throughout the country they are in standard Bangla. This creates a discrepancy between the language spoken at home and the language learned in school. For example, if three children are studying in the same grade but in three different settings, for example a rural secondary Bangla medium, an urban secondary Bangla medium, and an urban English-medium school, all have Bangla as their mother tongue, yet they will speak three different languages. Their cultures, understandings and notions of the country will also differ. This creates different classes in society and results in isolation and lack of unity among members of the same generation.

Additional Languages to be Learnt

Though Bangladesh has a unique advantage in terms of language management, i.e. the majority speak Bangla, the language question has always been critical. Bangla is the mother tongue of most and it is the

official state language. However, we also have to learn English for managing business and international affairs, and we have to know Arabic, Sanskrit and/or Pali for religious purposes (for Muslims, Hindus and Buddhists respectively). This three-pronged issue of language learning (local, international and religious languages) has to be resolved comfortably in terms of what languages to be learnt in what proportion and when to ensure that the mother tongue is promoted effectively. Though Bangla is a very rich language, and the Constitution of the country (Part I, Section 3) recognizes it as the official state language, we can not utilise these advantages to make our population literate on a large scale and with the desired speed.

The Way Forward

Teacher Training

Mother tongue teaching needs to be effective. Unfortunately, so far teacher training programmes in the country have not included courses specifically dealing with Bangla language teaching. This has to be done to ensure uniformity in the Bangla curriculum at a particular cycle and uniformity in delivering the curriculum. This can be promoted through standardized, large-scale in-service training for Bangla teachers of schools teaching every stream.

Bangla in English-Medium Schools

Children in English-medium schools should be saved from alienation from their mother tongue and own culture. Currently, English-medium schools offering secondary O and A levels have curricula and syllabi different from the national curricula. Students study Bangla, but the content of the Bangla curriculum is reduced compared to Bangla-medium schools. A subject entitled 'Bangladesh Studies' is included in the curriculum which contains some aspects of geography and history of Bangladesh, but the book is written in English. The children learn English better than Bangla, speak English in school, at home and during outside activities. Alienation of these children from their own language and culture is the logical outcome of such a situation. To address this situation, Bangla should be practiced to a greater extent, including 'Bangladesh Studies' and appropriate assessment. Teaching and learning in Bangla should be made effective, and Bangla should be practised more in extracurricular activities, including indigenous festivals. The national curriculum for Bangla should be fully transacted in these schools.

Language Policy

Framing a language policy poses an urgent need, particularly:

- to decide how much of each of the three languages-- Bangla, English and Arabic-- should be learnt at which stage and with what weight.
- to specify the status of English as either a second or a foreign language.
- to utilise the advantage of Bangla being spoken by 98% of the people to ensure Education For All.
- to make Bangla literature accessible to foreigners through translation.

Language Planning

Researchers, language experts and social thinkers have been advocating for a language policy for about two decades now. Planning will have to be undertaken if a language policy is to be established and implemented. In our plan documents, language should be a component and may even be treated as a sector.

Mass Literacy

The advantage of Bangla being the mother tongue of 98% of the population, as well as the fact that some of the ethnic communities use the Bangla orthography to write their own languages, should be utilised to ensure literacy for all. Literacy may be turned into a government-driven social movement by involving people who have not yet been involved in the process of imparting literacy. The younger generation just graduating from the colleges and universities and seeking jobs may be utilised. They may be enrolled as literacy teachers for community- or ward-based temporary schools to be initiated by ward commissioners, and paid some nominal remuneration.

The other group that may be very gainfully employed for this purpose are mothers of young school-goers. Mothers in the urban and suburban areas are usually educated enough to conduct literacy programmes. They cluster around the schools together for up to four hours after dropping their children off, waiting until the last bell rings. They pass idle time, gossiping and waiting to take their children home safely. Somewhere around or inside the schools, these mothers may be employed to teach street children or illiterate adults.

Language University

As the pioneer country in establishing the right to mother language, Bangladesh could initiate the establishment of a language university in the country. People from all over the world could come to study languages and carry out research.

Translating Bangla Literature

The objectives of the International Mother Language Centre established in Dhaka include translating information on science and technology from Bangla to other languages and vice versa. This should also include translation of Bangla literature into other languages, as Bangla literature is very rich and one of the most attractive ways of learning languages is through their literature.

Conclusion

The International Mother Language Day has multi-dimensional significance. Besides establishing mother tongue use as a basic human right, this day has now become a source of inspiration for people fighting to establishing language rights of any kind. People of any country or any community, whenever they are oppressed or denied the right to use their mother tongue in the daily business of life, will seek shelter in the International Mother Language Day. Any people seeking to establish their rights in terms of mother tongue will refer to this Day. Bangladesh, as the country of birth of this very day, should prepare itself to provide all possible support-- moral, scientific, linguistic-- to all communities for the cause of the mother tongue.

This nation undertook the language movement, and our brave sons paid with their lives for the cause of the mother tongue. On the basis of numbers of speakers of a language, Bangla ranks fourth in the world. Interestingly, Sierra Leone has recognised Bangla as a second language. In Great Britain, Bangla has been recognised as a second language in the field of education. At this point in time, Bangladesh has a moral obligation to lead and support people around the world whenever there is a question regarding the mother tongue. This issue has to be adequately accommodated in government documents, including the language policy proposed here.

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Cambodia

An Overview of Mother Tongue/Bilingual Education Programmes for Ethnic Minorities*

Section A: Summary

A range of bilingual pilot projects supported by the government, international organizations like UNESCO and UNICEF, and NGOs have played a key role towards influencing government policy to allow and support bilingual education in indigenous languages in Cambodia. The National Non-Formal Education Department was the first department of the Ministry of Education, Youth, and Sport (MOEYS) to oversee pilot projects for bilingual education in the country, starting in 1997. The first bilingual project in the formal education sector began in 2002.

The new Education Law in Cambodia (drafted in 2006 and approved in 2007) mentions bilingual education in areas where the majority are non-Khmer speakers. A detailed *prakas* (sub-decree) will be issued in the near future to give more detailed guidance for bilingual education. The MOEYS has thus far approved orthographies for five indigenous languages to be used in education, all of which have been adapted from the national Khmer alphabet. All policy formulation concerning bilingual education is under the mandate of the government.

The national policy for non-formal education includes the bilingual approach as an important strategy to address the basic rights to education and livelihood of linguistic minority people. The formal education policy also supports bilingual education as a means to achieve Education for All goals. Pilot bilingual projects supported by government, international organizations and NGOs provide advice and conduct pilot studies to inform policy formulation. Recent statements from the MOEYS and from the Prime Minister demonstrate a clear endorsement for bilingual education, especially in relation to Education for All.

Section B: Background Information

Population of Cambodia:	Over 13 million, of whom 94% are speakers of Austro-Asiatic languages and 2% speakers of Austronesian languages
Languages:	National or official language: Central Khmer. Also includes Lao (17,000), Mandarin Chinese (350,000), Vietnamese (393,121). There are an estimated 21 languages spoken in Cambodia.

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Literacy (defined as age 15 and over able to read and write):	48% to 50%
Conditions in Mondulkiri and Ratanakiri provinces:	The Ministry of Education, Youth and Sport considers both provinces difficult and remote areas. The majority of the population in both provinces are members of indigenous minority groups; in Ratanakiri these are Jarai, Krung, Brao, Kavet, Tampuan and Kachok, while in Mondulkiri these are Bunong and Stieng. Most people use their own languages for daily communication and work, but are non-literate. Few have speaking skills in Khmer, the official national language, so literacy classes held only in Khmer would not be effective, but because people need Khmer to gain access to national society, it is included in bilingual literacy programmes. Use of the mother tongue promotes understanding, as well as conserving identity, cultural traditions and values. Bilingual literacy courses for adults and children help them acquire education, life skills and knowledge that will improve the quality of life.

Section C: Details of the Projects

C1. Project Design

The chart below summarizes a range of projects and programmes that have been undertaken in each of the two provinces in the mother tongue and/or bilingual education.

Ratanakiri Province

Project / agency	Year begun	Strategies	Indigenous langs used	No. of classes	No. of teachers	No. of students	Comments
NFE / ICC	1997	3-year programme Community teachers Evening classes	4: Brao, Kavet, Krung and Tampuan	~30 classes in 20 villages	63 (7 are female)	Approx. 650 (220 are female)	4 indigenous language committees
Primary / HCEP-CARE	2002	Daytime class Community teachers Community school boards	2: Krung and Tampuan	30 classes (gr 1-5) in 6 villages	47 (8 are female)	776	Used as model for Mondulkiri and other UNICEF projects Transitional model: Yr 1-2: 100% MT Yr 3: 20% L1, 80% L2 Yr 4: 100% L2
NFE / Provincial Office of Education (proposed)	(2008)	3-year programme Community teachers Evening classes	1: Brao	6 classes in 4 villages	12 (1 is female)	Antic. 120 (antic. 40 female)	In proposal stage District ed. office will implement Tech support from ICC

Mondulkiri Province

Project / agency	Year begun	Strategies	Indigenous langs used	No. of classes	No. of teachers	No. of students	Comments
NFE / POE and UNESCO	2005	18 mo/year basic programme Same materials as ICC Mondulkiri Evening class	1: Bunong	6 classes in 6 villages	12 (4 are female)	148 (93 are female)	1 indigenous language committee Students 10+ yrs Transition: Book 1: 100% L1 Book 5: 10 % L1, 90% L2
NFE / ICC	2003	18 mo/year basic programme Evening class	1: Bunong	26 classes in 26 villages	52	400 (250 are female)	Same as above
Primary / POE and UNICEF	2007	Community teachers Daytime class Materials/strategy based on CARE Ratanakiri	1: Bunong	4 classes	4 (1 is female)	111 (57 are female)	Project just starting Students 5-6+ Years 1-3: L1 80%, 50%,30% Year 4: 100% L2

Various Projects In Preliminary Stages

Project / agency	Year begun	Strategies	Indigenous langs used	No. of classes	No. of teachers	No. of students	Comments
Language research / ICC Preah Vihear	2006		1: Kuey				
Primary / UNICEF	2007	Daytime class Based on CARE Ratanakiri	3: Bunong, Kavet and Kroul				Same as HCEP-CARE in Ratanakiri, POE Mondulkiri
Primary / SCF-N	2005	Daytime class L1 translation of Khmer materials (not fully bilingual)	1: Kuey				No L1 development, L1 teachers or bilingual methods Teaches in L2, with some L1 in texts

Key:

CARE = Christian Action Research and Education, an international NGO

HCEP = The Highland Children's Education Project of CARE

ICC = International Cooperation Cambodia, an international NGO

L1 = first language (mother tongue)

L2 = second language (Khmer in this case)

NFE = non-formal education

POE = Provincial Office of Education

SCF-N = Save the Children, Norway, an international NGO

C2. Project Aims, Purpose and Expected Outputs

There are many different projects summarized here; see separate documents regarding the goals and objectives of each one.

C3. Project Process / Approach

Processes:

- *Non-formal education*: Technical assistance for POE and NGO classes comes from the ICC.
- *Formal education (lower primary grades)*: The strategy/materials and process for all UNICEF projects have adopted the model of the original Highland Children's Education Project (HCEP) in Ratanakiri supported by CARE.

Influencing national policy:

- Project results for both NFE and formal education pilots have been successful in feeding into national policy, which now supports bilingual education.
- On-going advocacy efforts include field visits by MOEYS officials, committee meetings, and feeding project results into national, provincial and district education offices.
- Awareness has been raised regarding the role of bilingual education in achieving Education for All.

Technical aspects:

- Script development and approval: To date five (5) orthographies have been approved through committee meetings with government agencies and NGO partners under the national committee.
- Transition from L1 to L2:
 - Except for one NGO project (SCF-N), all projects develop the L1 before adding the L2.
 - Projects have shown that solid L1 development, followed by solid L2 development, is important for successful bilingual learning.

C4. Outcomes

Ratanakiri Province

Non-formal education:

- Indigenous communities are very active and supportive of bilingual education for adults.

Formal Education (HCEP-CARE):

- In 2002 the programme initiated formal education in 6 villages.
- Students were followed through grade 5 (2007) and grade 6 (2008).
- Test results from 2006 demonstrate that minority students in the bilingual programme perform better in L2 (Khmer) than the national average for Khmer students.
- The dropout rate among bilingual students is lower than the national average.
- The repetition rate is also lower than the national average.

- Indigenous communities are very active and supportive of bilingual education.

Mondulkiri Province

Non-formal education:

- The L1 component of bilingual NFE began in 2005 for 4 villages/classes and has been completed.
- The programme expanded to 6 villages/classes in 2007.
- Indigenous communities are very active and supportive of bilingual education.

Formal education:

- In 2007 formal education began in 4 villages following the HCEP-CARE model.
- Indigenous communities are very active and supportive of bilingual education.

C5. Risk Assessment and Management

Technical issues:

- Difficulty in finalizing orthographies according to changes made to draft scripts by committee decision
- Difficulty in recruiting and training community teachers, many of whom have only a lower primary education
- Generally low levels of teacher knowledge, especially in L1 literacy skills, Khmer language and mathematics
- Existence of few resources in newly written indigenous languages, which means that materials must be developed continually
- Lack of technical bilingual education experts (whether indigenous, Khmer or international)

Situational issues that impact negatively on project participants:

- Rapid encroachment on the land and natural resources of indigenous communities
- Rapid influx of majority culture and market economy
- The extreme gap in levels of education, social services, health services and economy between minority “highlander” people and majority “lowlander” Khmer
- Geographic isolation

Governmental support issues:

- Lack of adequate national budget for education, NFE in particular
- Lack of human resources and expertise
- Need for mobilization of all sectors of society and government, especially for improvement in coordination between education and other government bodies (e.g. the Ministry of Rural Development, the Ministry of Land Planning and Management and the Ministry of Women’s Affairs)

Educational and linguistic support issues:

	Human resources	Linguistic challenges (orthography development)	Learner attendance	Budget	Curriculum
NFE	Teachers recruited from communities from limited pool of human resources	Revisions of alphabet based on review and decisions by national committee	Evening classes, so participants can work in fields in the daytime	Few resources apart from NGOs	Flexible (not under govt. control); first to pilot bilingual NFE
Primary	Same as above	Same as above	Daytime classes, taking away needed labor from families	Larger budget than NFE	Standardized national curriculum (not flexible)

C6. Solutions and Future Strategies

- For sustainability of the projects at the end of international and NGO funding, the key is to prioritize training and mentoring of education officials at the MOEYS (central level), POEs (provincial level) and DOEs (district level) in technical areas and administration to implement their own bilingual projects.
- Bilingual education should be expanded to more languages and more provinces throughout the country, for both NFE and formal primary education.
- Special emphasis needs to be placed on enrollment of females, and effectively addressing issues which lead to their dropout.
- Emphasis needs to continue on recruiting bilingual teachers from their communities and training them for both NFE and formal education.
- Community learning centres (CLC) need to be developed in order to support newly literate people, with emphasis on bilingual skills, life skills, vocational training, and community libraries where appropriate; this would also support community development and the use of literacy skills. Strengthening local capacity is crucial for the survival of the ethnic communities, and the CLCs can play an important role.
- The national budget needs to be increased for NFE in general, and in specific for bilingual programmes in both NFE and formal education.

China

The Kam-Mandarin Literacy for Community Empowerment Project*

Section A: Summary

Title of the project:	The Kam-Mandarin Literacy for Community Empowerment Project
Project location(s):	Guizhou Province, People's Republic of China
Brief description of the project:	The project is designed to develop four multi-media learning materials; to enable youth and adults to read and write in their native language using the romanized Kam writing system devised by the Chinese government in 1958; to encourage community members to maintain and develop their traditional culture; and to enable youth and adults to gain basic life skills needed to improve their quality of life.
Target group(s):	Kam-speaking communities in the Yandong and Maogong townships of Liping County, Guizhou province

Section B: Background Information

The Kam are one of the ethnolinguistic minorities in China and the largest group representing the Kam-Sui sub-branch of the Kam-Thai people. They are a minority of 3 million people living mainly in three provinces in central and southern China. Their population ranks them as the 11th largest of the 55 minority nationalities recognised by the government of PRC. The population is concentrated in the areas near where the three provinces meet. In 2000, around 1.6 million Kam lived in Guizhou province, 842,000 in Hunan province and 303,000 in the Guangxi Zhuang Autonomous Region. The most concentrated Kam settlement in these three provinces is found in the Qiandongnan Hmong-Kam Autonomous Prefecture of Guizhou Province.

Of the 2.5 million persons claiming Kam ethnicity, only about 1.7 million can actually speak their native language. The remainder are usually the offspring of Kam who have in past generations abandoned their village lifestyle, settling in small towns and, increasingly over time, in larger cities such as Guiyang, the capital of Guizhou, in Changsha, the capital of Hunan, and in Liuzhou in Guangxi Province. The cityfied Kam speak some form of Chinese. The remaining 1.7 million Kam speakers are comprised of one million monolinguals, 400,000 with some degree of control of the Han (Chinese) language, and 300,000 bilingual Kam and Han. Thus, about one-half of the Kam population has been able to use Chinese writing for their literacy needs.

* Written by Zhongyong Lei and Xiaoping Li, Guizhou Provincial Department of Education, People's Republic of China.

The Kam territory is divided into two distinct areas which are separated from one another by other groups: the Han (Chinese), Hmong, Yao or Bouyei. Traditional singing is still common in southern villages; music is an essential part of Kam life in the communities, which are known as “oceans of songs” in Guizhou. The Kam people are all good at singing. Wooden wind-and-rain bridges and drum towers are distinctive features of Kam villages. The southern Kam worship an ancestral ‘grandmother goddess’, as well as revering their own personal ancestors.

B1. National Mother Tongue Education Policy

The following are statements of policy in China concerning ethnic minority people, cultures and languages:

“All the nationalities of China are equal” and “every ethnic minority is free to use and develop their language” – Constitution of the People’s Republic of China (PRC)

“Every citizen of China, regardless of sex, ethnic group, economic status or religious belief, has the right and obligation to education, and enjoys equal educational opportunities to meet his or her essential needs.” – The Education Law of PRC

“The standardized spoken and written Chinese language (Mandarin) based on the northern dialect and the Beijing pronouncing system, and the standardized simplified characters approved by the State Council and in common use in the whole country, shall be popularised and used as the basic language media of curriculum and instruction in schools and other educational institutions of the country. But in schools in which students of minority ethnic groups constitute the majority, the spoken and written language of the majority ethnic group or of common use by the local ethnic groups may be used as language media of curriculum and instruction.” – The Education Law of PRC

“Mandarin Chinese ought to be used for literacy. In ethnic autonomous areas, the local ethnic languages could be used as the language of instruction ...”

– Regulations for Illiteracy Eradication issued by the State Council of the PRC

B2. The Kam Language, Its Orthography and Literacy Efforts

The Kam language is a tonal language belonging to the Kam-Thai family of the Austro-Thai phylum. The language has two dialects, southern and northern. Kam people of the southern dialect area live a more traditional lifestyle and are more often monolingual in Kam than those of the northern area. The language has 32 syllable-initial consonants and 64 syllable final letters. Open syllables can occur in one of nine different tones. The language is written using a system based on the Latin alphabet, which was devised in 1958 by the Chinese government for experimental purposes; however, it is not widely used among the Kam people. In the official spelling, the tones are marked by nine of the consonant letters which are attached to the end of each syllable.

When the Kam experimental orthography was created, literacy programmes were developed to popularize the new script among the Kam people. This work with adults intensified in the 1980s, when there were more widespread classes offered in adult and continuing education using newly developed materials. A third wave of mother tongue/bilingual literacy in Kam-populated areas has now been

brought to Qiandongnan Hmong-Kam Autonomous Prefecture through a recent policy designed to incorporate elements of minority culture into the school curriculum in minority areas. This has been accompanied with an effort to protect intangible cultural heritage and promote tourism in China's ethnic minority areas.

Section C: Details of the Project

C1. Project Design

Kam-speaking communities in the Yandong and Maogong townships of Liping County, Guizhou province have been selected to join the project. The romanized Kam writing system devised in 1958 by the Chinese government will be used in the literacy programme.

The project is divided into two phases:

April to August 2007	Needs assessment and materials development
Sept. 2007 to March 2008	Training of facilitators and organization of learning activities

C2. Project Aims, Purpose and Outputs

The objectives of the project are:

- to develop four multi-media learning materials;
- to enable youth and adults to read and write in their native language;
- to encourage community members to maintain and develop their traditional culture; and
- to enable youth and adults to master the basic life skills needed to improve their quality of life.

C3. Project Process / Approach

Four multi-media learning materials will be developed based on the needs assessment to enable learners to read and write Kam through cultural activities and life skills learning. Videos plus textbooks, workbooks and facilitators' guides will be developed for 3,000 adult learners and their trainers.

Learning to Read through Singing: The first material will be developed to enable the learners to master the 26 letters, the 32 Kam syllable-initial consonants, the 64 Kam syllable-final letters and the 9 tones through 10 Kam songs.

Our Community Life: This material will continue training reading and writing in Kam through story telling, story writing, note writing, and cultural activities such as Kam opera.

Mathematics for Life: This material will cover basic calculation skills and will include information on micro-credit loans, interest rates, budgeting and statistics, all of which will be useful in people's daily lives.

Planning for a Better Community: This material is designed to enable the learners to analyze the situation of health, cultural tourism business, agriculture, education, environment, culture, society, etc. and make community development plans through practical activities.

C4. Outcomes and Risks

There are no outcomes or risks to be reported, as the project is just getting started.

India

Mother Tongue Literacy Programme for the Rabha Community of Goalpara District, Assam State*

Section A: Summary

Title of the project:	Mother Tongue Literacy Programme for the Rabha Community
Project location:	Goalpara district, state of Assam, India
Total annual budget:	Next project phase will depend on UNESCO funds
Target group:	According to the 1991 census, the state of Assam has 23 ethnic groups. About 50% of the total state population of 236,931 speak Rabha and want to preserve their language and culture.

Phase I - Awareness raising, generation of demand: During this phase the Rabha orthography was reviewed and a final script was agreed. Bilingual materials in Assamese and Rabha were developed through community involvement.

Phase II – Pre-implementation phase: Writers' workshops were organized and three primers for ages 15-35 were developed according to existing *Improved Pace and Learning of Content Norms* of the National Literacy Mission Authority of India. A survey was done to identify learners and volunteer teachers, and a teacher training manual was developed. The project was integrated with the local District Literacy Society Programme where adults aged 15-35 were educated in Assamese and Bodo language. A total of approximately 5000 illiterates in the Rabha language were identified, and volunteer teachers were trained. It was determined that the project would be able to cover around 800 learners; the remaining potential learners were left out due to lack of available learning materials. UNESCO Bangkok made a spot evaluation and at the request of the District Literacy Society funded the printing of learning materials for 4000 learners. The process of printing and distribution is currently under way in the district.

Phase III – Present situation: Meanwhile, new literacy learners have completed the three primers and are demanding more learning materials. A post-literacy primer is being developed for the learners aged 15-35; this primer has a provision for both L1 and L2 stages. At present there is another demand for learning materials for children aged 6-14. Negotiation is going on with the Assam government to gain permission to fulfill this demand. The community has identified three schools to run a pilot teaching and learning process for children aged 6-14.

Section B: Background Information

The languages of India belong to four major families: Indo-Aryan, Dravidian, Austroasiatic and Sino-Tibetan, with the overwhelming majority of the population speaking languages belonging to the first two families. The four major families are as different in their form and construction as are, for example, the

* Written by D. Barkataki, Director, State Resource Centre in Assam, India.

Indo-European and Semitic families. A variety of scripts are employed in writing the different languages. Further more widely used Indian languages exist in a number of different forms or dialects, as influenced by complex geographic and social patterns.

The Indian Constitution recognizes a number of Hindi and English as official languages at the national level and other languages official at the state level. Articles 343 through 351 address the use of Hindi, English and regional languages for official purposes, with the aim of nationwide use of Hindi while guaranteeing the use of minority languages at the state and local levels. There are many impediments to the official use of Hindi, the main one being that not all Indian people speak the language.

The Constitution allows all legal documents and petitions to be submitted in people's mother tongues because they are instruments of thought, communication, appreciation and creativity. Similarly, the government of Assam has allowed the following mother tongues to be used as medium of instruction at the elementary and secondary levels:

Elementary (7 MTs): Assamese, Bengali, Bodo, Manipuri, Garo, Hmar and Nepali (plus Hindi and English)

Secondary (4 MTs): Assamese, Bengali, Bodo and Manipuri (plus Hindi and English)

Besides these languages used for instruction, the state government of Assam has designated the following mother tongues as subjects of study starting from grade 3:

Languages as subjects (4 MTs): Rabha, Bishnupriya Manipuri, Mising and Tiwa

At present, there is a demand for many more mother tongues to be used for state schooling. However, there are not as yet standard writing systems for these languages, nor are there sufficient vocabularies, dictionaries for them to be included as recognized languages or introduced as mediums of instruction.

Location, climate and topography: Goalpara district is located at latitudes 25.53 to 26.30 degrees north and longitudes 90.07 to 91.05 degrees east. The climate is moderate during the winter and hot in the summer, with a maximum temperature of 33 degrees Celsius in July-August, and a minimum of 7 degrees Celsius in January. There are heavy rains from May to August. The district covers a flat plain with a few forested hills, whose elevations range from 100 to 500 meters. This district is known for its large river delta, and the Brahmaputra River flows from east to west along the northern boundary of the district.

Demography: According to the 2001 census, the total population of the district is approximately 822,306 (420,707 males and 401,599 females). Goalpara is very thickly populated, with a population density of 451 per square kilometer (in contrast to the state average of 340). Out of the total population of the district, approximately 120,000 belong to those designated as Scheduled Tribe (ST) communities by the Indian constitution and about 40,000 to those designated as Scheduled Caste (SC) communities. These communities are very poor and have little contact with modern society. The district is home to a large number of different ethnic communities such as the Rabha, Bodo and Garo, as evidenced by the languages mentioned above. The literacy rate in the district is 58.56% according to the 2001 census.

Economy: There is virtually no industry; the district is primarily agrarian, and 90% of the inhabitants depend on agriculture for their livelihood. The principal agricultural products are rice, jute, green and black lentils and potatoes. The district is also known for its areca nuts and bananas. There is now a big market in Darangiri which exports bananas all over India.

Infrastructure: Goalpara is located in the western part of the state of Assam. Goalpara town, the district headquarters, is situated on the south bank of the Brahmaputra River and can be reached by road from both sides. Since construction of the Naranarayan Setu bridge, road communication from the north bank has become easy and convenient. From Guwahati, the capital of the state, there are government and private bus services that travel the 180 kilometers to Goalpara. Passenger and produce train services are available between the two stations in Goalpara district.

District profile: Goalpara district was created in the year 1983 with two sub-divisions, Goalpara (Sadar) and North Salmara (Civil). In 1989 Goalpara Sadar sub-division was upgraded into a district and North Salmara sub-division was merged with newly created Bongaigaon district. So present Goalpara district consists of only one sub-division. There are 5 revenue circles¹³ (Balijana, Lakhipur, Matia, Rangjuli and Dudhnoi) under the jurisdiction of Goalpara district at present, along with 8 community development blocks¹⁴ according to the 1991 census (Balijana, Rangjuli (TD), Matia, Lakhipur, Kharmuja, Krishnai, Kuchdhowa and Jaleswar).

Section C: Details of the Project

C1. Project Design

Problems addressed by the project: As described above, approximately 5000 illiterates in the Rabha language were identified, but the existing project could cover only 800 learners. This is why UNESCO Bangkok became involved in the printing of learning materials for 4000 learners. The other demand was for materials and teachers for younger Rabha literacy learners.

It should be noted that Hindi and English are not spoken by these learners. The major language of the state of Assam is Assamese, which many Rabha (L1) people need to learn as a second language (L2). However, another difficulty is language loss; about half of the Rabha now speak only Assamese, having lost their original language. It is hoped that L1 teaching for Rabha speakers will help them maintain their own language while learning Assamese.

Overall literacy plan: In the first phase of the project, literacy was started in the mother tongue (Rabha). After gaining basic literacy, learners were introduced to bilingual reading materials. From this point on, teaching and learning will be bilingual; the regional language (Assamese) will gradually be introduced. By the end of the project period, learners will be able to transfer reading and writing skills from the L1 to the second language, Assamese.

Resource mobilization and community participation at various levels: The community contributes to the running of the project in various ways. First, the volunteer teachers offer their services free of cost. The community helps in monitoring the project and also collaborates in the teacher training programme. The use of community literacy is another way of helping with the project. A team of resource people from among the community members provides invaluable service in implementing the project. The community plays an essential role in the community literacy programme, because we encourage them to:

- Identify volunteer teachers

13 Revenue circles are district sub-divisions used to administer land-related issues.

14 A community development block is the smallest unit of administration in India.

- Identify venues for the teaching and learning process
- Fix the learning time
- Form a local committee to supervise the programme

These are all ways of empowering people by giving them not only the voice, but the power of choice. This facilitates the shifting of programme ownership from us (UNESCO, SRC Assam and the government) to the community.

C2. Project Aims

The main activities and strategies of the project are:

- To plan and design a bilingual (Rabha-Assamese) post-literacy programme for the graduates of a basic literacy programme in the Rabha language
- To develop bilingual post-literacy reading materials for the Rabha community
- To increase the literacy rate in the Rabha community
- To improve the quality of life of the community by integrating self-help methods into the literacy programme
- To set up a community library and information centre
- To create an efficient teaching society among Rabha speakers, who graduate from the programme and go on to teach others

C3. Project Process / Approach

Curriculum and materials development:

- The teaching personnel are to be trained and oriented for phase III activities.
- Bilingual post-literacy primers and other supplementary reading material will be developed.
- The above materials are to be field tested with the participation of the Rabha community. This will be done before going to print, so that materials will be acceptable to the community.
- For the whole process of editing and review of the materials, we will engage renowned Rabha writers.
- The printed materials will be attractive, with primers in A4 size and supplementary materials in A8 size. Each of the cover pages will be laminated.
- The above activities will be carried out with the help of the Rabha Literacy Society, the Linguistics Department at Gauhati University and the NGO SIL.

Capacity-building of the project personnel and community:

- For successful implementation of the project, the project personnel must be adequately equipped. For this phase of the project, the concerned persons will be given additional training on how to implement bilingual teaching. The emphasis will be on teaching Assamese as a second language with the help of the first language, Rabha.
- The community will be involved in the process of selecting volunteer teachers from among those who have taken part in earlier phases of the programme. These teachers will be trained on how to introduce the L2 (Assamese) and at the same time how to continue teaching in mother tongue (Rabha) for the neo-literate (newly literate). Supplementary reading materials will be provided. Later, bilingual reading materials will also be introduced. The District Literacy Society¹⁵ will stock books for neo-literates in Rabha and in Assamese.
- In case Rabha is introduced as a subject at the elementary school, which is the hope of Rabha intellectual leaders, the teachers and guardians will be motivated through meetings and discussions. The parents will be encouraged to let their words teach the mother tongue and help the children in the process. The selected project personnel will be given inputs on bilingual education, the need for learning in the MT and some motivational concepts.

Literacy teaching methods:

- The literacy classes will be two hours per day, at a time to be decided by the volunteer teachers in cooperation with the learners and the District Literacy Society.
- The bilingual post-literacy primers will be designed to cover a 100-hour course.
- There will be an instructional guide book for teachers.
- The process of regular monitoring and supervision is to be conducted by the District Literacy Society. For this purpose, a monitoring format will be developed so that data and other relevant information can be recorded effectively.
- The literacy centre will be identified; it may be a public building, private house, schools, club or other building. No fees will be provided for using the literacy centre.
- At least half of the volunteer teachers will be female to encourage training of the female learners, who represent about 70% of all illiterate people.
- In accordance with "Each One Teach One" literacy guidelines, 10 learners will be assigned to each volunteer teacher.

¹⁵ An agency registered under Indian Society Registration Act 1860, the DLS has both governmental and NGO members, but is usually chaired by a district government leader.

Indonesia

Mother Tongue Literacy Integrated with Community Development*

Section A: Summary of the Project

Title of the project:	Mother tongue literacy integrated with community development	
Project location(s):	Kampong Cibago, Subang district, West Java province (one of 6 provinces in Region II Jayagiri)	
Total annual budget:	a. UNESCO Bangkok	IDR 100,000,000
	b. District/municipal government	IDR 10,000,000
	c. BP-PLSP Reg. II (Jayagiri)	IDR 15,000,000
	TOTAL	IDR 125,000,000 (USD 13,889)
Target group(s):	Members of the Cibago community	
Summary of the project context:	Kampong Cibago, part of Mayang village in the district of Subang district, has the following characteristics:	
Population:	645 people, of whom 324 are men and 321 are women (2006)	
Income:	Between 50 cents and 1 USD, based on family earnings	
Occupations:	Farmers (163 people), broom makers (18), palm sugar makers (10), motorcycle taxi drivers (5), private employees (4), carpenters (7), unemployed (412) and others (4).	
Culture/traditions:	The Cibago community speaks Sundanese to communicate and interact one another in daily life. The traditional arts in Kampong Cibago are <i>tagoni</i> (Islamic songs), <i>jaipongan</i> (Sundanese dance) and <i>ketuk tilu</i> (a traditional sport).	

General description of the educational development project:

Type of Education	Target Group	Participants
Literacy education	Non-literates aged 17 and over	55
Early childhood education	Learners aged 3 to 6	27
Package A: Elementary school equivalent	Learners aged 7 to 12	12
Package B: Junior high school equivalent	Learners aged 12 to 15	15
Collective business/income generation	Literacy learners	
Community development	Community	

Community development includes both oral and written learning activities to raise awareness on health and sanitation. Activities include cooperation/self-help in repairing roads and building public sanitation facilities known as MCKs (*Mandi Cuci dan Kakus*, meaning bath, clothes washing and toilet). At the beginning of Phase I of the programme, there were no MCKs in learners' houses, so they conducted all of these activities in the nearby river. By the end of the learning programme, learners and community members had built a simple MCK near the learning centre which can be used by the entire community, and they had constructed buildings for 10 MCKs around Cibago village, even including some of the better-off families.

* Written by Ade Kusmiadi, Head, Centre for Development of Non-Formal Education and Youth, Region II.

Section B: Background Information

National Policy Regarding the Mother Tongue

The mother tongue represents a cultural heritage that should be maintained. Therefore, each ethnic group in Indonesia must make an effort to preserve its own mother tongue. This is in line with the Indonesian Constitution of 1945, which supports the maintenance, usage and development of local languages. In addition, Law (UU) no. 20, art. 33 parag. 2 (2003) states that the mother tongue can be used as the language of introduction at the early stages of education if needed for delivering knowledge and/or certain skills. In other words, the mother tongue is a part of one's ethnic culture as well as a tool for learning among community members, including those who are not yet literate.

Functional literacy education intends to eliminate the gap between literate and non-literate people. A mother tongue-based approach can raise the level of literacy in a community because the familiar language is used both for introducing literacy and as a medium of instruction. The mother tongue contributes to the learning of content, developing of strategies, and improvement of people's daily lives.

Section C: Details of the Project

C1. Project Design

The learning curriculum was designed to address the following problems and needs:

Health:

- Environmental health in Cibago has been poor because the majority have no public sanitation facilities.
- Housing in Cibago has been poorly planned, and many houses have no ventilation.
- Many people throw garbage into the river or in inappropriate places.
- There has not been a health centre, and the public health clinic is far away.

Economic:

- Family earnings have been low and people do not have steady jobs.
- Sources of income have been restricted.
- Economic centers are far away and difficult to reach.

Education:

- Community demand for education has been low; for economic reasons (as well as limited accessibility) people prefer family members to work in the rice fields or forests.
- Educational services have been restricted, and where available they are difficult to reach by foot.
- The community has not perceived the education represents a worthwhile investment.
- There has been a low participation rate in basic education programmes, no participation in more advanced levels like university.

Nature and Environment:

- Natural resources have not been maximized by this community as they have by others.
- Natural resources have been primary assets for community income generation (making palm sugar, brooms from a local grass, and forest produce).

C2. Project Aims, Purpose and Outputs

Project goals and impact: The overall goal of the project is to develop a literacy learning model that is based on the mother tongue and integrated with life skills education.

Table 1: Project Purpose (objectives in three phases):

Phase 1	to improve learners' bilingual competency based on the richness of their mother tongue to utilize learners' literacy skills in improving their quality of life to wisely utilize the surrounding natural environment as learners' source of livelihood to generate available resources in terms of community development
Phase 2	to improve tutors' competence in integrating life skills into the teaching and learning process to develop basic local capacity in life skills education and literacy to build the capacity of the CLC (community learning centre) to promote non-formal education activities
Phase 3	to improve tutors' competence in integrating life skills into the teaching and learning process to strengthen learners' literacy skills through creation of local income-generating activities to develop curriculum and learning materials to support learner literacy skills and the learning of Bahasa Indonesia as L2 to strengthen CLC management through management training

C3. Project Process / Approach

Capacity-building of Educational Staff, Educators and Communities

To improve the competence of educational staff and people involved in the organization of the KFBI (*Keaksaraan Fungsional melalui Bahasa Ibu*, meaning Functional Literacy through the Mother Tongue), and integrate it with community development, the following efforts were undertaken:

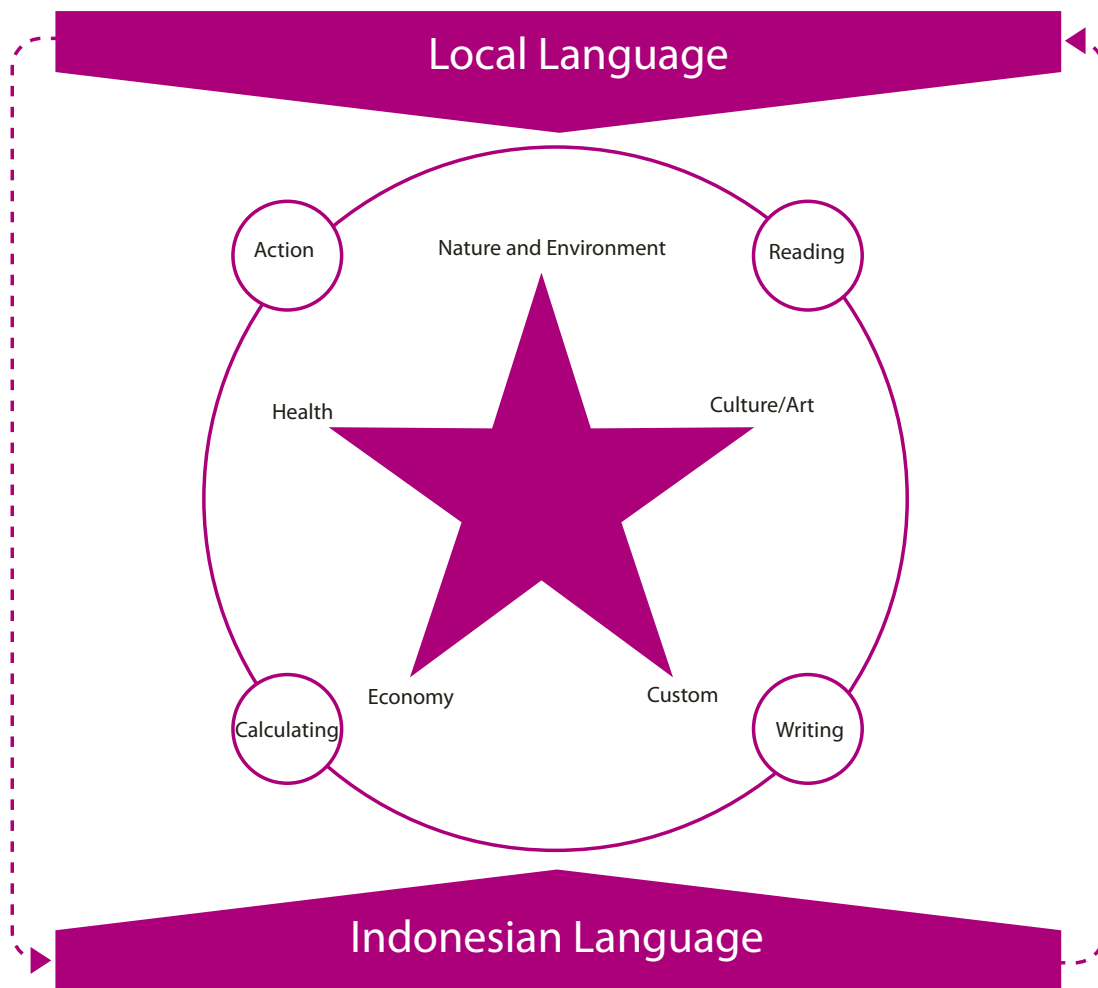
- Training for tutors and CLC managers
- Entrepreneur training for managers and organizers of business cooperatives
- CLC management training
- KFBI programme orientation for stakeholders at the village level, including community and religious leaders

Learning Activity Patterns Used

The literacy programme uses different combinations of three patterns of learning activities, depending on the needs of the learners and the requirements of the themes/topics covered.

Learning Pattern 1: The learning activities are based on an exploration of learners' experiences such as cultural practices and values as well as on their desired skills. The learning strategies include reading, writing, arithmetic and acting. The learning process uses both Sundanese (the local language) and Bahasa Indonesia.

Figure 1: Literacy Programme Learning Patterns



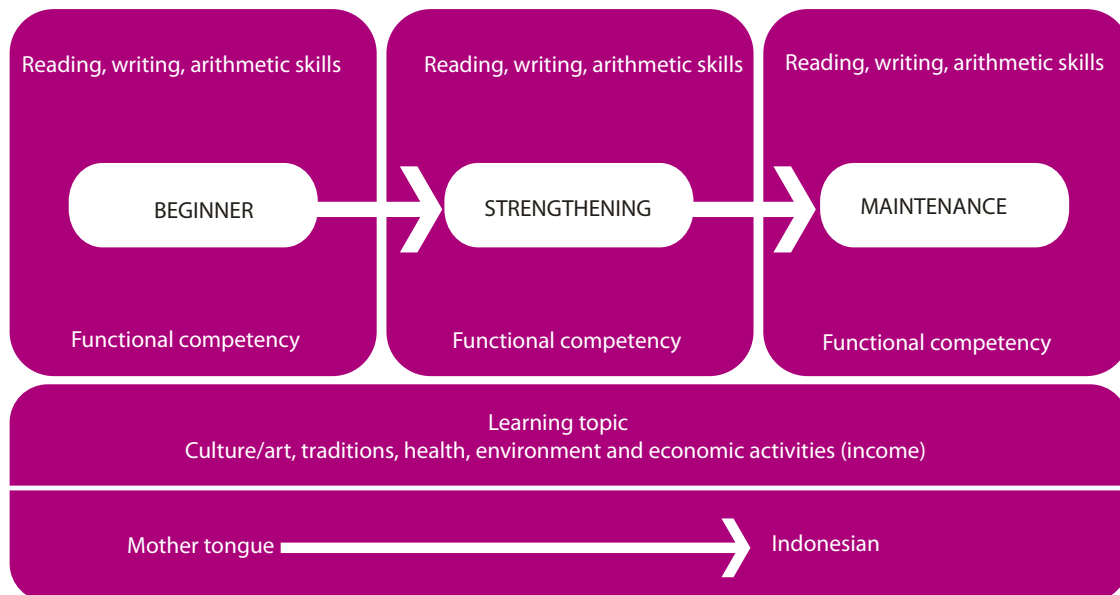
Learning Pattern 2: The learning topics are decided in advance, but are associated with learners' experiences in culture/art, economic activities, health, nature and the environment. The tutor connects the experiences of the learners with the material using Learning From Own Experiences (BDPS) methodology. The learning strategies include reading, writing, arithmetic and more developed acting in both Sundanese and Bahasa Indonesia.

Learning Pattern 3: This system has three learning levels. The first is strengthening the local language (mother tongue) which is associated with cultural values, traditions and practices of both individuals and groups. The second is learning skills appropriate to the interests and needs of the learners. The third is the learning of Indonesian as a second language.

Transition from the Mother Tongue (Sundanese) to the National Language (Indonesian)

The KFBI learning system at Kampong Cibago has planned the transition from L1 to L2 language competency as described below:

Figure 2: Diagram of Learning Process-Transition into National Language



- In Phase 1, reading, writing, arithmetic, discussion and action is based on mother tongue use and development.
- In Phase 2, there is a balance between mother tongue and Indonesian by using material applied to daily life.
- In Phase 3, Indonesian is strengthened, because learners are more advanced and working toward being independent.

Evaluation of the KFBI Organization

To evaluate the success of the KFBI programme at Kampong Cibago, an evaluation was undertaken, with the assistance of Kay Ringenberg and Heather Meyers from SIL International, using the IRI (Informal Reading Inventory). The IRI is a tool used by language instructors to measure the level of reading ability and to identify instructional programmes appropriate for learners. IRI can be used as a basic research instrument to measure learner improvement, assist in programme planning, and give information to facilitators about the levels in which learners are working, i.e. can they work independently or do they still need guidance when reading. It was determined that the IRI could provide significant and useful data to the programme, especially if it was developed to assess both the local language (L1) and the national language (L2).

The IRI consists of the following parts:

1. Socio-linguistic questionnaire
2. Participant list form
3. Table to recognize letters and words
4. Reading texts at four levels
5. Evaluation of reading and writing skills

Table 2: Skill Levels

Under Level 1 Pre-literacy	Level 1 Basic	Level 2 Intermediate	Level 3 Advanced	Level 4 Independent
Can not recognize letters or numerals	Starting to read	Able to read and write what he/she has learned	Able to read and write what he/she wants	Able to learn any material, including new topics and cultures
Not able to read	Starting to write			
Not able to write	Starting to do arithmetic	Able to add and subtract	Understands arithmetic operations	Able to read and write any material
Not able to do arithmetic				Able to do basic arithmetic

Table 3: Results of the Evaluation using IRI

Language	Number of learners able to respond at each ability level						
	Level 1		Level 2		Level 3		Level 4
	Oral	Silent	Oral	Silent	Oral	Silent	Silent
Indonesian	0	0	8	9	21	2	0
Sundanese	0	0	6	10	19	5	0

Oral = oral reading test

Silent = silent reading test

Mobilization of Human Resources and Community Participation

The human resources involved in the KFBI project in Kampong Cibago consisted of:

1. The government District Planning and Development Board (BAPPEDA) of Subang district, which facilitated the cooperation between the Cibago community and the Subang government in repairing the road between Cibago and Mayang
2. The District Learning Centre (SKB), which provided guidance and technical supervision of programme implementation as well as solving problems related to the teaching and learning process, income generation, etc.
3. The Agricultural Service, which guided the management of cooperatives and helped market the produce
4. The local village government, which provided building materials and labor.
5. The CLC, which organized all educational activities for the community.
6. Community and religious leaders, who supported community members in taking responsibility for community development, as well as planning for programme maintenance (sustainability).
7. Community members, who participated in literacy learning at the CLC.

In addition, as the programme has developed, Kampong Cibago has become a lab site for developing and experimenting with different learning models, receiving guests from other non-formal education programmes on study visits, or university students who want to do research or practice what they have learned. While these people learn from Cibago community members, they also bring new ideas to the community, along with new knowledge or skills, new attitudes, new financial sources, and so on.

C4. Outcomes

Project Impact

The KFBI programme has succeeded in giving specific benefits to learners and in having a positive impact on the community of Kampong Cibago. In general, it has made a contribution towards national education, especially in formulating implementation and learning models that use the mother tongue as a medium and subject of study that facilitates community development. The following are some results.

1. Impact on educational conditions: Before the KFBI programme was launched, the Cibago community was mostly illiterate. Most of the 21 learners in the original pilot programme had dropped out of elementary school between grades 1 and 4 and were illiterate. Since joining the KFBI programme, they can apply their reading, writing and arithmetic abilities to their daily lives, for example reading newspapers, filling in forms, calculating household expenditures, calculating capital, benefit and loss of a business, and so on. Many are now able to speak Indonesian at a basic level; though they are not really fluent, at least they have the ability to express themselves and to understand basic oral and written communication. The KFBI programme in Kampong Cibago also helped with the dropout problem. Learners of KFBI programme preferred sending their children to school, so the drop-out rate was minimized.

2. Impact on programme effectiveness: According to field experiences, the most effective learning material was the *Buletin Kejar* [Learning Group Bulletin], because it could develop the creativity of learners in reading, writing, and arithmetic. *Buletin Kejar* consisted of texts written by learners themselves, such as short stories, letters, experiences and so on, as well as other columns designed to sharpen the reading, writing and arithmetic skills of learners, such as quizzes, crossword puzzles, recipes and so on.

3. Impact on Indonesian language learning: In the beginning learners could not speak the Indonesian language well. They were used to communicating in Sundanese in their daily life, which is why Phase 1 of the KFBI programme was implemented in Sundanese. Learning materials and other media were also in Sundanese. After Phase 1 was finished, learners could write as well as speak Sundanese well.

In Phase 2, learners were introduced to Indonesian, which was quite effective. Learners could learn Indonesian more easily because of their communication skills in Sundanese. They could understand Indonesian literacy better after mastering reading, writing and arithmetic skills in Sundanese.

However, learners still have difficulty in translating a text from Sundanese into Indonesian. This takes them quite a long time because it is difficult for them to find the translation of some words. The problem can be solved by continuous vocabulary development in Indonesian. In Phase 3, the ability of learners to communicate in Indonesian is improving. They are getting more confident in their ability to communicate in Bahasa Indonesia and can express and/or grasp ideas in Bahasa Indonesia both in spoken and in written form; for example, they are able to read newspapers, write letters, fill in forms, and understand television programmes.

4. Impact on Quality of Life

The KFBI programme has improved the quality of learners' lives by:

- Improving personal health, family health and environment, as evidenced by the building of 10 public MCKs, the private building of some additional MCKs, and appropriate collection and disposal of garbage.

- Encouraging preparation of healthy food for children and families
- Educating children, as evidenced by increased literacy on the part of families
- Alleviating poverty, as evidenced by income-generating activities like high-quality broomsticks, highly marketable brown sugar, and new produce such as mushrooms and *nilam* (fragrant oil leaves for perfume).

5. Impact on Participation in the Learning Process: Before joining the KFBI programme, Cibago people did not dare to express their ideas. But after they began the programme, they could express their ideas in class and they were active in asking tutors to clarify things that were unclear. People's comprehension of the material differed. Some learners understood the material easily, whereas others had difficulty; however, most understood the material well, because their reading, writing, arithmetic and communication skills significantly improved after they finished each phase.

Problems and Project Issues

Skills

- Learners have been able to handle new technology, but they have been weak in packaging products.
- Learners have been weak in analyzing marketing opportunities and partnership prospects after studying business activities and production.
- There is little support infrastructure—for example facilities, equipment and machinery—to support production of brown sugar, broomsticks, etc.
- The products resulted from Kampung Cibago are not yet legally recognized or registered by any authorized institution such as the Department of Industry or the Food and Drug Supervision Agency.

Education

- There has not been enough support for implementation; for example, there is no appropriate reading centre that could provide reading materials.
- There have not been any follow-up activities, which are needed to improve the education level of tutors and organizers.

Problem-solving

Implementation needed to be monitored, and learning results evaluated, for example through interviews and reflections on all training materials.

C5. Risk Assessment and Management

Action Plan and Project Continuity

To follow up on the KFBI programme at Kampong Cibago, and to provide continuity in minimizing the illiteracy rates in Indonesia, the 2007 BP-PLSP programme will adopt the implementation model of the KFBI programme for the Baduy community in Banten province. In detail, the KFBI programme for the Baduy community is as follows:

Project Titles:

- Development of a Study Centre for Literacy through the Mother Tongue
- Application of a Mother Tongue Approach toward Programme Expansion for the Baduy Community

Background:

The pilot project of mother tongue literacy for Cibago has developed two main points:

1. A system and set of methodologies for literacy learning
2. The capability of the community to carry out self-improvement projects

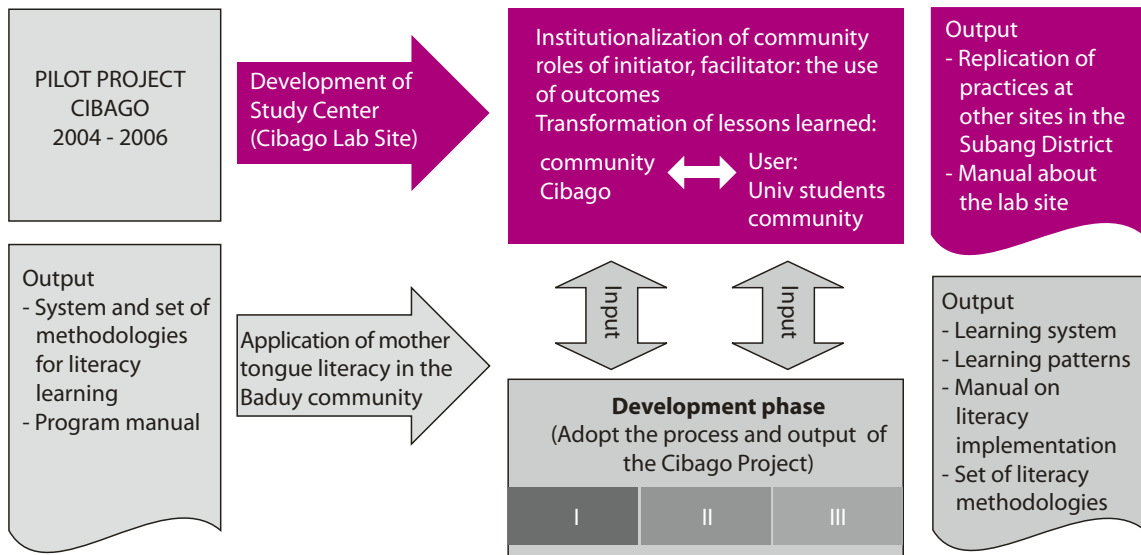
We will maintain and improve these two aspects and continue to prioritise the capacity-building of community members to utilise technology and skills to improve their quality of life. There are two principal activities to be carried out, relating to the titles above:

1. Study Centre: A study centre will be created in Cibago to enable outsiders to learn from the products and on-going activities of the Cibago people. The centre will promote skills improvement as a result of interaction and transformation of experiences between communities.
2. Mother Tongue Approach: The Baduy community, once isolated, is becoming more popular in Indonesia for its traditional authority based in the village of Kanekes (Leuwidamar sub-district, Lebak district, Banten province). Kanekes is located near Kendeng Mountain, and its kampongs (settled areas) are spread around the valley between the hills. In 2004 the population was 7,331 and the area comprises 5102 hectares. Most of community members (84%) live in Baduy Panamping; the main occupation is farming non-irrigated fields. The main produce is rice, which is planted in the rainy season and kept in rice barns to be used in case of emergency.¹⁶

The Baduy community has held onto the traditions passed from one generation to the next, and has no experience of formal education. Their teachers are their own parents, and if a child deviates from traditions the parents are blamed. If there are some community members who are able to read and write, they have learned through social interaction with communities outside of Baduy. Children aged 10 and over must be trained to support their families by working in the garden. If they are asked to go to school, they will answer: "It is forbidden by tradition". Yet closer analysis shows that the Baduy community has carried out educational activities for generations. Traditional values, cultivation activities and handicraft making is passed on from parents to children every generation.

16 Baduy people have the very unique custom of filling barns with rice and never consuming it except in extreme emergencies (long dry seasons). It is forbidden for Baduy people to sell the paddy in the barns.

Figure 3: Framework



Purposes:

- To educate people in isolated areas to be able to read, write and do arithmetic, to speak an additional Indonesian language, and to gain basic knowledge and skills valuable for the improvement of their quality of life.
- To develop learners’ ability to solve daily problems and develop local capacity for income generation to improve their quality of life.

Processes:

Project Preparation

- Identification of target group
- Determination of location
- Consolidation and coordination at the district level
- Orientation for officers

Project Implementation

- Training of tutors and organizers
- Development of curriculum, learning materials and models
- Monitoring and evaluation

Control

- Monitoring and supervision
- Evaluation of programme and learning results

Reporting

Location of programme implementation: The village of Lebak Parahiang (Leuwi Damar sub-district, Lebak district, Banten province) was chosen because of its isolation, the presence of a high concentration of non-literate people between the ages of 15 and 44, the absence of other governmental/non-

governmental programmes, the existing local capacity, the lack of educational infrastructure, and other specific characteristics of the community.

Partnership: The business partners in the public service area are BPKB and SKB (the learning centre). They implement the out-of-school model of development in the field. Those outside of the public service area are out-of-school programme organizers (tutors, organizers and managers of CLCs) as well as other practitioners. The programme also counts on the assistance of local government, universities, educational and industrial services, cooperatives, the forest company (Perhutani), community and local observers, and community and religious leaders.

C6. Summary

The KFBI programme has provided a lot of benefit for the Cibago people, especially in improving their reading, writing, arithmetic, communication and functional skills. The learning process has always been based on the interests and needs of learners so that they enjoy and understand the material. The learning materials used in the process—namely the *Buletin Kejar*, posters, booklets, photo stories and others—are interesting for learners because explanations are complemented by pictures which make them more understandable.

In the KFBI programme, Phase 1 of the learning process uses the mother tongue, Sundanese. All of the learning media and evaluations use Sundanese, helping learners understand reading, writing and arithmetic material more easily. In Phase 2, learners are introduced to Indonesian, which is intensified in Phase 3. Learners are expected to be able to understand and express ideas in oral and written Indonesian. They should gain self-confidence in reading newspapers, understanding television programmes, and communicating with the wider community during market activities.

The KFBI programme has improved community awareness regarding the importance of family education, family and environmental health, nutrition and so on. The programme focuses on skills and education, because learners are weak in packaging their products and analyzing opportunities for partnership and marketing. In order to sustain the successfulness of the KFBI programme, great efforts are still needed from all of the partner agencies, including the provision of technical assistance, financial support, legal recognition, and market acceptance.

The successfulness of the KFBI programme in Cibago should be followed by other locations in Indonesia which have diverse cultures and languages. One of the planned follow-up activities is to implement the KFBI programme in the Baduy community, which has held onto traditional ways and has not had access to formal education. The programme will aim to educate non-literate people there in literacy, arithmetic and the Indonesian language, as well as basic knowledge and skills needed to improve their quality of life.

Lao PDR

Early Stages of Practice in Non-formal Education*

Section A: Summary

There is not as yet any project in mother tongue-based education in the Lao People's Democratic Republic. This section describes the need along with current conditions in the country, including educational strategies and initiatives being taken to improve the situation of ethnic minority groups.

Section B: Background Information

B1. Brief Overview of the National Mother Tongue Education Policy

Lao PDR has one of the most advanced ethnic policies in the region, which represents an inclusive approach to citizenship and the legal rights of ethnic minorities as stated in the country's constitution. The First Article in the Constitution proclaims Lao PDR as a people's democratic state in which "all powers are of the people, by the people and for the interest of the multi-ethnic people of all strata in society, with workers, farmers, and intellectuals as key components." Additional related clauses are the following:

- **Article 8:** The State will carry out a policy of unity and equality between the various ethnic groups. All ethnic groups have the right to preserve and improve their own traditions and culture and those of the nation. Discrimination between ethnic groups is forbidden. The State will carry out every means in order to continue to improve and raise the economic and social level of all ethnic groups.
- **Article 22:** Lao citizens, irrespective of their sex, social status, education, faith and ethnic group are all equal before the law.
- **Article 75:** The Lao language and script are the official language and script.

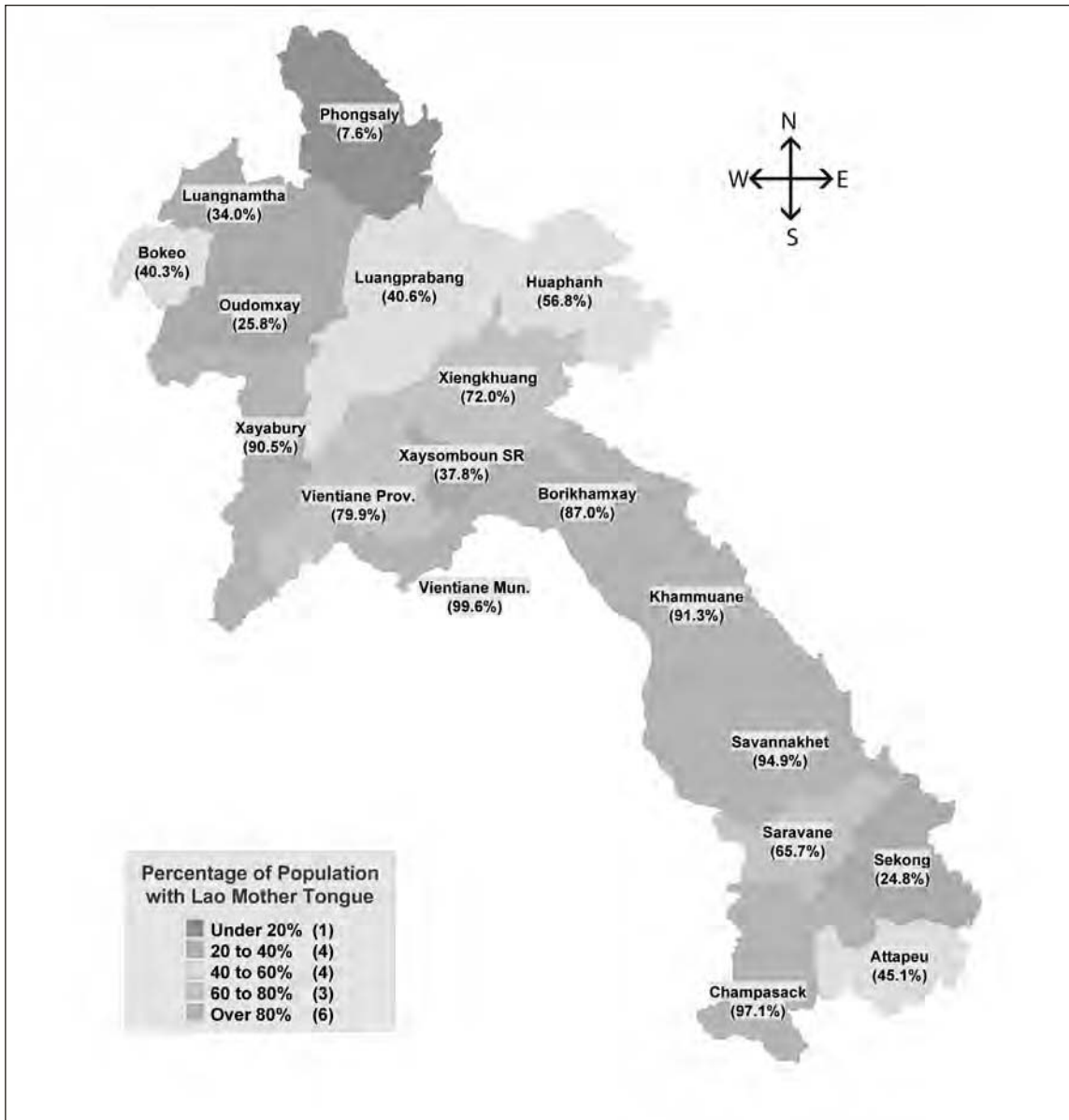
Article 19 of the Lao PDR Constitution states the following (our emphasis added):

"The State emphasizes the expansion of education in conjunction with building a new generation of good citizens. Education, cultural and scientific activities are the means to raise the level of knowledge, patriotism, love of the people's democracy, the spirit of solidarity between *ethnic groups* and the spirit of independence. The pursuit of compulsory primary education is important. The state permits private schools that follow the state curriculum. The government and citizens jointly build schools of all levels to complete the education system, with emphasis on the expansion of education *in ethnic group areas*. The State promotes the beautiful heritage of the nation and a progressive culture of the world, eliminating all those actions that reflect unprogressive ideology and culture. It promotes cultural, artistic legacies

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and mass media [coverage of] mountainous areas. It preserves the nation's historical heritage sites and assets."

Figure 1: Percentage of Population with Lao as Mother Tongue



Source: Lao National Literacy Survey 2001, MOE-UNICEF-UNESCO

The strategic vision for Education for All summarizes policy objectives in eleven basic points that can serve to guide the development of the education sector, including:

- Education authorities must aim for universal lower secondary education, increase upper secondary vocational and university education, and promote science, *language* and modern technology.
- Education must be expanded in rural areas, and especially focus on girls, the disadvantaged, *ethnic groups*, and disabled.

B2. Languages and Ethnicities in Lao PDR

Lao PDR is an ethnically diverse country. The 2005 population census reported 49 different ethnic groups which are members of four ethnolinguistic families, but the current estimated number of languages spoken in Lao PDR is 82. The 2005 information covers the Tai-Kadai family (including 8 ethnic groups) inhabits the lowlands and cultivates paddy rice, while the Austro-Asiatic (including 32 ethnic groups), Hmong-Il Mien (including 2 ethnic groups) and Sino-Tibetan (including 7 ethnic groups) families live in the mountains and practice swidden agriculture. Apparently more ethnic groups must be included in each family, as earlier figures provide a more detailed picture, as shown in Table 1.

Table 1: Ethnic Composition of Lao PDR

Major Ethnolinguistic Groups	Main Language Families	Percentage of Population
1. Tai-Kadai	Lao-Phoutai	66.2 %
2. Austro-Asiatic	Mon-Khmer	22.9
	Viet-Muang	0.1
3. Hmong-Yao	Hmong-Yao	7.4
4. Sino-Tibetan	Tibeto-Burman	2.5
	Hor	0.2

Sources: NSC 1995 Population Census; LFNC Department of Ethnic Affairs 2000

In 2001, the Lao National Literacy Survey (LNLS 2001) found that 71.1% of the total population speak Lao at home, while another 27.3% speak different indigenous ethnic minority languages and the remaining 1.6% speak Thai, Chinese or Vietnamese. More than half of the total population of eight provinces speak ethnic minority languages. In Phongsaly province, for example, only 7.6% of the total population speak Lao at home. Figure 1 illustrates the Lao-speaking proportion of the population by province.

B3. Current Educational Language Situation

Since the official language of the country is Lao, all schools teach in Lao. For young children with different mother tongues, beginning school in a non-native language presents a tough challenge. Moreover, for those adult illiterates who do not speak Lao at home, it is hard to become literate and maintain literacy through Lao. While local languages are not officially used in education at this time, they are widely used orally in schools in ethnic minority areas.

Section C: Details of the Current Strategies

C1. Strategies Regarding Education of Ethnic Minority People

The EFA National Plan of Action indicates that by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling.

Indicator	Baseline	Status	2015 target
Net enrollment in primary school	58% (1991)	80% (2001)	98%
Promotion of pupils who reach grade 5	48% (1991)	62% (2001)	95%
Literacy rate among people aged 15 to 24	79% (2001)	79% (2001)	99%

In 2005-2006, the repetition rate in primary grade 1 was 32.9% and grade 2 18.0%. The grade 5 completion rate was 4.5%. There is a plan to conduct a study on quality and on the problems of ethnic minority students regarding the mother tongue.

There are boarding schools for ethnic minority students at the primary and secondary levels. They are decentralized and distributed throughout 17 provinces. The 17 teacher training centres provide the training of ethnic minority teachers, particularly for the remote and ethnic minority areas. There are also literacy programmes in the remote and ethnic minority areas, but these as thus far conducted only in Lao.

C2. Initiatives Related to Mother Tongue-based Education for Minority Groups

Education Development Project (EDPII): Language of Instruction

A study will be carried out on how ethnic minority languages written in the Lao script (orthography) can be used for instruction in regular primary school classrooms. The study will be carried out in collaboration with all relevant ethnic minority institutions and communities in Laos. The study should include the following parts:

- a. Interviews with key persons knowledgeable about the linguistic issues in Lao PDR
- b. Review of relevant literature
- c. Selection of potential sites for pilot studies and socio-linguistic surveys
- d. Negotiation of language varieties to be used in instructional materials
- e. Production of standard Ministry of Education primary school instructional materials in the negotiated form of the languages
- f. Piloting in the selected communities, with continuous monitoring and evaluation
- g. Analysis, interpretation, and publication of results and preparation of draft recommendations on use of minority languages in the classroom

Lao Language Teaching for Ethnic Minority Groups

A study on Lao language teaching for ethnic minority children was conducted between 1996 and 2001 by NRIES. The focus was to enhance the macro skills of listening, speaking, reading and writing Lao. The research team's hypothesis was that by possessing adequate language skills, ethnic minority children would be able to improve their learning of other academic subjects. The team decided to try out Concentrated Language Encounters (CLE) techniques adapted to the learning environments in ethnic minority areas, carefully taking into consideration the specific features of ethnic minority languages and varieties. Three models of CLE were elaborated with student texts and teachers' guides on recommended learning activities and learning games. CLE 1 is designated for pupils of grades one and two, i.e. beginners; CLE 2 is for third and fourth graders who are able to read and write; and CLE 3 is for fifth graders who speak, read and write well in Lao. During five years of pilot testing conducted in three provinces it was revealed that student learning outcomes have been considerably improved, both teachers and learners have been more motivated, and parents and community members have been supportive of the programme. However, the findings of the study showed that the improvement of language proficiency among ethnic children can not rely on a single CLE technique. Therefore, in the course of the implementation of the Basic Education Project for girls and ethnic minority children, the NRIES research team have combined CLE with other techniques of language teaching such as: listen and do, talk and do, read and do, look, talk and do, and so on. From 2001 up to present, CLE techniques and

supplementary teaching and learning materials have been used in primary schools in remote areas of 11 provinces.

From 2006 to 2007, there has been another study of methods for teaching and learning Lao in the curriculum for ethnic group students. The project aim is to study methods for teaching Lao to ethnic minority children to ensure that all primary graduates can communicate effectively and improve their learning outcomes. The main activities include collecting information on international, regional and in-country experiences and researching at least three different methods for teaching and learning Lao across the curriculum. Experiments have been conducted and recommendations are to be made concerning how better to use these methods in the Lao context. In 2006 there was a survey on Lao language teaching for grade 1 students in Phongsaly and Attapeu provinces. This became a case study which is currently being analyzed. The research team also conducted experiments in using different methodologies for teaching Lao to non-Lao speaking students in Oudomxay province. Four language teaching approaches have been used in experimental classes: the Total Physical Response, Audio-lingual, Communicative and Integrated approaches. The results of the experiment will be published in August 2007.

C3. Prospects for the Future

The following are possible pilot projects that could be conducted in the non-formal education sector:

1. Development of a guidebook for literacy facilitators regarding use of the mother tongue in literacy programmes
2. Support of a national study on mother tongue use in literacy programmes
3. Training of facilitators on using mother tongue in literacy programmes
4. Development of materials in ethnic minority languages for literacy programmes

Malaysia

Multilingual Education Pilot Project for the Bidayuh People*

Section A: Summary

Title of the project:	Multilingual Education Pilot Project for the Bidayuh People
Project location(s):	The pilot project is being conducted in the Kuching and Samarahan divisions in the southern part of Sarawak, one of the two states of Malaysia on the Island of Borneo. The majority of Bidayuh people are found in this region. The Bidayuh community makes up 0.8 % of the national population of about 24 million.
Total annual budget:	The budget for 2007 was USD 13,440, of which USD 10,000 was contributed by UNESCO and USD 3,440 was contributed by the Dayak Bidayuh National Association (DBNA). The Malaysia branch of SIL provides consultancies and sponsors officers from DBNA to attend conferences and workshops. The community provides the infrastructure and utilities as well as donating cultural artifacts.
Brief description of the project:	This project aims to enable rural Bidayuh children to begin their education in their mother tongues, especially crucial concepts such as reading, writing and basic mathematics, so that they will be able to cope well when introduced to these concepts through the national language in formal schooling, and have a good foundation for success in school. Once the curricula are developed, we hope to adapt them for urban Bidayuh children who would not otherwise have much opportunity to learn in their heritage language. We are in the process of developing curricula and running pilot classes in 5 Bidayuh languages. We aim to cover three years: playschool (where children develop their oral skills using only Bidayuh), kindergarten 1 (where reading and writing in Bidayuh are introduced) and kindergarten 2 (where Malay and English are introduced)
Target group(s):	Bidayuh children in the three years preceding formal schooling
Accomplishments thus far:	As of March 2008 we have completed one year and are into the second year of pilot playschools in 5 Bidayuh languages. The materials for these playschools, which are 100% in Bidayuh, were developed from scratch and refined during the first year based on feedback from the playschool teachers. We are currently hard at work developing materials for kindergarten in the same 5 languages.

* Written by Ik Pahon anak Joyik, President of the Dayak Bidayuh National Association (DBNA), Sarawak, Malaysia.

Section B: Background Information

Population of Malaysia: 23,522,482

Ethnic groups: There are a number of officially recognized ethnicities such as Malay, Chinese, Indian, Iban, Kadazandusun, Bidayuh, Bajau and Malanau (see the Ethnologue¹⁷ for more details). The cover term Orang Ulu is used for the peoples of North Sarawak, while Orang Asli is the cover term for aboriginal peoples of Peninsula Malaysia and Murut is the cover term for several related peoples in Sabah. There are many other smaller ethnic groups that are recognized, for example Rungus and Iranun.

Languages: The national language of Malaysia is Malay. There are 141 languages spoken in Malaysia, out of which 47 (46 living, one extinct) are found in the state of Sarawak. For a list of all languages indigenous to Malaysia, please see the Ethnologue.

The national education system in general: Under the National Education Policy it is compulsory for all children to attend school beginning at age 7 for a minimum of 11 years or up to Form 5 (ages 7-18). Students from low-income groups are eligible to receive special financial assistance, food and tuition vouchers (for primary grades 4-6). As of 2008, all students in government and government-aided schools will be given free textbooks.

The educational language policy: A variety of languages are used in formal education, according to the following points.

- In national schools, the medium of instruction is Malay, except for science and mathematics which have been taught through English since 2002.
- In Chinese and Tamil primary schools, the medium of instruction is Chinese or Tamil, respectively. Science and mathematics are taught in both Chinese (three periods/week) and English (two periods/week) in Chinese schools, and in both Tamil (three periods/week) and English (two periods/week) in Tamil schools.
- Other (ethnic heritage) languages may be taught as subjects if there are at least 15 students at a school whose parents request that they study the language, if there is a teacher who can teach it, and if there are materials available.
- Any language can officially be used as the medium of instruction in the first year of kindergarten, while in the second year ten hours/week can be taught in any language, three hours/week must be taught in Malay, and two hours/week must be taught in English.

Educational status of ethnic minority groups: The Government does not discriminate nor does it prohibit the learning of any ethnic language as long as certain criteria are met according to the requirements specified by the Ministry of Education. Community initiatives are very much encouraged, and therefore it is often left to the respective ethnic groups to develop and promote their own ethnic heritage languages.

17 http://www.ethnologue.com/show_country.asp?name=MYK (for the state of Sarawak), MYP (for Peninsula Malaysia) or MYS (for the state of Sabah).

Profile of the Bidayuh Community Multilingual Education Project Sites:

The Bidayuh community makes up 0.8 % of the national population of 24 million. They speak no fewer than 5 languages and 25 dialects (varieties). The multilingual education pilot project is being implemented in five languages, with five sets of mother tongue materials. In January 2007, five village playschools were launched, one in each of the five Bidayuh language areas.

- **Bûnûk village (Biatah/Bûnûk Bidayuh):** Located about 28 km from the state capital, the village has electricity and a water supply; the village longhouse is a tourist attraction, so it gets many visitors. The village has its own primary school and kindergarden.
- **Skio village (Bau Bidayuh):** Located about 34 km from the state capital, the village has electricity but only a limited gravity-fed water supply. Most villagers commute daily to work in the city. A small group of people continue to farm. Children attend a primary school nearby (in the same language area).
- **Jampari village (Salako Bidayuh):** Located about 90 km from the state capital, the small village near the highway and the district capital has electricity and a gravity-fed water supply. Children attend a primary school in another Salako village.
- **Gahat Mawang village (Bukar-Sadung Bidayuh):** Located about 113 km from the state capital, the village has limited electricity from a generator and a gravity-fed water supply. Almost all of the villagers are farmers. The village has its own primary school.
- **Pasir Hilir Village (Rara Bakati' Bidayuh):** Located about 115 km from the state capital, with the last 30 km a gravel track, the village has electricity and a limited gravity-fed water supply. Almost all are farmers. Children board at a primary school in the Salako area.

In general, the further the village is from the town or city, the poorer and less developed it is, and the greater the proportion of residents who stay in the village and farm. However, it is in these more remote villages where the mother tongue is most deeply rooted and used. The ethnic cultures, social values are still intact and practised. In the villages nearer to the town, many people commute to town to work, or even live in town until they reach retirement age, when they return to their home villages. In all of the villages, Bidayuh is still spoken with the children.

Section C: Details of the Project

C1. Project Design

Main activities and strategies of the project: This project is being implemented in five Bidayuh languages. The same curriculum outline is used for all of the languages, but a separate set of materials is prepared for each language. There are two main aspects of the project: (1) materials preparation and (2) implementation of playschools and, in the future, kindergartens. Five Bidayuh-language playschools were launched in January 2007. More playschools are proposed to be opened in 2008. The aim of the Dayak Bidayuh National Association (DBNA) is to open five Bidayuh-language kindergartens in 2009.

C2. Project Aims, Purpose and Outputs

Project goals: This project aims to enable rural Bidayuh children to begin their education in their mother tongues, especially crucial concepts such as reading, writing and basic mathematics, so that they will be

able to cope well when introduced to these concepts through the national language in formal schooling, and have a good foundation for success in school.

Overall literacy plan: So far our focus has been on early education for children, to strengthen their performance in school and their identification with their linguistic and cultural heritage, which is being eroded in the process of development, urbanisation and globalization. We have not yet started any literacy programmes for adults. However, we are aware that many Rara and Salako women are illiterate and would benefit from reading programmes. Once materials have been prepared for early education, they will be adapted for adult reading programmes.

C3. Project Process / Approach

Curriculum and materials development: Resources and templates for the playschool curriculum were provided by the NGO known as SIL, which is providing technical support for this project. A group of Bidayuh speakers then wrote initial drafts for the weekly curriculum, with each week's activities based on a theme. With the assistance and guidance from a SIL specialist, the draft curriculums were improved and later given to the playschool teachers. In most regions, regional committees for materials development were already in place through the prior work of the Bidayuh Language Development Project. In the second half of 2006, these committees focused on preparing materials for playschool, and they are now preparing primers and developing reading materials for kindergarten. This will keep them occupied until 2008.

Capacity-building of project personnel and the communities: Before the middle of 2006, there were no Bidayuh personnel engaged full-time in language development. It was only in July 2006 that a project coordinator and a typist were employed by DBNA to assist with materials development and compilation. As the playschools were chosen and prepared, more Bidayuh speakers, particularly in the chosen villages, began to come forward and commit themselves to helping with playschool facilities and materials. Each village chose one playschool teacher. These and other pioneer teachers received their initial training and exposure in January 2007. Two further trainings were held in March and April with the help of SIL. These teachers are trained as trainers and will help with the training of new playschool teachers at the end of 2007. Meanwhile, a second person is being sought to work with the project coordinator to share the increasing load of administration, and a team of Bidayuh playschool inspectors has been chosen and will be trained by the MLE consultant in June. More people will no doubt become involved and trained as the project continues to ramp up.

Literacy teaching methods: The playschools are using a curriculum based on the multistrategy method (MSM), with a story track, a listening track and a health, science and mathematics track. For each track there are two types of activities: meaning-based and accuracy-based. In the playschools, no literacy is taught, but learners are gradually introduced to pre-reading and pre-writing activities such as recognising and comparing sounds, diagrams and letters. Learners are also introduced to numbers 1 to 10 using meaningful activities and games. Throughout, the Bidayuh language is used by the teacher to interact with learners. This will help to develop learners' language ability and command of their mother tongue.

Resource mobilisation and community participation: We carried out a series of discussions with Bidayuh political leaders, community leaders and village elders to explain and create awareness about the project. The objectives and expected outcomes of the project were explained. The multilingual

education (MLE) project is something new to the Bidayuh community. At the initial stage there were reservations as to whether DBNA should proceed with the project. Fortunately our political leaders were able to see the importance of MLE and its significance for the future of the community. Because DBNA is the most established and well rooted NGO of the Bidayuh community, we were given the daunting task of spearheading this project. DBNA will continue raising awareness and getting the support and cooperation of other Bidayuh villages so that they will participate in the MLE project.

C4. Outcomes

Since this project has been in progress for less than a year, and the playschools have been in session for less than half a year, it is premature to say it is successful. However, records of the children's performance are being kept, and results will be reported in due time. The teachers' enthusiasm and level of interest and motivation toward their task is also closely monitored. Meanwhile, the playschools are sparking a great deal of community enthusiasm for the local language and culture. Whatever the challenges ahead, DBNA is both committed and obligated to make sure that the MLE project will continue to prevail in the Bidayuh community.

C5. Risk Management

Thus far we have faced a number of challenges to the project, but in many cases we have taken remedial action. The following are the main issues and actions taken:

1. Languages and dialects (varieties)

The Bidayuh people have five languages, comprising about 25 varieties. This linguistic diversity makes the preparation of materials quite challenging. Materials are being prepared in five languages, which of course require more effort than using only one language. Two of the five languages have only one standard, but the other three have several varieties which diverge noticeably in pronunciation and even vocabulary. Within each language, therefore, there is a need for standardisation. In addition, networks tend to form within language areas rather than across different language areas. This means that the project coordinator has to work extra hard to make connections because he has to start afresh in each area, instead of following a growing network of connections in another area where the projects are implemented.

2. Facilities

Most of the pilot playschool villages are housed in community halls. The halls are quite small and run-down due to neglect and poor maintenance. Major repair work needs to be carried out to create classrooms conducive and safe for children aged 2 to 4. With the labour of village committees and financial grants from the government and local politicians, all five playschools have been repaired and made ready for use within short periods of time.

3. Funding

Funding is a big concern for the future, since it costs about RM 1500 (440 USD) to set up one village playschool with equipment and supplies. Fortunately, through financial grants from the government and local politicians, renovation and improvement of existing facilities can be carried out. However, playschool teachers need to be paid an allowance. Currently teachers are paid a mere RM 200 (60 USD) per month, plus incidental expenses such as travelling to the training venue. At present we are able to fund the five pilot villages from the UNESCO project grant. However, this funding will not last beyond the

first year. Because DBNA is an NGO, we do not have constant income of our own. Funds are solicited from the government and through various fundraising activities. A mechanism of financing the playschools and kindergartens needs to be established. This could perhaps be done through regular contributions by all Bidayuh to an education fund, which could be used to support not only the playschools but also other education-related projects such as scholarships and incentives. Later in 2007, DBNA will be conducting "road shows" on language development, and this would be a good time to publicise the need for everyone to participate in contributing to the education fund.

4. Difficulty in training enough people

The learning-through-play method is new to the Bidayuh, especially those in the rural areas. It takes time for people to understand the concept, and it has not yet been well understood. The playschool teachers themselves attended only a one-week intensive course before they were sent out to teach in their respective playschools. Supervisors and area coordinators have been appointed, but it is difficult for them to execute their duties since they themselves have not been trained. Supervision must thus come from the DBNA secretariat, i.e. the MLE project coordinators. However, a team of Bidayuh school inspectors will soon be trained, and they should be able to help the village people understand the concept behind these playschools.

5. Age profile of the classes

The playschool target group is children between 2 and 4 years of age. However, to make up complete classes of 10 to 15 students, older children (ages 5-6) are also accepted. Thus all of the playschools have some children who are clearly more advanced than others in their physical and mental development. This makes teaching more challenging. Our solution, which will be undertaken during the second half of 2007, is for the MLE consultant to train some of the teachers to use pre-primers with the older children so that they will be ready to read when they go to Standard 1 (the start of formal schooling) next year.

6. Teacher allowances and unpaid volunteers

The teacher allowance of RM 200 per month is not commensurate with the task and responsibilities. The teachers expect a more reasonable amount but due to financial constraints this is not possible for the time being. We also have a strategy to inculcate the spirit of voluntarism and contributing to the community. In the remote villages this allowance is more acceptable, but teachers whose playschools are located closer to town feel otherwise. We need to convince parents and other volunteers from the Bidayuh community that money is not all that matters. Perhaps the village playschool committee could talk with the village leadership so that the mothers can understand that volunteering to help the class is their investment in the education of their children.

C6. Future Strategies

The priority of DBNA in 2007 and 2008 is to ensure the smooth and effective running of the existing playschools sponsored by UNESCO. We want the playschool model to spark further interest in communities so that it can be expanded in the future. Future institutionalisation and sustainability of the project depends very much on DBNA leadership and financial capability, along with the expert guidance of third parties such as SIL.

C7. Conclusion

The establishment of the UNESCO-sponsored Bidayuh playschool programme marks the beginning of a new era of MLE for the Bidayuh community. There is now a growing awareness among Bidayuh leaders of the importance of mother tongue education. Efforts to publish reading materials in the form of short stories as well as a picture dictionary in Bidayuh are positively perceived by the community. Though the language and dialectical diversity within the Bidayuh community could be considered a challenge to the success and sustainability of this project, DBNA is confident that with the support of the government, UNESCO, SIL, the Bidayuh political and community leaders and Bidayuh speakers themselves, the future will be bright.

Nepal

Bilingual Literacy Programme for the Tharu Ethnic Minority “Shoshan se Shikshyaor”*

Section A: Summary

World Education Nepal and its local partner NGO, Backward Society Education (BASE), have completed the first phase of the Tharu mother tongue literacy project with the support of UNESCO Kathmandu. The project, known as “*Shoshan se Sikhhaywore*” (“From Exploitation to Education”), was designed to be consistent with government policies established to reach the goals of education for all (EFA). The project promotes mother tongue-based bilingual education so that no children will be left behind by the education system.

The Tharu mother tongue literacy project developed a basic literacy course in Tharu for use in non-formal education. Members of the Tharu ethnic minority group, many of whom live in the mid-western district of Dang, have a history of being exploited as bonded laborers. They lag far behind other ethnic groups of Nepal in education and other social and economic indicators. Thus the main goals of the pilot project were to provide an opportunity for illiterate Tharu youth and adult men and women aged 15 to 45 to build literacy and numeracy skills through the medium of their mother tongue and to improve their standard of living by providing knowledge on issues relevant to their everyday lives such as income-generating projects, peace mediation, and savings and credit programmes.

World Education has developed the Tharu mother tongue curriculum and textbook “*Shosan Se Sikhanyaor*” (“From Exploitation to Education”) based on needs identified through a survey carried out in eight villages of Dang district. Four villages were selected as pilot sites, and after village orientation programmes, the formation of class management committees (CMCs), the identification of illiterate Tharu learners, and the training of facilitators, the Tharu mother tongue literacy classes began with a total of 100 participants.

Throughout the programme cycle, meetings of class management committee members were held on a monthly basis. CMC committee members and people from the Tharu community assisted actively in the supervision of classes and helped solve problems encountered while running these classes, for example by encouraging drop-outs to continue, or by mobilizing local resources. Class monitoring was done by BASE through their field supervisors and by World Education through periodic field visits by staff. The mid-term and final examinations were held after completion of the first and second books. According to the final examination report, 98 out of a total of 100 participants who began without literacy skills completed the Tharu literacy classes. After completion of the classes, the participants have developed positive attitudes towards preserving their native language, society, culture, religion, traditions, costumes and festivals.

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Throughout the process, the project harnessed the support and active participation of local community members. The involvement of community elders in helping teach the meanings of Tharu traditions, words and concepts to the younger generation was later seen as one of the important outcomes of the project. It stimulated interaction between young and old community members around the preservation of Tharu language and culture. From the point of view of the Tharu community, apart from the benefits of learning literacy and numeracy skills in the mother tongue, the project served as a vehicle for addressing a range of social and economic issues, from gender discrimination to income generation needs to basic human rights.

Section B: Background Information

Languages in Nepal: The linguistic minority groups, including most indigenous people, have mother tongues different from Nepali, which is used as the medium of instruction at the school level. Studies show that non-Nepali speakers are at a disadvantage in academic achievement, raising the question of how the Nepali medium negatively affects student participation in school activities.

The census of 2001 recorded 92 different languages in Nepal. Tharu is the second largest ethnic group in Nepal, and Tharu is spoken by 6.75 % of the population. There are 11 major language groups that each have a population of over 100,000. Some of the languages such as Newari, Maithili and Limbu have their own scripts, literature, and publications. Other languages are still used primarily orally and are in the process of development. Finally, there are some languages which are spoken by only a few and are on the verge of extinction.

Literacy situation in Nepal: Over a period of a little more than five decades from 1951 to 2001, the literacy rate in Nepal increased from 25% to 54.1%. According to the census of 2001, the number of illiterate people above the age of six stands at 7,654,244 including both males and females. While 2,720,234 males are illiterate, the number of illiterate females is significantly higher at 4,934,007. In addition, the census data shows that 1,044,770 children between the ages of 8 and 14 are illiterate because they have been deprived of an education.

Literacy situation of Tharu communities in Nepal: According to the national census of 2001, the population size of the Tharu community in Nepal is 1,533,879. The literacy rate is just 46.6% for Tharu people above the age of six. While 59.5% of males are literate, only 33.3% of females are literate, which constitutes a difference of 26.2 percentage points. While a mere 1.4% of Tharu men have reached higher education, only 0.2% of Tharu women have been able to do so. Based on these figures (see also Tanka Prasad Acharya Memorial Foundation 2001), it is apparent that the Tharu community lags far behind in the field of education, and the situation of women is of particular concern.

Policy on mother tongue-based bilingual education in Nepal: The use of students' mother tongue creates a congenial school-home relationship, whereas the use of a language that is unfamiliar adversely affects their learning ability. According to a United Nations universal declaration of linguistic rights, "All language communities have the right to decide to what extent their language is to be present, as a vehicular language and as an object of study, at all levels of education within their territory, pre-school, primary, secondary, technical, and vocational, university, and adult education." With regard to the importance of the mother tongue in education, particularly at the primary and basic education levels, the government of Nepal has taken several steps. These include:

- In 1993, the *National Language Policy Recommendation Commission* constituted by the Ministry of Education suggested measures to design curriculum, prepare textbooks and introduce mother

tongue as the medium of monolingual and transitional bilingual primary education and literacy programmes.

- Later, both the *National Education Commission (1999)* and the *Ninth Plan* prescribed policies to provide primary education in the mother tongue.
- As a follow-up to the recommendations of the commission, the *Seventh Amendment (2001) to the Education Act* made the provision that mother tongue should be used as the medium of instruction at the primary level of education.

Profile of the project sites: Dang district is located in an inner valley of the *terai* (plains) of mid-western Nepal. The population size of the district, which consists of 39 Village Development Committees and two municipalities, is 386,066, with a population density of 156 persons per square kilometer. The literacy rate for the district is 57.7% (69% for men and 46.7% for women). The Tharu ethnic group, with a population of 147,328 (according to the census data of 2001) makes up approximately 38% of the total population of Dang.

Most Tharu people live under very poor economic conditions. As mentioned, literacy rates and levels of education among the Tharu are very low. Historically, the Tharu people have been exploited, forced for generations into bonded labor. Culturally, Tharu communities are struggling to preserve their language, customs and traditions, which are rapidly disappearing among the younger generations.

Section C: Details of the Project

C1. Project Design

Identification of problems and needs: The first step in the process of project implementation involved identifying the problems and needs of the Tharu community in the Dang district. This was done in a participatory manner through a survey conducted in eight villages located in Tulsipur municipality and four Village Development Committees (VDCs), Narayanpur, Saundiyar, Gangaparaspur and Gadhawa. The employees of BASE, the local partner organization, along with village-level workers, facilitators, supervisors, project participants and Tharu community leaders, were all involved in this process.

Most Tharu community members were found to be under the poverty line, and some were found to be living in extreme poverty. Most were illiterate, with rates worse for women than for men. The survey found gender discrimination prevalent among the Tharu people, and as a result the status of women in the communities is very low.

The Tharu community has lost much of its heritage; many of the social traditions, lifestyles, costumes and ornaments that once used to be an important part of the Tharu community have either become extinct or are on the verge of extinction. Cultural customs and traditions that used to be part of weddings, festivals and rituals are fast disappearing in the community. Ancient gods and goddesses known as *bhuiyars* that once used to hold important places in Tharu culture are no longer worshipped. Many historical and religious monuments and other cultural sites of the Tharu have been completely or partially destroyed. Although there is a script for the Tharu language, the Tharu written language is in danger of disappearing because it is used so little. Similarly, Tharu literature, music, arts and dance are also disappearing.

Agriculture is the main livelihood of the Tharu community. However, the Tharu have historically been exploited, stripped of their land and other property and forced into bonded labor, slavery and other labor without pay. Although the practice of kamaiya, or bonded labor, is no longer legal, the practice still exists, and many landless Tharus are refugees who continue to be exploited. The survey found that even those who have some land have not been able to produce reasonable yields due to the traditional methods they still employ. Another problem faced by the Tharu community is the indiscriminate use of forest resources. Forest fires and domestic fires are common polluters of the environment in which the Tharu live. Many Tharu people die early due to lack of proper health care due to traditional spiritual beliefs and/or due to lack of access to health services.

A key issue uncovered by the survey was that Tharu people lack awareness of their rights as citizens of the country. This is compounded by the fact that the Tharu as a community have no considerable presence or participation in any sector of the country.

C2. Project Aims, Purpose and Outputs

Target population of the project:

- Illiterate youth, adult men and women between the ages of 15 and 45.
- Youth and adult Tharu men and women who left school without acquiring basic literacy.

Overall goals of the project:

- To help youths and adult Tharu men and women develop the ability to read, write and comprehend the letters, markers and symbols of vowels and consonants in the Devnagari script through their mother tongue, and to enable them to do simple mathematical calculations in their daily lives.
- To help youths and adult Tharu men and women improve their lives by generating awareness and helping them develop the skills to understand the roots of problems and implement practical solutions to issues they face in daily life, in areas such as agriculture, income generation, health, nutrition, the environment, hygiene, drinking water, deforestation, civic awareness, women's empowerment and other social, religious, cultural or educational issues.

Objective of the mother tongue literacy project: The objective of the project is to develop a basic literacy course in the Tharu language and to hold non-formal education classes for Tharu people in their mother tongue.

Learning objectives for participants of the basic literacy curriculum in Tharu:

- Identify, pronounce, read, write and utilize in practice all of the letters, markers and symbols of the Devnagari script in the Tharu language.
- Read, write, explain the meaning and utilize in practice words using both simple and complex letters in the Tharu language.
- Read, write, explain the meaning and utilize in practice simple sentences of seven to eight words in the Tharu language.
- Read, write, and explain the meaning of simple short stories, letters, songs, plays and conversations written in Tharu and utilize in practice messages gained from these.
- Identify as well as count numbers from 1 to 1000 and solve simple mathematical problems such as addition, subtraction, multiplication and division of these numbers.

On a practical level, the participants will be able to:

- Express, analyze and discuss their thoughts and newly acquired knowledge in the Tharu language.
- Read and make use of notices and fliers written about practical matters such as agricultural production, health, nutrition, environment, religion, culture, customs, development of women, and deforestation.
- Solve simple problems that arise in everyday life.

Curriculum of the mother tongue literacy project: The Tharu mother tongue literacy curriculum grid was developed by World Education in collaboration with BASE. It involves a basic literacy primer in Tharu which consists of three units, two for basic literacy and one for post-literacy. The major topics include health and nutrition, civic awareness, agriculture, income generation, health/nutrition, environment and sanitation, culture/tradition, women's empowerment and development. The name of the entire programme is "Showsan se Sikhhaywore" ("From Exploitation to Education"). Mother tongue speakers of Tharu participated in the development of this textbook. Mr. Tikaram Chaudhari, from World Education, coordinated this effort along with Ms. Punita Chaudhari and Mr. Defulal Chaudhari from the local partner organization BASE. Mr. Defulal Chaudhari was the artist who created the illustrations for the book.

Duration of the project: It was originally estimated that the teaching/learning process using the textbook would take about 7 months. However, based on suggestions and recommendations from class participants, facilitators, supervisors, trainers and the supporting organizations, the learning process was extended to 8 months. The first unit of basic literacy, corresponding to one book of 15 chapters, took 100 days of class, and the second unit with the same number of chapters took 108 days. The entire programme of literacy learning took 208 days, which is equivalent to 416 hours. The class ran six days per week, totaling 26 days per month.

C3. Project Process / Approach

This section describes the implementation strategies and activities undertaken for the mother tongue literacy project. Classes started in mid-June of 2007 and end in mid-March 2008.

1. Village orientation programme

Before the implementation of the Tharu language textbook, BASE conducted village orientation programmes in 4 of the 8 villages that had been surveyed initially, namely Besahi, Dokrena, Uttarkayaradevi and Ghoraha. This orientation programme included participants, village-level workers of BASE, local intellectuals and individuals respected by the community. Class management committees were formed and class facilitators were selected at these orientation programmes. During the orientation, the names of illiterate individuals in the communities who would be the potential participants in the classes were also collected.

2. Class Management Committee

For every class, a class management committee of seven members was formed during the village orientation programme. The class management committee was responsible for assisting with supervision and problem solving related to the teaching and learning activities. Each committee met on a monthly basis and was composed of one person from the village with a keen interest in education, two village-level workers from BASE, one female community health volunteer (FCHV), two course participants and the class facilitator.

3. Non-formal education teaching methods

The book chapters were developed on the basis of the Key Word approach. The teaching and learning activities were based on non-formal education teaching methods as applied in Nepal, which consist of a mix of four key activities: introduction, teaching and learning, playing games, and testing.

4. Training of Facilitators

A six-day training was conducted for the literacy facilitators to help them guide the learning process using the Tharu language textbook. Three days of the training were held as a pre-service course and the other three days were held as an in-service course. Participants included the four class facilitators and the supervisor responsible for supervising and supporting the classes. Experienced trainers from BASE conducted the pre-service and in-service trainings.

5. Tharu mother tongue literacy classes

The Tharu mother tongue basic literacy classes were conducted in Dang district by BASE with the assistance of World Education. The four villages in which the classes were held were: Uttar Kaparadevi, Besahi, Dokrena, and Ghoraha. The classes ran from 2061 Chaitra 4 (March 17, 2005) to 2062 Meagher 4 (November 19, 2005).

6. Supervision and monitoring

A local supervisor appointed to monitor classes visited each class twice a month. BASE staff periodically helped to monitor and supervise the classes, and programme officers from World Education also visited the classes a few times.

7. Evaluation

Mid-term and final examinations were conducted. The first exam was worth 20 points, with 8 being the passing mark, while the final exam was worth a total of 80 points, with 32 being the passing mark. Those participants who obtained an aggregate score of 40 for both exams were considered to have successfully passed the literacy course. According to the final examination report, 98 out of the total 100 participants of the four classes completed the literacy classes.

C4. Outcomes

The following are outcomes of the project:

- Development of a literacy textbook in the Tharu language
- Successful literacy learning on the part of 98 participants
- Encouragement of young people to learn about their heritage, including cultural concepts and words encountered in the Tharu textbook, from community elders
- Development of positive attitudes toward the preservation of cultural customs
- Contributions made to the preservation and further development of Tharu as a written language
- Generation of positive attitudes towards improving local living conditions
- Improved awareness on issues such as health and nutrition as well as basic rights
- Creation of positive attitudes towards eliminating gender discrimination
- Sharing of knowledge regarding livelihood development and income opportunities

C5. Risk Assessment and Management

Problems and Issues

- Continuation of the mother tongue literacy programme
- Meeting the high demand for the project in the Tharu community
- Development of support materials for “*Shoshan se Shikshyaor*”, including a facilitator guidebook, games, discussion posters and other visuals
- Need for post-literacy programmes, income-generating training and continuing education (for sustainable development)
- Establishment of and linkage with Community Learning Centres (CLCs)
- Linkage with national policy making through improving understanding of literacy in the mother tongue on the part of policy makers and implementers.

Remedial Actions Needed

The following steps are proposed in order to eliminate the obstacles faced by the Tharu mother-tongue literacy project:

- Development of financial resources that are sustainable over the long term
- Development of adequate teaching learning materials in the Tharu language
- Development of human technical resources for the mother tongue literacy project, including facilitators, trainers, supervisors and materials developers
- Establishment of more CLCs at the local level
- Government provision of matching funds for local CLCs, and plan for handing over partner organization funds for the Tharu mother tongue literacy class to the CLCs to sustain post-literacy and income generation activities
- Improving the economical status of the Tharu community by developing knowledge, training and information about income-generating loans and savings
- Assistance in the diversification of occupations of Tharu community members through various skill training opportunities
- Creation of programmes such as village literacy education, post-literacy education, continuing education and practical skill training through the CLCs to create a sustainable and long-term learning environment for community members

C6. Future Strategies

In Nepal, there is a need for a permanent organization at the local level concerned with community development and informal education. In an effort to address this need and to achieve the goal of Education for All, the government of Nepal has formulated a plan to establish 205 CLCs (one for every constituency) as a part of its tenth 5-year plan. With the aim of supporting this plan, World Education along with its partner agencies will try to establish CLCs in Tharu villages in order to bring about sustainable development for the Tharu community.

In earlier times, every Tharu village was under the leadership of a “*mahatawa*”, who was responsible for the maintenance of social and religious celebrations and customs. The current effort will create a similar social structure, establishing a CLC in every village in coordination with the “*mahatawa*”. The CLC will be run with the active assistance of the village-level BASE committee, and under the committee’s supervision will create a matching fund and make plans for how it will be used. Arrangements will be made for the funds received from World Education and other donor agencies to be deposited in a matching fund. Each CLC will form various committees to conduct its activities, for example: an education committee, an agricultural committee, a women’s committee, a savings and credit committee, a children’s committee, a cultural committee, a health committee, and others according to local needs.

Reference

Tanka Prasad Acharya Memorial Foundation (2001) “Analysis of Caste, Ethnicity and Gender Data from the 2001 Population Census in Preparation for Poverty Mapping and Wider PRSP Monitoring. Report submitted to DFID by Tanka Prasad Acharya Memorial Foundation.

Philippines

Action Research for the Development of Indigenous People's Education for the Magbukun Tribe in Bataan*

Section A: Summary

Title of the project:	Continuing and Basic Literacy Programme Using Mother Tongue for the Magbukun Tribe in Bataan (Phase 3)
Project location(s):	Morong, Limay, and Mariveles, Bataan – Region III - Philippines
Total annual budget:	USD 10,000 (3rd quarter 2006 – 1st quarter 2008)
Target group(s):	Indigenous peoples of Bataan known as the Magbikin tribe (later Magbukun as decided at a language congress)

Accomplishments thus far:

- Revision and finalization of 4 Magbukun modules developed during the first phase of the project
- Translation and validation of 7 additional IP Basic Literacy Learning Materials (BLLM)
- Adaptation/adoption of 22 modules for elementary level accreditation and equivalency (A and E) for the Magbukun
- Implementation of 1 basic level (BL) and 1 elementary level (EL) learning group at each of the three sites
- Integration of livelihood skills training for the Magbukun tribe, utilizing abundant community-based resources and materials

Section B: Background Information

The population of the Philippines includes over 11 million indigenous peoples, most of whom can be considered socio-economically deprived, especially in terms of access to government services and education programmes. They are often the least educated and the least able to benefit from the national curricula and other learning opportunities due to factors such as the distance of schools from the communities; lack of curricula that respond to indigenous culture, needs and aspirations; and general lack of recognition and respect for indigenous learning system. No priority was given to their mother tongues because only the national language, Filipino, was used for delivery of basic education.

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Currently, there are two diverse but related aspects to indigenous peoples' education in the Philippines. First, indigenous peoples have lived by and benefited from their own traditional knowledge and learning systems. As integral components of their lives and culture, indigenous learning systems have guaranteed survival and identity for hundreds of years. Second, indigenous peoples have inadequate access to formal and non-formal basic education programmes (primary and secondary), and the problem is even more acute at the tertiary level. Furthermore, the education programmes offered do not recognize or address traditional indigenous resources, indigenous learning systems, or people's distinctive situations and self-expressed needs. Better understanding of their languages in both oral and written forms will give greater room for their development, both individually and as a community. For these reasons, state-supported education for indigenous peoples is unsatisfactory and requires a major transformation.

Consistent with the 1987 constitutional mandate and a policy declared by the National Board of Education on bilingualism in the schools, the Department of Education, Culture and Sports promulgated its language policy, which is as follows: The policy of bilingual education aims at the achievement of competence in both Filipino and English at the national level, through the teaching of both languages and their use as media of instruction at all levels. Regional languages (e.g. Magbukun in the project sites) shall be used as auxiliary languages in Grades I and II. This means that Filipino and English shall be used as media of instruction, and that the regional languages (the mother tongues) shall be used as auxiliary media of instruction, and as initial languages for literacy, where needed.

In response to the difficult educational situation of indigenous people, the Bureau of Alternative Learning System (BALS, formerly the Bureau of Nonformal Education) has undertaken an indigenous culture-sensitive project known as the Development of Literacy Programme for the Magbukun Tribe in the Philippines. This project is now in its third phase of implementation which is known as the *Continuing and Basic Literacy Programme Using Mother Tongue for the Magbukun Tribe in Bataan*. After phases I and II of the project, the results of the monitoring and evaluation activities showed that the beneficiaries of the project gained basic literacy, which motivated the community and tribal leaders at the project sites to push for continuity of the learning interventions for other non-literate members interested in joining the programme.

The first group of learners who benefited from phases I and II of the project have requested a follow-up programme which is the Accreditation and Equivalency (A and E) programme for the elementary level. This programme is designed to enhance the skills gained and sustain the interest of newly literate learners. Most indigenous participants, who are agriculturalists, expressed a need to utilize resources available in the locality, such as raw materials for income generating projects. Apart from these material resources, there are also locally trained skilled workers who can be tapped as trainers for livelihood skills training. Leaders strongly believe that the livelihood component would make the project beneficiaries more self-reliant and motivated to improve their quality of life.

Section C: Details of the Project

C1. Project Design

Problems addressed by the project: Illiteracy and diminishing values of elder and younger generation for love of own (IP) culture and identity, to be addressed by empowerment through education and livelihood skills.

Strategies to address these problems:

- Community meetings, including local officials and tribal leaders
- Community needs assessment
- Development of community-based (indigenous) learning materials
- Contextualization of additional/available literacy learning materials for Magbukun learners (basic and elementary levels)
- Training of local community facilitators
- Conducting of learning group sessions
- Livelihood skills training

Main causes of the problems addressed by the project:

- Poverty
- Perceived lack of acceptance of community members in formal schooling contexts
- Non-relevance of the formal curriculum to people's own beliefs, culture and traditions

To enable the local community to give advice and feedback, the project involved them in the pre-planning, planning, implementation, monitoring and evaluation of the project. Local community-based educators, handicraft experts and other concerned individuals and groups were made members of the project committees. In addition, members of the community who were seen to be the most educationally fit and able among their peers were encouraged and trained to be learning facilitators. Finally, local materials abundant in the community were utilized and used as the basis for identifying the scope and focus of the livelihood skills training.

C2. Project Aims, Purpose and Outputs

Project goals and impact: To improve the life of Magbukun learners and community members, the project (in phase 3) aims to:

- Continue the learning activities using Magbukun for basic and bilingual (Magbukun-Filipino) education at the post-literacy and elementary levels;
- Provide livelihood skills so that learners can transform their learning into profitable activities to augment family income.

Project purpose:

- 85% of the learners shall acquire basic life skills and knowledge as a measure of the promotion of indigenous cultural heritage, values and living traditions using their mother tongue;
- 85% of the learners shall take pride in their indigenous learning systems and way of life;
- 90% of the learners shall master reading in Magbukun; and
- 85% of the learners shall apply various concepts learned on health, sanitation, nutrition, economics and income to their lives.

As a result, Magbukun learners will become:

- Functionally literate
- Culturally proud
- Financially productive

C3. Project Process / Approach

The following are the main activities and strategies of the project undertaken.

Planning meeting with experts: A planning meeting was conducted in order to establish workflow guidelines for the different activities planned for implementation of the Magbukun literacy project. In this forum, major activities as well as specific ones were identified.

One-day orientation on the development of learning materials: This gave selected BALS staff an orientation on appropriate and effective practices in the development of indigenous learning materials. The faith-based NGO known as SIL facilitated the orientation, which focused on discussion of the status of indigenous groups in the Philippines and in the world, identification of the language variety/ies to be utilized in developing learning materials for a particular group (L1, L2 and L3), and the showcasing of indigenous learning materials, giving particular attention to cost (cheapest and most replicable materials in the community), simplicity and naturalness of mother tongue terms used in the materials.

Workshop on the revision of existing Magbukun modules: The focus of this activity was to revise the four existing Magbukun modules based on agreed sets of Magbukun letters and sounds. In order to achieve this objective, tribal chieftains, elders, and members from the thirteen (13) IP sites in Bataan were given a list of Magbukun letters (vowels and consonants). They were given an orientation to how each vowel and consonant is pronounced and how they are used (slightly differently) by members of the three tribal communities represented by the three Magbukun pilot project sites in Bataan. Focus group discussions were used to determine how modules should be revised. Illustrations were also scrutinized by the groups in order to determine their acceptability, usability, and appropriateness to the real-life circumstances of the tribal communities.

Validation of the draft of the revised Magbukun modules: A workshop was conducted to validate the revised Magbukun modules with tribal leaders and learners. At this point, focus group discussions focused on typographical errors, word usage, spelling and appropriateness of illustrations to the content of the module and its general acceptability to community members and learners. Counter-checking was also done by two groups using a list of identified words, spellings and illustrations to be addressed either for deletion, re-casting or change. The results of this validation activity served as guide for improving the learning materials.

Consultation and needs assessment meeting: A consultation meeting was held in December of 2006 in each community to identify the needs of the Magbukun people in terms of additional or higher level of literacy/education and learning needs as well as desired skills training that can be used of livelihood. This was done in dialogue with community leaders and prospective learners. This forum enabled the group to identify strategies of undertaking the project in the communities. It also revealed the literacy level of learners. Based on this information, a well-defined plan was conceptualized for the development of need-based learning materials and local curriculum for more effective implementation of the project in the pilot communities.

Project management and staff planning meeting: This meeting was conducted to discuss and prioritize project activities based on the community consultations. Resources and support agencies were also identified and appropriate materials for the project were selected.

In-house workshop: A workshop was held on the identification of learning materials for basic literacy as well as for accreditation and equivalency (A andE) for the elementary level and continuing education. This workshop provided the opportunity to determine the available ALS basic learning materials/modules for the three community sites. Specific resource materials gathered from various agencies for the skills training for livelihood were also considered.

Workshop on the review of accreditation and equivalency (A andE) for the elementary level (EL) core modules: This workshop aimed to identify A andE EL core modules that were appropriate, acceptable and suitable to learners in the Magbukun literacy project. In order to conduct a comprehensive review process, a set of guidelines was developed on the review each set of materials. The participants, who were representatives of the project IP sites and selected curriculum writers from the Bureau of Alternative Learning Systems also matched the module contents with competencies and skills needed by the Magbukun learners based on the indigenous core curriculum. As an output, a set of A andE EL core modules were identified for validation and use by Magbukun learners.

Orientation on the translation of additional basic literacy modules and validation of accreditation and equivalency (A andE) elementary level (EL) core modules: This activity was conducted in order to provide guidelines on how to translate basic literacy materials in Magbukun; the tribal leaders and members in attendance agreed to call their language Magbukun. The identified core modules were also validated with community people in terms of language and contents. Outputs expected from this orientation activity were additional basic level learning materials in Magbukun and validated A andE EL core modules.

Curriculum and materials development: To fill in the gaps in terms of learning materials for the continuous organization of basic and elementary level learning interventions, additional basic literacy learning materials were identified. A andE EL core modules in Filipino (also available in English) were selected to complement the needs and learning interests of the learners, but they were adapted to the Magbukun learning context. These materials include core life skills and competencies covering areas of concentration in five learning strands, as shown below (see column to right).

No.	Title of Module	Learning Strand/Focus
1	Appropriate expressions in meetings and interviews	Communication skills
2	Daily news	
3	What would life be without animals?	
4	Proper nutrition: A basic need	Critical thinking
5	My health, my responsibility	
6	First Aid: Necessity	
7	How do we breathe?	
8	Understanding your cardio-vascular system	
9	What would life be without plants ?	Problem solving
10	Addition and subtraction	
11	Multiplication and division (Part 1)	
12	Multiplication and division (Part 2)	

No.	Title of Module	Learning Strand/Focus
13	Where am I going ?	Development of self and a sense of community
14	We can achieve anything if we have self-discipline	
15	I'm different	
16	Symbols of our country	
17	This is our culture	
18	Respect one another's religion	
19	The importance of family	
20	Who am I?	Practice of ecologically sustainable economics
21	Wealth of the earth	
22	Let's celebrate our cultural diversity	Expanding one's world vision

Capacity-building of the project personnel and community members: Local Magbukun facilitators needed to be trained; there was also livelihood training for tribal people that included a “mothercraft livelihood” course, food processing, and handicraft making. Facilitators needed to be trained in facilitating (not teaching) skills, group management, and some human resource development approaches to be able to handle diverse groups of learners.

Literacy teaching methods: Methods were developed to use community-based or locally-made materials suitable to teaching the topics in the curriculum. Participatory approaches were used to encourage everybody to share their ideas in every discussion. Project method is greatly employed in order to identify concept building among learners. Portfolios were also used to show evidence of learner output in all sessions and lessons conducted. Focus group discussions were frequently utilized for effective interaction of ideas. (Focus groups represent only one method to stimulate learner participation in discussions, like brainstorming about a particular topic or lesson.)

Literacy transition plan from mother tongue to national language: After the basic literacy learning intervention, the second level of learning is the A and E programme. This programme will provide participants with basic literacy the opportunity to continue their learning using the A and E Core Modules for the elementary level in Filipino. At the end of this programme, learners are expected to be equipped with necessary skills and competencies to take and pass the A and E test for the elementary level, and eventually get a certificate.

C4. Outcomes

At the termination of the project, it is envisioned that participants will have experienced progress on the following aspects:

- **Self-development:** Tribal members who will be able to complete the learning sessions at the basic literacy level will be able to develop self-esteem and self-confidence.
- **Community participation:** Community members from the three project sites will be involved in community issues, like claims over ancestral domains and access to basic government services and programmes. They will voluntarily involve themselves in initiatives that concentrate on the identification of other problems in their communities and possible strategies to solve them.
- **Empowerment:** Tribal members will be aware and conscious that they themselves can or should be involved in the development of their own sets of learning materials and in finding solutions to their

own problems. Members who have the ability to draw even in the simplest way can serve as illustrators who will depict the true images of their people and community.

- **Leadership and self-governance:** The tribal leaders will be greater concern for the needs of community members and how these can be addressed through the implementation of the different learning interventions covered in a literacy programme.

C5. Risk Assessment and Management

Resource mobilization and community participation at various levels: The original project only had funds available to finance several learning groups at the project sites. To be able to continue the programme for other groups of learners, the project team members have solicited financial assistance from other NGOs, who have been very willing to assist for the betterment of the tribal members situated in their locality. For Magbukun communities with prospective literacy learners situated in other parts of Bataan, another proposal may be prepared to address their needs.

Problem Issue

- Learners: Absenteeism and too little time to attend sessions due to work requirements
- Magbukun/local facilitators: Low level of commitment and lack of skills in managing teaching and learning activities
- Community/local government officials: Only short-term assistance has been given to the communities under the Magbukun project and similar initiatives

Remedial Action Undertaken

- Regarding the learners, a more intensive information and advocacy campaign was undertaken which made them realize the positive impact of the project, not only to individuals and family members but to their communities as well.
- Regarding the Magbukun/local facilitators, a rigid evaluation and assessment of prospective facilitators was conducted in order to find people who are really committed to the mission and goals of the project and towards the development of their own tribe.
- Regarding the community/local government officials, the project staff and other local DepED officials conducted a series of consultation meetings with them in order to explain the project concept, what it intend to do for the tribal people under their leadership, and what good things it would bring to their communities.

C6. Future strategies

1. Administrative

- The project personnel (action research team) are looking into the possibility of replicating the same project in other indigenous communities to be funded jointly by the Philippines government, local NGOs and international funding agencies.
- Each focal person/project coordinator assigned to a project should be given basic training in order to equip him/her with knowledge on how to manage project implementation finances efficiently.

- There should be a regular follow-up of project funds through e-mail, banks, and people in charge of the Bureau of Alternative Learning Systems (BALS) Trust funds in the accounting division of the Department of Education so as to avoid setbacks and delays in project implementation.

2. Technical

- Networking with experts in the development of indigenous learning materials provides very important input for project participants to gain insights and good practices on various materials development efforts. This contributes mainly to the development of culture-sensitive mother tongue materials for the Magbukun Tribe in Bataan.
- Members and learners of tribal communities should be taught how to manage and develop their own learning materials, which will aid them educationally. They should be given the chance to express their ideas on what areas of their lives they want to improve through the development of indigenous learning materials.

3. Professional

- Projects being funded by international or other donor agencies should expose implementers to information on how project activities can be planned and carried out in accordance with approved terms and conditions.

Thailand

Bilingual Literacy for the Pwo Karen in Omkoi District, Chiang Mai, Thailand*

Section A: Summary

Title of the project:	Research Study and Materials Development of Literacy Programme for the Pwo Karen ethnic minority group
Project location(s):	Omkoi District, Chiang Mai, Thailand
Responsible organizations:	The Office of the Non-Formal Education Commission (ONFEC) is the major responsible organization of this pilot project. On the operational level at both pilot sites, the Chiang Mai NFE Provincial Centre and the Omkoi District NFE Service Centre take joint responsibility.
Brief description of the project:	This is the first pilot project in bilingual literacy for an ethnic minority group, implemented in Omkoi district, Chiang Mai province in 2003. Prior literacy programmes used only Thai.
Target group(s):	Pwo Karen communities at two pilot sites: <i>Nong-ung-tai Maefaluang</i> and <i>Huey-kwang Maefaluang</i> community learning centers (CLCs)
Accomplishments thus far:	There have been positive developments in education policy for ethnic minority groups, in raising awareness of bilingual education, in the teaching and learning of Thai as a second language, in participation of ethnic minority people, and in teaching and learning in general.

Section B: Background Information

Thailand is situated in the heart of South-East Asia, covers an area of 513,115 square kilometers, and is bordered by Lao PDR and Myanmar to the north, Cambodia and the Gulf of Thailand to the east, Myanmar and Indian Ocean to the west, and Malaysia to the south. Thailand has population of 62,418,054 (data from 2005), the majority of whom are from the Thai ethnicity. There are also significant minority populations such as Chinese, Malay, Khmer, Mon, and various hill tribes. The main language in Thailand is Thai, although Lao, Chinese, Malay and English are also spoken by significant numbers of people.

Buddhism is the dominant religion in Thailand, practiced by an estimated 95%, although a variety of tribal religions continue to be practiced as well as Islam 3.8%, Christianity 0.5%, Hinduism 0.1% and other 0.6% (data from 1991).

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The economy is market-oriented with a strong tradition of private enterprise, although state enterprises play a significant role in some sectors. Gross domestic product (GDP) growth is estimated to be approximately 6% per year, with an annual per capita income of approximately \$2,005. According to the National Statistical Office, approximately 41% of all employed workers are employed in the agricultural sector, although agriculture only accounts for 9% of the GDP.

Statistics on illiteracy of people ages 6 to adult, classified by regions and area types, according to the National Statistics Office are displayed in Table 1 below (data from 2005).

Table 1: Literacy Rates in Thailand

Region	Percentage of literates	Number of non-literates		
		Male	Female	Total
The entire kingdom	90.8	2,013,473	3,046,705	5,060,178
- municipal areas	93.3	406,877	665,162	1,072,039
- rural areas	89.4	1,606,596	2,381,543	3,988,139
Bangkok city area	95.6	91,889	170,867	262,756
Northern region	85.4	606,371	912,106	1,518,477
- municipal areas	90.9	73,799	125,642	199,441
- rural areas	84.0	532,572	786,464	1,319,036
Northeastern region	92.3	594,617	840,709	1,435,326
Central region	92.3	365,718	630,508	996,226
Southern region	88.3	354,878	492,515	847,393

The table demonstrates that literacy rates in the northern and southern parts of the country are lower than in other regions. In fact, this statistic correlates with the presence of ethnic minority groups. The people do not use the Thai language in everyday life, and there has not been an appropriate bilingual literacy programme for them until this Omkoi Project was developed.

Section C: Details of the Project

C1. Project Design

Project sites: With technical and financial support from UNESCO APPEAL, the first pilot project of bilingual literacy for an ethnic minority group was implemented in Omkoi district, Chiang Mai province in 2003. There are two pilot sites.

The Nong-ung-tai Maefaluang Hilltribe Community Learning Centre (henceforth called the Nong-ung-tai CLC) is located in the seventh village of Nakian sub-district. It is about 214 km from downtown Chiang Mai, and 37 km from central Omkoi district. The village is located in a small valley of Omkoi mountainous area. There are 66 households, 70 families and 295 adults (150 men and 145 women), most of whom practice either Buddhism or Christianity. People earn their living by growing rice and corn and collecting forest products. The majority of youth and adults can speak northern Thai, but their mother tongue is Pwo Karen.

There are two teachers at this CLC, a female Thai teacher and a male bilingual teacher who is a Pwo Karen native. The population of the school in 2006 was the following:

Level	Male	Female	Total
Pre-school level 1	27	15	42
Pre-school level 2	8	4	12
Elementary level (grades 1-6)	13	27	40
Total	48	46	94

The Huey-kwang Maefahluang Hilltribe Community Learning Centre (henceforth called the Huey-kwang CLC) is located in the same village of Nakian sub-district. The majority of villagers earn their living by growing rice. The village is separated into two sub-villages 5 km apart due to past epidemics. There are 24 households, 24 families and 129 adults (65 men and 64 women), most of whom grow rice. Like the Nong-ung-tai CLC, the majority of youth and adults can speak northern Thai, but their mother tongue is Pwo Karen.

There are two teachers at this CLC, a female Thai teacher and a female bilingual teacher who is a Pwo Karen native. The population of the school in 2006 was the following:

Level	Male	Female	Total
Pre-school level 1-2	8	4	12
Elementary level (grades 1-6)	17	26	33
Total	25	20	45

Bilingual education has been practiced at both hill tribe CLCs since 2005. The emphasis has been on introducing songs and games to pre-school children in both languages. Informal learning of Thai as a second language has also been introduced to adult learners.

Starting in the second semester of 2006 (November 2006 - March 2007), according to the policy of the Office of Non-Formal Education Commission, bilingual education must be practiced at pre-school level 1 after school hours, i.e. from 14.00-16.00 daily. However, in April 2007 the Chiang Mai Provincial Non-Formal Education Centre ordered both bilingual education teachers to move to other centers. Thus, the pilot project on bilingual education for the Pwo Karen community was officially stopped.

Policy and operational responsibilities: ONFEC is the central unit for ministerial cooperation. Even though the Ministry of Education has a policy regarding ethnic minority education, there are no clear directives, and operationalisation has depended on various educational organizations. Responsible officials at the NFE Development section of ONFEC provide trainers, some textbooks, and support for classroom management, materials development, and monitoring and supervision.

The Northern Region NFE Centre (NRNFEC), is one of ONFEC's five regional organizations, bears the responsibility for monitoring and providing technical support for ethnic minority education in the north. Chiang Mai NFE Provincial Centre is responsible for monitoring and providing support to the Omkoi District NFE Service Centre, which bears the responsibility for operation, monitoring and compilation of reports from both project sites. Responsible officials from Chiang Mai and Omkoi support operation of the pilot project and coordinate the responsible officials; however, since no one has been directly assigned to the pilot, there is no clear coordination or sustainability as yet.

NFE teachers at both pilot sites take responsibility for the regular teaching and learning activities. Finally, community language committee members advise to pilot project staff. Thus far their participation is lower than hoped, due to their being occupied by daily workloads.

C2. Project Aims, Purpose and Outputs

Bilingual Education to Improve the Quality of Life

It is expected that this bilingual education programme will lead to the following:

1. Students who can read and write in both languages will be happy learners who gain self-confidence. They will be able to live their lives well in the community because they will know how to contact various agencies, asking for information or filling in forms at the hospital or post office without difficulty. They will feel that they belong to the larger society and the nation.
2. Students will feel safe interacting with others because of their self-confidence, and they will not be cheated easily. They will not have to sign their names on any documents without clear understanding of what they are agreeing to.
3. They will have better job opportunities and earn higher incomes than non-literate people.
4. They will be able to use literacy to gain more knowledge, including higher education. They can find job announcements in newspapers and magazines, and can present their personal data on job applications.
5. They will become role models for younger generations. They can help raise awareness and strengthen positive attitudes towards language, language learning, language and culture preservation, and learning at the CLCs.
6. They will become self-developed people who can take active roles in social and economic development and become effective forces in national development.

Aims of bilingual education: The main aim of bilingual education is to build a strong foundation for student learning through the mother tongue. At pre-school level 1, the emphasis is on listening and speaking Pwo Karen, which is done by introducing songs, games and various activities. Learners develop mother tongue skills while gaining self-confidence. If they were taught first in Thai, an unfamiliar language, it would be harder to develop. By studying in their mother tongue, students will love learning at the CLC and will develop positive attitudes.

At pre-school level 2, learners practice listening, speaking, reading and writing in Pwo Karen. At this level students become familiar with the sounds and symbols of their language. At the same time they will be exposed to Thai writing, since the same writing system is used. Experience writing in the mother tongue will help students to read and write with deeper understanding, not using rote learning.

Learners continue to practice listening, speaking, reading and writing Pwo-Karen from grades 1 to 6 while practicing listening and speaking in Thai as a second language. The next step is to support learning for transfer, which emphasizes the connections between mother tongue and Thai. Students gain language proficiency in Thai gradually, and in this way continuity and systematic learning are achieved. Both Pwo-Karen and Thai are used for communication and instruction in classroom. Bilingual methods can be used for teaching subject matter such as science and mathematics.

Through the bilingual education programme, students have the opportunity to develop both languages based on real-life experiences from the pre-school level up to the final year of elementary education. They can preserve their own language and culture while learning Thai, the national language.

Aims of community participation: It is necessary to raise awareness among community members of the importance of their own language and culture as symbols of ethnic identity. Community members should be the prime movers of the project, taking ownership of bilingual education, because literacy development as well as the preservation of language and culture is their business, not the task of the government alone. Relevant government agencies should provide appropriate support as needed. Awareness needs to be raised regarding bilingual education, i.e. that children can learn and understand both mother tongue and Thai through this programme, which will give them positive attitudes toward learning and decrease school dropout rates.

C3. Project Process / Approach

There were a number of project activities during the 2006-2007 school year:

- There was a site visit made to Nong-ung-tai CLC by the Education Minister, the Permanent Secretary and other high-ranking Ministry officials on 6 January 2006.
- There was a meeting held on project extension based on the policy of the Education Minister and Permanent Secretary, which was organized at the Chiang Mai NFE Provincial Centre on 9 January 2006.
- An editorial workshop was organized on 16-20 January 2006 at Omkoi Resort and both CLCs for revision of the reading exercise manual, the writing exercise manual, the Pwo Karen dictionary, the Pwo Karen textbook for beginners, and the manual for organizing bilingual education activities. In addition, a script outline was prepared so that a private production company could produce a video on the bilingual education project.
- A workshop was organized on 8-12 March 2006 at Nong-ung-tai CLC for the identification of standards and indicators and preparation of lesson plans for the pre-school level. Standards and indicators for the bilingual pre-school programme were developed on the basis of the National Education Curriculum of 2002.
- A workshop was organized on 22-25 April 2006 at Omkoi Resort for the development of a training curriculum for teaching assistants.
- A training for teaching assistants was conducted on 11-17 May 2006 at Omkoi Resort. This was a necessary step for extension of the pilot project to another 20 hill tribe CLCs.
- There was a follow-up study organized on 4-15 October 2006 involving data collection on teaching and learning activities at both pilot sites.
- There was a training organized on 21-25 November 2006 at Nakornping Palace Hotel in Chiang Mai on using the Total Physical Response (TPR) method to teach Thai as a second language.

Training curriculum for teaching assistants: The training curriculum was developed to help teaching assistants gain an understanding of teaching approaches appropriate for pre-school students. Most of teaching assistants, who were recruited by teachers of the target hill tribe CLCs, were still young and had quite low educational qualifications, i.e. held elementary education certificates or were studying at lower-secondary education level. They had very little knowledge of bilingual teaching and learning processes. The curriculum contents covered the following topics:

- Listening and speaking skills in Pwo Karen as used at the CLC
- Reading and writing skills in Pwo Karen
- Singing educational songs, game-playing and other educational activities
- Teaching based on lesson plans designed for students at pre-school level 1
- Materials development, mainly for listening and speaking practice, for students of pre-school level 1

Manual for language teaching based on Total Physical Response (TPR): TPR is a second language teaching approach that emphasizes physical movement, where the learner listens to teacher and acts accordingly. It involves coordination between listening and body movement, and the learner does not need to speak. TPR can be separated into four types:

1. TPR-Body: The teacher gives commands related to body movement, e.g. sit down, stand up, turn left, move forward, jump, etc.
2. TPR-Objects: The teacher gives commands related to objects, e.g. pick up the pencil and put it in a glass, pick up a notebook and put it on the table, etc.
3. TPR-Pictures: The teacher gives commands related to pictures, e.g. drawings on the blackboard, cut-outs on a flannelette board, photographs, illustrations, etc.
4. TPR-Stories: This method, which is more advanced, involves the teacher telling a story that is similar to learners' everyday experiences, then re-telling the story while students perform it without speaking. Later, students can take turn telling their stories while others perform them.

Materials development: Materials for story track teaching emphasize listening and speaking for communication. They were developed in cooperation with teachers and community members, and include songs, tales, Big Books, Small Books and dictionaries. Materials for the primer track emphasize listening, speaking, reading and writing and include an alphabet chart, a Pwo Karen reading skills manual and a Pwo Karen writing skills manual.

Assessment: Pre- and post-test forms have been designed for use in testing listening, speaking, reading and writing both Pwo Karen and Thai at pre-school levels 1 and 2.

C4. Outcomes

Policy impact of bilingual education: Bilingual education is very new to Thailand. Knowledge about bilingual education and possible approaches is still limited. However, based on this piloting we can make some points related to bilingual education management:

1. Discrimination against ethnic minority groups should stop; people should be treated equally and recognized as a part of Thai society.
2. The government needs to undertake a literacy campaign, providing wider opportunities for communities to construct a body of knowledge and innovation for literacy development. This is an important tool for human resource development, as well as a right and duty, protected by the Constitution, for all citizens.
3. The government needs to set goals and develop educational approaches for ethnic minority groups so that self-identity, cultural diversity and national integration can be continuously promoted.

4. The government should disseminate knowledge to the general public rather than impeding experiments in bilingual education like this one with the reason that they will affect national security. The government needs to accept cultural diversity as well as equality for all.
5. The government needs to build good relationships between people based on understandings about language and cultural preservation according to human rights protected by our own Constitution.
6. Civil society needs to understand the principles and approaches of bilingual education. If an ethnic minority group does not understand the principles underlying bilingual education, they will not understand why programmes require time to invest in mother tongue development.
7. Civil society should have the opportunity to operate their own bilingual education programmes and provide opportunities for people to learn their mother tongues as well as Thai.

Bilingual education and educational development: There are also some lessons learned about development of the national educational system:

1. There have been innovations in bilingual NFE. The development process has been difficult and time-consuming, meaning that a multilateral approach is necessary. We should promote mutual learning through real-life practices and reflections among members of ethnic minority groups, agencies at both policy and operational levels, as well as organizations that have experience in implementing bilingual education.
2. We should promote capacity-building and confidence raising as well as cooperation among ethnic minority groups, government officials and other agencies.
3. A body of knowledge should be developed through project operation that can be used for training responsible people like teachers, students, and local language specialists to effectively deliver bilingual education programmes.
4. Learner-generated materials (LGM) development should be promoted. Through this process, learners' capacities can be developed gradually with less cost.
5. Mother tongue literacy and learning gives students a better foundation to learn Thai, creating a strong bridge to national and other languages.
6. Learners can use their mother tongue and the national language for lifelong learning.
7. The bilingual education experiment has sparked a hot debate about education for ethnic minority people, demonstrating that it is an appropriate time to rethink and redesign literacy education.
8. It is hoped that bilingual education can bring about better integration and peace in Thailand.

C5. Risk Assessment and Management

Challenges

- Dissemination of information has been limited. Public awareness needs to be raised so that people understand the issues. For example, some parents of Pwo Karen students want to see their children studying Thai from the first day at the CLC, and do not understand why it is necessary to start with the mother tongue.
- Another challenge has to do with misunderstandings related to the use of the Thai writing system for Pwo Karen literacy. Some people pronounce the characters incorrectly. However, using Thai

characters to represent sounds from the Pwo Karen language yields positive effects because it makes transfer from Pwo Karen literacy to Thai literacy easier. In this regard, it is necessary to better inform Thai people so that they will not be opposed.

- Pwo Karen and Sgaw Karen actually have their own scripts, but they are not currently in use by many people because there has not been continuous teaching of the language. Because Thai characters were being used to represent the Pwo Karen sound system, speakers of Sgaw Karen resisted the pilot project, asking to use their own scripts instead.
- Another challenge is related to piloting bilingual education. The bilingual programme at the pilot sites is of course different from education programmes at other schools, so that if students move between schools they may not be at the same level of language and people think they are behind in learning Thai. In fact, their Thai learning should be upgraded. One method is for community members to help prepare the learning materials, and when stories are told in Thai some difficult words can be explained in Pwo Karen. This may be helpful for strengthening learners' Thai competence.

Successes

- **Government policy:** There was a cabinet decision on 2 June 2005 on education for children who had no Thai nationality or official household records, and on 5 September 2005, Ministry of Education had launched an official regulation which allowed all people living in the territory to access any education types or areas. Finally, on 6 January 2006, the Education Minister visited Nong-ung-tai CLC and announced a concrete policy on education for ethnic minority groups. The government promised to provide a budget to any education agencies working with this target group, from elementary to upper secondary, at the same rate as the budget for Thai children.
- **Awareness of bilingual education:** As it is the first time that bilingual education is being explored in Thailand, there are some new networks forming. For example, the Office of Basic Education Commission, the Institute of Language and Culture Research for Rural Development at Mahidol University, the Applied Linguistics Foundation and the Summer Institute of Linguistics are exchanging information and ideas.
- **Learning of Thai as a second language:** The Thai language books currently used in schools are designed specifically for native speakers and are not appropriate for children with other mother tongues. Experience from the pilot project has raised awareness regarding alternative principles and methods of teaching Thai to ethnic minority children. Comparisons of the sound systems, structures and grammars of Thai and other languages can be used to adapt Thai language books for use with non-native speakers. ONFEC is in the process of developing Thai language materials for ethnic minority groups in Tak province and other areas in the north, using lessons learned from the pilot Pwo Karen bilingual education programme. This will help NFE teachers gain an understanding of their learners' languages and cultures, increasing mutual understanding among the teachers, students and ethnic communities. It is hopeful that Thai language teaching can be effectively improved.
- **Capacity-building:** NFE teachers and responsible staff members have had the opportunity to learn and exchange knowledge on bilingual education, which is a new experience for them. They have participated in trainings on curriculum, materials development, teaching-learning methods, educational measurement and evaluation.
- **Ethnic minority participation:** Members of ethnic minority groups have had a chance to participate in the bilingual education programme. They have been involved in local language committee activities

such as telling stories to students and providing valuable information for developing reading materials.

- **Student benefits:** Students have gained direct benefits from the bilingual education programme. Because their identities are constructed through the mother tongue, they can proudly preserve their own language and culture as well as study Thai as a second language. They also have more equitable opportunities to continue their education, which is an effective way to establish positive attitudes towards Thai and towards national culture.
- **Curriculum and materials development:** The local curriculum had been developed through the participation of ethnic minority intellectuals, community leaders and teachers. This makes it more sensitive to local conditions, which helps children start learning from their immediate environment. The materials developed by learners, who wrote texts and drew illustrations themselves, include various stories about their communities. These materials are simple, cheap and effective, and are developed with love and respect.
- **The humanity dimension:** This pilot project has become the basis for national policy formulation, which offers the potential for educational equality of all people living in Thailand. People will have more opportunities for access to education and more opportunities to learn things that will improve the quality of life, which also brings about social justice. Even though the pilot project is quite small and has been implemented in such a remote ethnic minority community, it may yet yield considerable benefits to the diverse ethnic minority groups in the country.

C6. Future Strategies

1. Organizing a workshop to develop a resource book on the experiences of the bilingual education project
2. Publishing and disseminating the resource book
3. Extending the pilot project to Pwo Karen communities in Sangkla district, Kanchanaburi province in the western region of Thailand

Viet Nam

Mother Tongue Literacy Programme in Bahnar in Gia Lai Province*

Section A: Summary

Title of the project:	Development of literacy programmes for Bahnar ethnic minority people in Gia Lai province, Viet Nam
Project location(s):	Gia Lai province, Viet Nam
Total annual budget:	\$10,000 (Phase 2)
Target group(s):	Non-literate people from the Bahnar ethnic minority group

(Phase 1 of the project targeted literate Vietnamese-speaking civil servants learning Bahnar as a second language)

We are now in Phase 2 of the project, which has a general aim of increasing literacy rates among Bahnar speakers in the target area through the provision of basic educational opportunities. In Phase 1, a survey was conducted on Vietnamese-speaking officials and civil servants in Dak Po and Mang Yang districts of Gia Lai Province to see how many spoke Bahnar. A bilingual Bahnar-Vietnamese curriculum was developed and piloted in Dak Po district for native speakers of Bahnar, and learning materials were also developed and piloted for teaching Bahnar to Vietnamese government officials and civil servants working in Bahnar-speaking areas. This latter group involved in the first phase followed Government Instruction 38/2004/CCT-TTg entitled, "Promotion of training and improvement of ethnic minority language for civil servants/officials working in ethnic minority and mountainous areas"¹⁸

Section B: Background Information

There are 54 officially recognised ethnic groups in Viet Nam, 53 of which are minority groups. Each nationality has its own spoken language, which is considered to be in their blood, a spiritual aspect of their being. Different minority languages have reached different levels of development. Some languages have developed into regional languages, whilst others remain limited to the ethnic groups who speak them. At present, there are nearly 30 languages that have their own writing systems. The Vietnamese government wants every ethnic group—both majority and minority—to have both the favourable conditions and the right to maintain and develop its language to build a Viet Nam united in diversity.

Vietnamese policies respect and support the right to use the mother tongue. The Consitution (1946, 1960, 1980, 1992) recognises the legal right of each nationality to have and develop its own language. As the 1992 Constitution affirms: "Every nationality has the right to use its own spoken language and

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18 Most civil servants and officials are Vietnamese speaking people from the majority Kinh ethnic group.

system of writing, to preserve its national identity, and to promote its fine customs, habits, traditions and culture” (Article 5). There is also legislation that recognises minority people’s language rights; for example, the Education Law (1998, 2005) emphasises that the Vietnamese government prioritises minority people’s right to use their own spoken and written languages. As decision 53/CP-1980, issued by the Government Council, clearly states: “The spoken languages of minority people in Viet Nam and their writing systems are their own precious treasure as well as the common cultural heritage of the whole country. The minority languages and the national language are both used in minority areas”.

Minority languages have been taught in schools in Viet Nam for 50 years. The usual form this takes is to teach them as subjects beginning at grade 3, a practice which has been known as “bilingual education”. There are materials for teaching languages such as Tay, Nung, Hmong, Thai, K’ho, Xodang, Bahnar, J’rai, Ede, Cham and Khmer at the primary level. There have been 20 ethnic minority teaching programmes at primary and lower secondary levels, 2 programmes (Khmer philology and Pali language) at upper secondary level, and 10 programmes for government officials to learn minority languages.

Knowing that mother tongue-based education creates an important foundation for promoting education quality, retaining enrolment and preserving minority cultural identity, there have been some efforts in this regard. From 1995 to 2000 in Gia Lai province there was a small-scale experiment using J’rai in an early-exit transitional bilingual model. The Ministry of Education and Training (MoET) and UNICEF are currently planning a more extensive pilot programme of mother tongue-based bilingual education from the last year of pre-primary through the end of primary schooling (grade 5).

Literacy programmes were first implemented in Viet Nam in 1957. From 1957 to 1960 in the north-western Viet Nam there were 1,118 people attending literacy classes in Hmong and thousands of people attending literacy classes in Tay. According to statistical data, by 1976 there were 27,000 Hmong people in five provinces—Lao Cai, Ha Giang, Nghia Lo (now part of Yen Bai), Lai Chau and Nghe An—who had become literate in their mother tongue. It is important to note that during that time approximately 6,000 people completed literacy programmes in Hmong. In these programmes literacy in ethnic minority languages was integrated with life skills such as sanitation, disease prevention, and household economy, helping minority people to gain knowledge useful in improving their lives.

The results thus far of teaching and learning minority languages are:

- Significant effects in promoting enrolment and increasing retention, contributing to Universal Primary Education.
- Significant contribution to literacy education in minority areas, helping enhance local knowledge for minority people.
- Attention called to the contribution of minority language communities to the educational development progress.
- Maintenance and promotion of traditional cultures of minority communities.
- Enhanced quality of the teaching and learning of Vietnamese as a second language.

Section C: Details of the Project

C1. Project Design

The project known as “Development of literacy programmes for Bahnar ethnic minority people in Gia Lai province” is being implemented in Gia Lai province through cooperation between MoET and UNESCO. The aim is to pilot a mother tongue-based literacy programme in Bahnar.

Gia Lai province is located in the central highlands of Viet Nam and is comprised of 16 administrative areas (1 city, 2 towns and 13 districts). Covering an area of 15,536.9 square kilometers, its topography makes transportation difficult. The region shares a 90-kilometer border with Cambodia. The highland tropical monsoon climate results in two seasons: the rainy season from May to October and the dry season from November to April. This climate is suitable for planting industrial crops and fruit trees as well as raising cows.

Gia Lai has a population of 1,154,778 (as of late 2006) The J’rai people account for 30.2%, Bahnar 12.4%, and the rest 4.4%. The J’rai people tend to reside in district towns such as Ayun Pa, Chu Pah, Chu Se, Ia Grai and Pleiku city, while the Bahnar people live mainly in Dak Po, Mang Yang and Dak Doa.

Gia Lai has been using minority languages in schools for many years. Bahnar has been taught in a number of primary schools in An Khe (now belonging to Dak Po) and Mang Yang districts. The number of teachers of minority languages has been increasing, and despite the challenges there have been some good results. Communities are eager to learn in the mother tongue, which helps ensure the effectiveness of this programme.

Dak Po district is located in the eastern part of Gia Lai province. It was established in 2004 (when it separated from An Khe district) and covers 50,305 hectares. Its mountainous topography makes it very difficult to travel during the rainy season.

Dak Po district has a population of 37,892, of which 22% are Bahnar. Of the 8 communes in the district, Bahnar people live mainly in Yang Bac, Gia Hoi, and An Thanh. These are disadvantaged communes that belong to government’s “135 Programme”, which provides favourable conditions and financial resources to extremely disadvantaged communes in ethnic minority and mountainous areas.

Dak Po district has two primary schools which teach Bahnar. Literacy education is also developing; an estimated 99.28% of the population between the ages of 15-35 are literate. However, most Bahnar people cannot read or write Bahnar. Dak Po district participated in the piloting during Phase 1 to teach Bahnar to Vietnamese-literate government officials, and there is currently a 6-month course running to teach Bahnar to 30 Vietnamese-speaking people. Phase 1 had a different target group because at the time MoET did not have any understanding of mother tongue-based educational approaches, so the idea of teaching ethnic minority people in the mother tongue was—and still is—a sensitive issue. Phase 2 came back to the initial idea of the regional project and RCEME, the Ethnic Minority Research Centre at MoET, has been the project implementer.

Mang Yang district, located between Dak Po and Dak Doa, was established in 2000 and covers 112,617 hectares. Though its topography is also mountainous, transportation is relatively good. The district

has a population of 46,070 of which 62% are minority people, mainly Bahnar. There is a relatively high percentage (36%) of poor households.

Although Mang Yang also participated in the situational analysis, this district has not yet implemented Bahnar language teaching due to lack of teachers and materials. The district is considered to have reached UPE and literacy education. Two classes are currently running to teach Bahnar to government officials.

C2. Project Aims, Purpose and Outputs

In Phase 1, there was a survey conducted on Bahnar ethnic minority language for officials and civil servants was conducted in Dak Po and Mang Yang districts of Gia Lai Province. A bilingual Bahnar-Vietnamese curriculum was developed and piloted in Dak Po district. Learning materials were also developed and piloted for teaching Bahnar to Vietnamese government officials and civil servants working in Bahnar areas in Gia Lai province. The implementation of the first phase followed government instruction 38/2004/CCT-TTg entitled, "Promotion of training and improvement of ethnic minority language for civil servants and officials working in ethnic minority and mountainous areas".

We are now in Phase 2 of the project, which has a general aim of increasing literacy rates among Bahnar speakers in the target area through the provision of basic educational opportunities.

There are three main project goals:

- To develop a quality Bahnar literacy programme by creating a curriculum and a set of bilingual and teaching-learning materials to meet the needs of the Bahnar people
- To train teachers/facilitators to conduct literacy classes in Bahnar
- To conduct literacy classes for Bahnar ethnic minority people through community learning centres (CLCs)

Main output: A well developed and piloted mother tongue literacy programme for Bahnar adult learners

Project impact: The quality of life of Bahnar people will be improved due to learning of life skills provided through the mother tongue literacy programme; the programme will also contribute to preserving the written form of the Bahnar language as well as traditional culture.

Phase 2 of the programme includes the following activities:

- April 2007 assessment of literacy education needs of Bahnar adults in the target areas
- Modification of the developed curriculum, learning materials and development of a bilingual manual for facilitators
- Development of training material and training of literacy facilitators
- Pre-testing (piloting) of curriculum and learning materials
- Organisation of a final workshop to draw conclusions from project implementation experiences

The main objective of the programme is to encourage learners to participate in teaching and learning activities. The programme involves mother tongue-based literacy education in which the learner's mother tongue uses basically the same writing system as Vietnamese, the national language, making transfer easier. Once learners have acquired reading and writing skills in their mother tongue, they can easily transfer those skills to the learning of the national language. Therefore, one objective is to develop a foundation for learners in their mother tongue, so that they can more readily learn the national language.

The programme does not provide financial support to participants, but it provides them useful information about the socio-economic status of different communities in the country, religions, ethnic cultures, the environment, health, labour allocation in the family, the role of Bahnar women inside and outside community, and so on. So the programme aims to promote and enhance the quality of life and generate income for learners.

The programme also supports the promotion of the national education system, because the project's success will clarify Vietnamese policy further on the development of minority languages for literacy and learning. Regarding educational methodology, the programme will affirm an important point, i.e. that people will learn a second language best when they are provided with basic literacy and learning through the mother tongue.

C3. Project Process / Approach

The project includes the following activities:

- Organise an orientation workshop for national experts from RCEME, the National Institute of Linguistics, and district education (DoET) officials of Gia Lai and Dak Po to reach a consensus on how the curriculum should be modified based on piloting.
- Adapt the proposed curriculum in response to learners' needs
- Develop bilingual materials for facilitators

Curriculum and materials development: To implement the Bahnar literacy education programme for adults, it will be necessary to collect relevant data from other Bahnar education programmes, including textbooks and materials (newspapers, etc.) developed in Bahnar.

Capacity-building for officials and communities: After the curriculum and materials are developed, the project will organise a training of trainers for facilitators and communities.

Literacy teaching methods: Based on the results of a situational analysis conducted in April 2007 along with the advice of the consultant, appropriate communes in the target districts can be chosen for piloting. The literacy teaching methods will use the learners' mother tongue as medium of instruction. Learners can understand and speak relatively fluently and build their capacity in thinking and analyzing, so what is needed is to develop reading and writing skills. Practice is considered to be the main teaching method, with a focus on practice reading and writing.

The overall plan starts with initial literacy in mother tongue then transitions from the L1 (Bahnar) to the L2 (Vietnamese), i.e. after completing literacy classes in the mother tongue, the learner can continue classes in the national language. The Vietnamese government will first need to approve the pilot curricula for

literacy and post-literacy education. The Bahnar script is based on the Roman writing system, so learners can relatively easily transfer their L1 literacy skills to reading and writing Vietnamese.

Resource mobilization and community participation: The programme will mobilise resources by collecting and analysing information on the current situation in each community and identifying knowledge that the community desires. Local intellectuals will participate in developing materials, facilitating classes, managing and directing the programme.

C4. Outcomes

Phase 1: Curriculum and learning materials piloted for teaching oral and written Bahnar to government officials and civil servants who are literate in Vietnamese but can not speak, read or write Bahnar.

Phase 2: So far, two activities have been successfully completed, the situational analysis report and a modified curriculum that is quite different from the first one. The curriculum was modified because Phase 2 target learners are native speakers of Bahnar who are not yet literate in their mother tongue. Later these Bahnar speakers will also learn Vietnamese as a second language.

C5. Risk Assessment and Management

There are some emerging difficulties in the programme. For example, after completing literacy classes in the mother tongue, learners need to get relevant education through Vietnamese. However, in order to foster mother tongue literacy, the government should create favourable conditions to expand the functions of the Bahnar language. The priority is therefore to help learners gain access to written materials in Bahnar. However, there is a great shortage of this kind of material. In addition, the curriculum must be adapted to help learners transfer skills from the mother tongue to the national language.

To ensure the sustainability of the programme, the curriculum should meet learners' needs and make specific contributions to community development. Lessons should be based on the knowledge and experience learners bring to class, and they should deal with important issues in their lives. Materials written in both Bahnar and Vietnamese should be provided to learners, and materials should be attractive and user-friendly. The literacy education programme should also link to national non-formal and post-literacy education systems in the national language. Finally, the programme should call for support from agencies and individuals inside and outside the communities.



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Part II

**Case Studies
from**

Africa

Burkina Faso

Mother Tongue and Bilingual Literacy Programmes in Non-formal and Formal Education*

Section A: Summary

Title of the project:	Bilingual Education Programme
Project location(s):	Ouagadougou, Burkina Faso (headquarters)
Total annual budget:	According to the supporting NGO, the yearly budget of the project for 110 primary schools as discussed here is an average of 250 million CFA, or approximately 381,000 Euros. Including complementary efforts at the pre-primary level and the first four years of secondary education where we have the CMS, the yearly budget is twice the amount, i.e. approximately 762,000 Euros. This does not include salaries, as the programme does not employ teachers or any building construction.
Brief description of the project:	Development of mother tongue education in formal basic education in Burkina Faso
Target group(s):	School-aged children (9- to 14-year-olds)
Accomplishments thus far:	There are 110 bilingual schools operating in 8 local languages along with French as L2. Almost 2000 pupils have received primary education at a bilingual school since 1994 and scored an average success rate of 76% on the official primary school leaving certificate after 5 years of schooling instead of the regular 6 years (as opposed to a national 65% average success rate during the same period of time).

Section B: Background Information

Burkina Faso, known as Upper Volta until 1984, is a land-locked country of 274,000 square kilometers in West Africa. It shares borders with Benin, Togo, Ghana, Ivory Coast, Mali and Niger. A former French colony, the country became independent in 1960. The political system is multi-party, with a presidential government, parliament and judiciary.

Socio-linguistic situation: Burkina Faso is a multicultural and multilingual country hosting about sixty ethnic groups and languages for a population of about 12 300 000 in 2001 (Atlas Jeune Afrique 2001:27). The official language is French, which is spoken by approximately 17% of the population. Local languages all have the status of “national languages”. There are about 12 regionally dominant languages and over

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40 minor languages. There are three major languages (Moore, Jula and Fulfulde), two of which (Moore and Jula) can be considered as *lingua francas* or languages of wider communication¹⁹.

B1. Languages in Non-formal Education

Three stages can be distinguished in the development of mother tongue and bilingual literacy in non-formal education since independence in 1960: the *no mother tongue* era of the first decade after independence (1960-1970), the *mother tongue-only* period between 1971 and 1995 and the *bilingual literacy* period since 1995. Note that non-formal education is coterminous with adult literacy in the case of Burkina Faso and in this presentation.

No Mother Tongue: Early Submersion in Non-formal Education

In the early days after independence, the educational situation of Burkina Faso was characterised by mass illiteracy and low school enrolment rates. Thus education soon became a major priority area in the government's action plans, since UNESCO experts had established a development threshold to be achieved in terms of overall literacy of the population.

Although French was hardly spoken by the population of Burkina Faso, access to literacy in the early days after independence was through French only. French was the only medium of instruction both in adult evening schools (*cours d'adultes*) and in government-run adult literacy centres (*écoles rurales*). Only some private religious institutions conducted literacy in the mother tongues for selected groups.

Mother Tongue-only Period in Adult Literacy

Three major events contributed to the beginning of mother tongue literacy short after the first experiences with literacy in French:

- The World Conference on Education in Teheran in 1965, at which the inefficacy of literacy programmes conducted in foreign languages was demonstrated to the world;
- An external evaluation conducted in 1970 by UNESCO of the French-based literacy programme in Burkina Faso. The evaluation showed the programme to be a failure, although the medium of instruction was not the only factor.
- The "Joint Upper Volta-UNESCO project for the equality of access of women and girls to education", which advocated for mother tongue literacy for the essentially rural women targeted to participate in the project.

All this led to a decision in 1971 that young adult literacy (*Formation des Jeunes Agriculteurs*, or FJA) would be conducted in the locally dominant national languages spoken by the participants. The decision that adult literacy would be conducted in the mother tongues was clearly stated in 1974 and 1979 in the official instructions about the objectives and major responsibilities of the office created within the Ministry of Education to organise and supervise adult literacy programmes in the country.

¹⁹ Kedrebeogo (1997) and Nikiéma (2006) provide more information about the linguistic situation and the language policy of Burkina Faso.

At that time, however, there was a lack of trained linguists to help develop the local languages to make them suitable for use in education, nor was there provision for any kind of transition or access to the official language for those who had not been to school.

Bilingual Literacy: The Present Situation

The situation has improved since then with the creation in the mid-1970s of public services to organise and supervise the provision of literacy in the country. Literacy is now part of non-formal basic education, and there is a ministry in charge of basic education and literacy.

The overall organization of literacy is as follows:

- initial literacy (in over 20 local languages);²⁰
- complementary literacy programmes (also in the mother tongue);
- post-literacy programmes (several learning opportunities, including the learning of French as a foreign language).

The overall situation of education is not satisfactory, however. Figures from the mid 1990s (MEBAM no date) show that the overall literacy rate is 18.22% and only about 35% of children are enrolled in formal schooling.

Need for the Official Language

Reading and writing in the local languages is important, but knowledge of the official language is also very important, as it is the language of administration and of public matters. Also, there are as yet few reading materials (including newspapers) in the local languages, and opportunities to use local languages outside the literacy classrooms are scarce. The need to learn French was thus often voiced in literacy centres by newly literate adults who did not attend school and never had the opportunity to learn it. As a matter of fact, many among the elite do not see the purpose or the relevance of mother tongue literacy in a context in which it is the mastery of French that opens access to various opportunities, as opposed to speaking, reading or writing the mother tongues.

However, the experience of the 1960s has so far helped decision makers to resist pressure to go back to initial literacy in French. Advocates of mother tongue literacy have argued that what is needed is to create opportunities to learn French after people become literate in their mother tongues.

The ALFAA Method

In the early 1990s there were several attempts to develop methods to teach spoken and written French to new literates as part of post-literacy programmes. This author contributed to the development of one of them, which became known as the ALFAA method (*Apprentissage de la Langue Française à partir des Acquis de l'Alphabétisation*). The programme specifically sought to demonstrate that prior literacy in the mother tongue could facilitate the learning of European languages like French, and that even adults who had not been to school could learn to speak, read and write good French within a reasonable time frame. The teaching method was devised so as to take into account not only the structural differences

²⁰ To be more precise, these are locally dominant languages generally spoken by learners as mother tongues, though not always. Some learners access literacy via an L2, often either of the two *lingua francas*.

between French and the local languages, as revealed by contrastive analyses, but also differences between the writing systems.

In the pilot phase, both oral and written French were taught in two 36-day intensive sessions to new literates (people who had become literate in their mother tongues) who had expressed the desire to learn French in order to be able to (among other things) communicate with potential donors to their community projects²¹. An independent evaluation done by the National Institute of Education at the end of the training found that participants' mastery of French was equivalent to that achieved by primary grades 5 or 6. This encouraged people to revise the materials and adapt them for use by speakers of other locally dominant languages.

Nowadays French is integrated in adult literacy, but is accessible only in post-literacy programmes.

B2. Languages in Formal Education

In Burkina Faso, formal education refers to the type of education provided in primary and secondary schools as well as in higher education, always leading to official degrees. This section examines the development of bilingual education for primary school, some of its (positive) consequences for literacy programmes, and the possible interaction between non-formal and formal education in the country.

The French Submersion Strategy

As is typical of so-called French-speaking countries, formal education in Burkina Faso is conducted in French from day one at school to the last day at university. The use of local languages was officially prohibited, and in the old days pupils were punished if caught speaking their mother tongues.

One consequence of this policy is the creation of a situation of diglossia, where high-status functions and high prestige were associated with education in French, while low-status functions and low prestige are associated with mother tongue education. This means that adult literacy in the mother tongue was always looked down upon, and there was hardly any effort to make it really relevant and useful in everyday life.

However, a critical evaluation in the mid-1970s (MEN-C 1974) revealed the low internal and external efficiency of formal education, starting with primary education: only 22 out of 100 pupils who started primary school completed it within 6 years (the normal duration of primary school) and only 17 of them passed the primary school leaving certificate. This demonstrated how the system was characterised by high rates of dropout and repetition. In addition, although over half of the time in the syllabus was devoted to the learning of French, only 20 to 25% of the pupils could read or write French properly by the end of primary school. Such bad performance by the primary school system called for a search for alternative educational formulas. It became apparent to many educators that French was inadequate as a medium of access to initial literacy.

First Bilingual Programme in Formal Education

The first experiment to use a local language as medium of instruction in school was conducted as an initiative of the government between 1979 and 1984 as part of an educational reform. Bilingual education

²¹ The target group was comprised of board members of a village association who were responsible of devising projects and negotiating support from donor agencies.

was offered in the three major languages of the country—Moore, Jula and Fulfulde—and French as L2 from grades 1 to 6. There were heated debates over the soundness of the initiative, where the technicians (linguists and teaching staff) supported it and others (the elite in general) strongly criticised it. Bilingual education in primary schooling was objected to on several grounds:

- Scepticism as to the possibility of teaching mathematics and the sciences through the local languages;
- Deep conviction that the use of the mother tongues of the children would hinder their mastery of French, which in turn would have detrimental effects on learning, since French was the sole medium of instruction and learning in the rest of formal education;
- The idea that bilingual education would be too costly and unaffordable given the multiplicity of national languages.²²

Suddenly, the reform itself along with this first bilingual teaching experience was interrupted in 1984, when the experimental school children were in grade 5—i.e. one year before the completion of a normal cycle in primary school. No official reason was ever offered. This interruption created mixed feelings: confusion, frustration and disappointment for those who thought it was a promising experiment, relief and satisfaction for those who had been very critical right from the start.

In 1994 a nationwide symposium was convened on education policy. One of the reflection groups was assigned the task of reflecting on the use of mother tongue in education. The group concluded that it was necessary to take up the bilingual programme again, and recommended that the three major national languages be given the status of official languages alongside French. This policy workshop thus opened the door for new attempts to introduce bilingual education in formal school programmes. Several experiments were attempted to that effect. They were, however, at the initiative of private associations, with the support of NGOs cooperating with the government in the education sector. The survey below highlights the research-action programme we have been developing since 1994 and briefly outlines the others.

Section C: Details of the Project

C1. An Action Research Programme in Bilingual Education

The villagers who learned French through the ALFAA method were very proud of their achievement, and asked the promoters if it could be applied to educate their children who had not had a chance to go to school. This gave us the opportunity to undertake an action research programme with the support of OSEO to address the various issues and major challenges of bilingual education in Burkina Faso. The programme was developed in 3 major phases.

Initial Phase (1994-1998)

The initial phase was carried out in two neighbouring villages with 55 children aged 9 and over who were too old to be admitted in primary school but too young (below 15) to attend adult literacy centres. We devised a bilingual programme to give them the same skills and know-how provided in primary

22 Cf. Nikièma (2000a) for an overview of the contributions to the debates over mother tongue education in primary school.

school and to prepare them for primary school-leaving certificate examination (CEP) alongside their peers. Since their peers already had 2 years of schooling and had only 4 more years to go before sitting for the certificate examination in 1998, a 4-year programme was planned for the 55 children of the experimental schools.

During the first two years, the children's mother tongue (Moore in this case) was used as medium of instruction to learn the 3 Rs and any other skills that were required of grade 4 pupils in standard (all-French) primary schools. In order to ensure that the official syllabus was respected in the experimental schools, the existing textbooks in calculus, history, geography, and so on were translated into the mother tongue. The experimental pupils needed to master enough oral and written French during those two years to be able to use the same books as their peers during the remaining two years of schooling and sit for the school-leaving exam in French. The instructors did not have any experience with teaching, and had to be trained to read and write in their mother tongue as well as to teach the various disciplines. Our major working hypothesis was that initial literacy in the mother tongue and firm acquisition of the basics in that language would facilitate in a significant way the learning of the second language and the acquisition of other skills and knowledge in that second language.

The measure of the significance of the mother tongue as a major factor was the shortening (by two years) of the learning period. Passing the same exam as the pupils in standard primary schools would also be an element of proof of the comparability of the quantity, quality and level of mastery of the knowledge and skills of the primary curriculum conferred by bilingual education.

The hypothesis was supported by the certificate examination performance of the pupils from the two experimental schools at the end of primary in 1998. The passing rate among the bilingual students was 52.83%, much higher than the average success rate nationally which was 40 to 42% and higher than the rate achieved by neighbouring schools of the same catchment area as the experimental schools.

To our minds, this experiment showed the following (among others):

1. It is possible for a child to acquire the basics of arithmetic, science, history, geography and other subjects through the mother tongue;
2. Initial mother tongue literacy does not hinder but actually facilitates the learning of French;
3. Since none of the children in the experimental school needed to repeat at any level, it was demonstrated that bilingual education can contribute to improving the internal efficiency of formal education.

These results attracted the interest of the Ministry of Education, parents, educationalists and others, and left some of the critics of bilingual education puzzled and uneasy. Some of them pointed to factors other than the mother tongue that might have played an important role in the success of the children: among others, their age, the manageable size of the classes, the favourable experimental context (known as the Hawthorn effect) and so on. The experiment needed to be resumed to take other variables into account. This was done in the second and third phases.

Subsequent Phases of the Programme (1998-2001, 2002-2006)

It was decided that the material should be revised to suit the level of children of school age. Two schooling formulas were thus piloted: the initial 4-year formula for children aged 9 and over and a 5-year formula

for school-aged children. In both formulas the duration of schooling was at least one year shorter than in standard primary schools in order to maintain that critical difference. More national languages were used as media of instruction.

The minister of education authorised the experimentation to take place in public schools. The teachers of those schools were then trained to deliver bilingual education, and primary school inspectors were also trained to supervise the bilingual school teachers. In 1998 one promoter of a private school also decided to engage in the experiment. New donors in the education sector decided to support the OSEO experimentation.

By the year 2000, one or the other bilingual education formula was being experimented in 21 public and private schools in several provinces in the country, in six local languages. At present, bilingual experimentation is running in eight national languages in 210 public and private schools all over the country.

Table 1: Success Rates on the Primary School-leaving Certificate Exam

Year	Bilingual schools				National non-bilingual schools
	Schools	National languages	Candidates	Success rates (4-5 yrs schooling)	Success rates (6 yrs minimum schooling)
1998	2	1	53	52.83 %	42 %
2002	4	2	92	85.02 %	61.81 %
2003	3	1	88	68.21 %	70.01 %
2004	10	4	259	94.59 %	73.73 %
2005	21	6	508	91.14 %	69.01 %
2006	40	7	960	77.19 %	69.91 %
Total			1960	75.99 %	64.41 %

The high success rates of the experimental programme, despite the shorter school cycles, have contributed to boosting the interest of various stakeholders. In 2003 the Ministry of Education issued a circular inviting interested parents to request the transformation of designated public standard schools to bilingual schools. It also instructed teacher training institutions to introduce bilingual education modules in their syllabuses. The Catholic mission has also decided to progressively transform its schools from monolingual to bilingual strategies.

Table 2: The Situation of Bilingual Education in 2006

Type of bilingual school	Schools	Classes	Number of pupils	
			Total	Girls
Public	75	212	8 446	4051 (47.96%)
Catholic	35	85	3 019	1328 (43.92)
Other private	03	10	294	139 (47.27%)
Total	110	308	11 812	5544 (47%)
			163	76 (46.62%)

The bilingual education programme is now offered in eight local languages throughout the country: Bisa (in the south-central area), Dagara (in the south-west), Fulfulde (in the north-east), Gulmancema (in the east), Moore (in the centre), Jula (in the south-west and in linguistically heterogeneous areas of the west), and both Lyele and Nuni (in the central and south-central areas).

C2. Other Initiatives since the Mid-1990s

Several other educational formulas were piloted from 1995 onwards in both formal and non-formal education, with bilingualism as a common denominator and salient distinctive feature. They are the following:

- **Community schools** (*Ecoles communautaires/ECOM*), started in 1995 through the support of the NGO Save the Children. They are open to children aged 9 and above who are not admitted to regular primary school. They provide a 4-year education including mother tongue literacy, after which some pupils may be admitted to a regular primary school for two or three years to prepare to sit for the primary school leaving certificate exam.
- **Satellite schools** (*Ecoles satellites/ES*) also started in 1995 and are supported by UNICEF; they are 3-year “proximity” schools opened in remote rural areas for children who are too young to walk to the nearest regular school, which may be 6 to 10 kilometres away. Children must be admitted to a regular “mother” school to pursue their schooling and sit for the primary school leaving certificate exam.
- **Banmanuara centres and schools** (*CBN*) started in 1995 and are supported by an NGO named *Tintua*. This NGO offers a 2-track training programme to adults and school-aged children. Adults and children 9 years and over start with a mother tongue literacy programme in the national language of the area (Gulmancema), after which they may be admitted to a 4-year bilingual programme leading to the primary school-leaving certificate. School-aged children are offered a 5-year bilingual programme in Gulmancema and French leading to the primary school-leaving certificate. About 500 candidates from *Banmanuara* schools have sat for the CEP exam, and the average success rate over the past 5 years has been 65.52%.

C3. Issues, Challenges and Prospects

Several issues and challenges arise in the development of bilingual education in Burkina Faso. This section examines some of them and reflects on the prospects for capitalizing on the various experiments to improve access to education and its quality.

Models of bilingual education: In the various educational formulas described above, initial literacy is provided through the mother tongue only as medium of instruction. (As mentioned above, this is not always the learner’s mother tongue, but is a dominant local language spoken by learners either as an L1 or an L2.) The mother tongue is used for teaching and learning the 3 Rs, history and geography. Oral French is taught during the first year of school. Reading and writing in French start in the second year.

Following this beginning, the various innovations (as they are often called) use different bilingual models, and the treatment of French and of the mother tongues varies accordingly. Community schools, Satellite schools and *Banmanuara* schools all use the so-called transitional or early withdrawal model in which the mother tongue is used as a medium of instruction during the first two years only; French takes over for the remainder of the cycle both as a medium and a subject of instruction. Promoters of the experiment described here favour the late withdrawal (and even the maintenance) model, whereby the mother tongue is maintained as a medium of instruction during the entire primary cycle, even though the proportion of French used rises from 10% in the first year to 90% by the fourth year of schooling, and the proportion of mother tongue use is reduced gradually from 90% in the first year to 10% by the fourth and fifth years for the following reasons:

The education policy law makes “basic education” compulsory for all children between the ages of 6 and 16, which implies inclusion of the first four years of secondary school. The promoters of the bilingual programme presented here have suggested that bilingual education be pursued during the four years following primary school. The ministry in charge of secondary education has authorised implementation of an experimental programme in two special colleges known as *Collèges Multilingues Spécifiques (CMS)*. These secondary schools (one near the capital city Ouagadougou and the other in the second largest city, Bobo Dioulasso, in the south-west) offer the standard curriculum as well as a special syllabus to strengthen the mother tongue used in primary school and to include compulsory study of one of the three major languages of the country. Each pupil must choose to study a national language different from his/her L1. This contributes to moving the bilingual programme closer to a maintenance model, as its promoters have been advocating.

Taking bilingual education into account on official examinations : Neither the mother tongues nor any discipline taught in them are taken into account on the official examinations so far. The school leaving certificate is conducted exclusively in French, and children from the bilingual schools have to compete with all other students who have received all of their schooling in French. This is an important constraint and the reason that the lion’s share of instruction is given progressively in French in the bilingual programme.

Coping with multilingualism: The multiplicity of languages has always been used as an argument against mother tongue education, both in colonial times and since independence in francophone countries in general and Burkina Faso in particular. During the 1979-1984 education reform, in which the three major languages were used for the first time as languages of instruction, critics pointed to the injustice of imposing those three languages on all children including –they claimed– those who did not speak them at home. The bilingual programme described here has developed materials in eight local languages and is, in principle, open to the inclusion of other languages. The implicit policy has been to target and prioritise the locally dominant languages already used in adult literacy. Over twenty languages are presently used in adult literacy, and no limits or restrictions are imposed on which languages can be used in literacy. The programme requires that learners speak the language of instruction, but do not require that it be his/her mother tongue.

The problem of costs when several languages are chosen as languages of instruction is the other frequent argument against mother tongue education in our context. The bilingual programme has hypothesized and proven that the use of a language that is familiar to the child makes it possible to reduce the schooling time by at least one year, thus making it possible to save resources that can be used to improve education. That in turn raises the chances that a pupil will complete primary school, an advantage that can have particular significance for girls. Finally, if the policy making basic education compulsory for all children up to the age of 16 is enforced, then completing primary school earlier is not a disadvantage; it allows earlier access to secondary school.

C4. Future Strategies

The bilingual education programme experimented in Burkina Faso may be capitalized in several ways, for example by:

- Extending bilingual education through primary and on to secondary school;
- Revising formal school curricula and improving the quality of education;

- Using the 4-year schooling formula for the remedial schooling of children who have dropped out or failed in the formal system; and/or using it to give a chance to children aged 9 to 14 who have not had a chance to attend school at all (which would potentially give them access to secondary school in the formal system);
- Using bilingualism to create convergence and synergy between formal and non-formal education;
- Promoting multilingual education for better understanding and peaceful coexistence between ethnic groups.

The Ministry of Education has shown great interest in the programme and has fully supported its development and extension. It is taking steps to integrate bilingual/mother tongue education in the formal system that has been so far conducted exclusively in French.

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Cameroon

Mother Tongue-based Bilingual Education and Literacy

The Community Response Framework*

Section A: Summary

Title of the project: Cameroon Language in Education, Literacy and Development (CLED) Programme

Project location(s): Rural communities and urban areas. Covers the ten provinces of the country but unevenly distributed depending on the motivation of communities to embrace the programme. The Operational Research Programme for Language Education in Cameroon (PROPELCA) currently covers 38 languages, while adult literacy covers over 60 languages.

Total annual budget: The annual budget used to be approximately 100,000 USD. The programme is no longer receiving any foreign support, and since the government does not support mother tongue-based education, activities are practically grounded.

Brief description of the project: The project has two components. The first is a formal education component known as PROPELCA, which started in 1978 as a university research project. The second is an adult literacy component which started in 1989. Both programmes are essentially in the hands of local language committees, with NGOs and other agencies as external supporters.

Target group(s): People who are not yet literate in any language, along with those literate in an official language but not in their mother tongue

Section B: Background Information

B1. Introduction

Since the 1950s, Cameroonian mother tongues have served as instruments of learning in formal and non-formal situations. However, systematic use of these languages in learning only started in the early 1980s with the introduction of the Operational Research Project (now Programme) for Language Education in Cameroon (PROPELCA). Born at the University of Yaounde and supported by the NGO known as SIL, PROPELCA set out to experiment with the promotion of national and official languages in the Cameroonian educational system. In 1989, encouraged by the great success of the experiment, the PROPELCA team set up the National Association of Cameroonian Language Committees (NACALCO) with the aim of coordinating activities in mother tongue education and literacy. NACALCO adopted PROPELCA and embraced adult literacy as two complementary programmes.

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Despite the progress recorded by these two programmes, mother tongue bilingual education and literacy has yet to receive concrete government approval. Although legislation suggests official recognition of the value of people's mother tongues in learning, no measures have been taken to translate this recognition into practical reality. Mother tongue education has remained the concern of non-governmental organizations (national and international) and local communities. In recent years, due to the government's lukewarm response to bilingual education, the concept of community response has been developed as a basis for strengthening and sustaining mother tongue-based bilingual education and literacy in Cameroon.

B2. Background

The Cameroonian experience in the promotion of mother tongue bilingual education and literacy is special in Africa for at least three reasons:

- Firstly, Cameroon is, in every respect, one of the most multilingual countries on the continent. With a small population of about 15 million inhabitants, it has over 250 national languages in use. In addition, there are two official languages (English and French) as well as a lingua franca (Cameroon Pidgin).
- Secondly, Cameroon is the only country on the continent to have gone through three formal colonial administrations with varying language policies: the Germans between 1884 and 1919, the French between 1919 and 1960, and the English between 1919 and 1961 (note that the latter two overlapped). Even before the Germans, American Protestant missionaries had settled in the country without signing any agreement; they introduced mother tongue education and developed Bulu, a variant of the Beti-Fang language. They handed over their schools to the Germans in 1884, who allowed but did not encourage mother tongue education, and later declared German the only language of education in the country.
- Thirdly, in Cameroon, the promotion of mother tongue bilingual education is entirely in the hands of non-governmental organizations.

The picture presented above reveals that the promotion of mother tongue-based bilingual education and literacy is an extremely challenging endeavour in the country. Although policy seems to favor the promotion of national languages, between policy and practice there exists a wide and gnawing gap. There is little evidence as to the most appropriate approach to promoting these languages, and no concrete official measures have been taken to translate policy into practice. This is the background against which Cameroonian researchers have operated in their struggle to make mother tongue education and literacy a reality.

Section C: Details of the Programme

The Cameroonian experiment is founded on the conviction that successful promotion of mother tongues in learning must create a systematic link between formal learning (the school) and adult literacy (the home). As such, since 1989, NACALCO, the leading national promoter of mother tongue education and literacy, has advocated for and encouraged the complementary promotion of formal bilingual mother tongue learning and adult literacy.

C1. Programme Design

The Operational Research Programme for Language Education in Cameroon (PROPELCA) started in 1978 thanks to the work of linguists at the Department of African Languages and Linguistics of the University of Yaounde. One of their major activities was the adoption of the General Alphabet for Cameroon languages. PROPELCA set out to experiment with the co-teaching of national and official languages in the educational system, beginning effective experimentation of the programme in 1981. The programme has gone through a number of evolutionary phases:

Phase 1 - The Preparatory Phase (1978-1980): The preparatory phase was used for the development of the first models and for making contacts to create an inter-institutional collaboration with the university and other partners such as the Ministry of Scientific Research and SIL.

Phase 2 - The Experimental Phase (1981-1989): This phase was used for the experimentation of the first models and to extend the models to other languages and schools. There were two languages chosen for the experimentation, Ewondo and Lamnso'.

Phase 3 - The Extension Phase (1989-1995): During this phase the programme was extended to other languages and schools. The programme embraced other languages such as Fe'efe'e (Nufi).

Phase 4 - The Generalization Phase (1995-present): This was supposed to be the phase of generalization of the programme to the national level. The programme was to be handed over to specific educational institutions and schools, local communities, the national Ministry of Education and others. Unfortunately, this still has not happened.

C2. Programme Process

Formal Education

National languages can be used at the primary, secondary and tertiary levels. Four models have been designed:

Model 1 Bilingual education in the official languages, French and English (OL1/OL2), at the secondary school level (Form 1 to Upper Form 6).

Model 2 Bilingual education in mother tongues and official languages in primary schools. This means that the Anglophone (officially English-speaking) part of the country will have bilingual education in the mother tongues and English (L1/OL1), while the Francophone (officially French-speaking) part will have mother tongues and French (L1/OL1).

Model 3 Bilingual education in Cameroonian languages at the secondary school level. This means that an additional national language other than the mother tongue of the learners (L2), known as the language of cultural exposure, is introduced in Form 1. Its purpose is to open opportunities for cultural integration.

Model 4 Mother tongue education in nursery schools. Children are taught in their own languages, with almost all of the teaching being oral.

Regarding Model 2 at the primary level, the mother tongue is used as medium of instruction in the first two years with a gradual transition from the mother tongue to the first official language (OL1) in grade 2 and the substitution of the mother tongue with the OL1 beginning in grade 3. This is known as an early exit approach. The table below illustrates the different time allocations.

Grade	L1	OL1
1	75%	25%
2	60%	40%
3	40%	60%
4-6	15%	85%

A three-pronged approach has been adopted for the primary level consisting of oral, formal and informal teaching. Oral teaching consists of songs, riddles and jokes, proverbs, poetry and so on. Oral teaching is accompanied by formal use of the mother tongue as medium of instruction in early learning with a gradual transition to the official language beginning in grade 2. What is known as formal education is when the mother tongue is taught as a subject or discipline in the upper grades for children who have not had the mother tongue as a medium of instruction. It is actually a reading and writing form of teaching. Children must have acquired reading and writing skills in an official language so that they can easily transfer the skills to the reading and writing of the mother tongue. In formal learning, the MT is the medium of instruction with a gradual transfer into the official language from the second grade. These are the terminologies as have been used in Cameroon] teaching consists of the teaching of mother tongues as subjects or disciplines on the official timetable for 40 to 50 minutes on specific days of the week. According to PROPELCA, this formal teaching only takes place in upper primary (grades 4 to 6), where it is hoped that children have sufficiently mastered reading and writing skills in the official language.

Adult Literacy

Unlike mother tongue education in formal education using the above models, adult literacy has evolved thanks to the existence of language committees. It is particularly within the framework of these committees that adult literacy classes are organized in local communities. In fact, they have become the local reference institutions for adult literacy so that any other institution such as the churches, NGOs and even ministerial departments recognize the fact that literacy cannot be successfully conducted out of this framework. It has become generally accepted in Cameroon that the focal point for adult literacy should be the language committees. These committees also assume responsibility for training of formal education teachers. Through advocacy and negotiations with school authorities, they can also influence the nature of the programme in schools and the choice of teachers for training among other vital issues]. Two approaches have emerged here. The first is the use of mother tongues for teaching reading, writing and numeracy to non-literate people, and the second is the teaching of reading and writing to people already literate in one or both of the official languages but not in their home language. The latter approach has been referred to as the adult literacy transition model. It has been applied in both villages and towns, and is undertaken by different language committees based on their own dynamism as well as on community members' motivation to learn. Classes are conducted during certain hours on specific days of the week. The adult literacy transition model responds to a growing cultural identity. Most adults want to be able to read and write not only in the official languages but also in their mother tongues for cultural identity purposes. They want to reinforce their cultural identity and strengthen their attachment to their various ethnic group cultures (Tadadjeu and Chiato, 2005:131).

In recent years, the transition model has proven indispensable for families wanting to recuperate the mother tongue. Most children who grow up in larger towns do not speak local languages any more, especially if their families are endogamic, i.e. where fathers and mothers come from different ethnolinguistic backgrounds and so adopt either an official language or the lingua franca (Cameroon Pidgin) for home communication. Faced with this situation, urban parents increasingly send their

children home to their families during the holidays to learn the parents' mother tongues. This reality has led to some language committees organizing reading and writing (transition literacy) courses for young children in the towns. Generally, these run for a period of two weeks of intensive classes with certificates awarded at the end.

Regarding non-literate adult learners, most want to learn reading and writing in both the mother tongue and an official language, the later being perceived as a prestigious means of communication and opportunity. For this reason, it is envisioned that they will require bilingual mother tongue/official language (L1/OL1) literacy learning. This, however, has not been applied so far.

As yet, attention has not been paid to specific categories of learners with special needs such as the marginalized, minority groups, women and girl children. However, communities are encouraged to motivate women to enroll in literacy classes. It should be noted that both adults and youths, men and women learn in the same classrooms.

The Community Response Framework

From the background presented above, it is clear that although mother tongue bilingual education and literacy in Cameroon have received the attention of researchers and specialized private bodies, the government has not yet fully considered bilingual education to be nationally applicable. It is on this basis that the community response framework is being developed. It aims to enable communities through appropriate empowerment and capacity-building measures to assume ownership of the process of mother tongue promotion in both formal and non-formal situations.

The concept of community response covers the totality of efforts that permit communities to fully participate in the conception, planning and running of activities and eventually to systematically take ownership of the entire process of mother tongue education and literacy. This framework is motivated by a number of points, among which are the following:

- The role of NGOs: Most programmes are initiated by private national and international bodies. Given the great linguistic diversity of the country and the necessity for each to language to enjoy written development and promotion, no single body is yet able to embrace all the languages at any single moment. Moreover, sooner or later they withdraw, and programmes may collapse if communities are not fully prepared to take charge of them.
- Local motivation and the existence of language committees: Most communities want to see their languages developed and used in education and literacy, even if they also have a special preference for official language learning. Their interest in the mother tongue is manifested in the emergence of language committees across the country. Language committees, also known as language academies, make plans and manage the promotion of language development activities in their respective localities. They sometimes do so in urban areas as well, when native speakers of these languages express the need.
- The role of NACALCO: Before 1989, language committees operated in isolation. It was difficult to say at any one time which programmes were being conducted where and how. With the creation of NACALCO as the umbrella organization for the Cameroonian language committees, it is now possible to coordinate and harmonize programmes by adopting common areas of interest for language development across the country. For instance, it has become clear that activities such as training,

materials production, the building of a viable literate environment, monitoring and evaluation as well as autonomous local funding are indispensable in community ownership of programmes.

- Lukewarm attitude of the government: The failure of government and its various institutions to encourage learning in local languages has led to increasing awareness of the need to adopt strategic measures for reinforcing and sustaining programmes.
- The role of the civil society: The presence of private national and international bodies interested in the promotion of learning has provided great local motivation to use local languages. The work of NACALCO, CABTAL (Cameroon Association for Bible Translation and Literacy), SIL and the churches has been instrumental. These bodies have continued to provide technical training and support in the production of literature as well as financial assistance to the committees in the realization of their projects. They have also carried out advocacy in favor of national language use in formal education and adult literacy.

The Community Response Model

As explained above, the community response model is based on the need for communities to take ownership of the process of implementing mother bilingual education and literacy. Past experience reveals that for this to become a reality, local communities must acquire permanent competencies in some crucial domains among which the following are particularly compelling: legal institutional base, training, materials production, career supervision, autonomous funding and programme management.

The acquisition of a legal institutional base in a country like Cameroon is an imperative for success in mother tongue education. Because the country has a highly centralized education system, it is practically impossible for anyone to undertake promotion of mother tongue education in the absence of a strong institutional base. Building a strong institutional base means obtaining legal status and then developing autonomous capacity for smooth functioning, which involves the acquisition of permanent sites and personnel. Since programmes are run primarily by private organizations, it is vital that these bodies enjoy self-sufficiency in matters of personnel so as to be able meet the scientific and technical requirements of educational promotion. But most especially, in a highly centralized system, it is almost impossible for any private body to influence public opinion if it does not enjoy a certain legal status. For this reason, all NACALCO member language committees must be legalized and should endeavor to recruit and train permanent personnel.

Need for training: There is no doubt that training is vital for the successful promotion of bilingual programmes. Until 1989, language committee personnel were trained and exploited by specialized institutions. With the creation of NACALCO, it became clear that the building of autonomous training capacities for language committees was a matter of necessity. Since then, efforts have been made to build up local training capacity so that today a good number of communities can and do train their own personnel on various aspects of mother tongue education. Progressively, therefore, the role of specialized institutions has become supervisory. Surprisingly, some communities advanced in the process are now offering their specialized services to neighboring communities. They train mother education and literacy personnel in teaching and material production.

Need to create a literate environment: Mother tongue education and literacy cannot possibly take place in the absence of a viable literate environment. As such, the production of necessary reading and writing materials and diversified literature has become a major concern both within specialized

bodies like NACALCO and the local communities. Until recently, NACALCO provided training in materials production techniques and subsidized the printing of materials for all of its language committees. To encourage ownership of the process, it developed the concept of revolving funds whereby proceeds from the sale of materials produced with NACALCO funds were reinvested in language committee activities in an effort to generate income and gradually establish local financial autonomy.

Need for monitoring and evaluation: Success in mother tongue education and literacy lies in the ability of the promotion agencies to ensure permanent monitoring and evaluation of activities. At the level of each community, a small team of language experts has been trained to ensure monitoring and evaluation. Before NACALCO lost its funding in 2003, it had already started promoting the concept of career local supervisors, aiming to raise the status of supervisor to a career position. It became evident that in communities where poverty rates are extremely high, mother tongue education and literacy could not be sustained in the absence of well motivated local experts. Experience revealed that most of those trained would leave for more lucrative opportunities since supervision was basically on volunteer basis. The concept of career supervision recognizes the fact that while the voluntary nature of the work is vital to community ownership of programmes, it can and usually does become counter-productive to sustainability.

Need for autonomous funding capacity: Funding is a main consideration in the promotion of mother tongue education and literacy, especially in contexts where there is no government input. Conscious of this reality, NACALCO has since its inception opted to assist communities to achieve some minimal level of autonomous funding capacity. Through the concept of revolving funds, communities have been able to acquire some minimal capacity for producing annual pocket diaries and national language newsletters. However, a great deal of effort is required to reach stable local financial autonomy. Committees must establish viable income-generating projects. In some situations, committees have set up orchards and local language mini-bookshops, but so far none of these has produced the desired effects due to poverty and the absence of a reading culture.

Need for management training: Experience over the years has also revealed that apart from purely scientific concerns, communities are also faced with the problem of effectively managing their human and material resources. Within the community response framework, it is envisaged that communities be trained in personnel and financial management, but this aspect of the programme has not yet been operationalised.

C3. Outcomes

Between 2000 and 2003, the concept of community response attracted a lot of attention by local communities with the following results recorded:

- Career supervision was initiated in 38 languages, with an average of two supervisors per language depending on the size of the language.
- The number of languages grew from 20 to 38 and permitted the promoters of programmes to learn how to adapt to even wider expansion.
- Over 300 public and private schools adopted the PROPELCA model, with local supervisors assisting government inspectors in monitoring, evaluation and teacher training.
- In 2001 25,000 children received initial literacy training in local languages. This number grew to 30,000 in 2002 and then 36,000 in 2003.

- Materials production increased, with over 70 titles produced in the 38 languages.
- Some communities, with the help of private institutions, established income-generation projects such as palm tree plantations and public secretariats (small business enterprises in which committees invest in computer typing, printing, photocopying and low-level sales of locally produced literature).
- Literacy centers became operational in 46 communities.

C4. Challenges

Clearly the ambitions of NACALCO and its member language committees are great, but the current socio-economic climate does not favor their realization. The challenges that lie ahead are many and diverse. The most crucial ones are as follows:

- **Formal integration and generalization of mother tongue education in schools:** So far PROPELCA has been supported mainly by Mission schools. Where public schools have been involved, this has been possible thanks to motivation of local educational authorities, given that there is still no official authorization of mother tongue use in education.
- **Adoption of mother tongues in the government literacy programme:** Since the 1970s, government-run literacy activities use English and French as media of instruction. Although the Ministry of Youth Affairs, which is responsible for literacy, acknowledges the importance of the mother tongues, it continues to use only the two official languages. The National Literacy Programme (NLP) launched in 2005 pledged to work with NACALCO and other partners to integrate mother tongues, but this is not yet a reality.
- **Strengthening and sustaining community ownership:** Since 2003, it has become almost impossible to determine the degree of advancement of either mother tongue education or literacy in the field because NACALCO, the main promoter, no longer receives funding. This means that communities must reinforce and sustain their own capacity to promote programmes, especially since the government attitude is lukewarm about local language promotion.
- **Strengthening the institutional capacities of NACALCO:** It is now clear that even if communities achieve the necessary ownership capacity, they need to be encouraged and accompanied throughout the process. Until now, NACALCO funding focused primarily on the execution of programmes, with little attention paid to its institutional development capacity. With no more funding today, activities have significantly dwindled.

C5. Strategies

We have found that one of the major conditions for mother education success is the existence of promoters to ensure continuity. For many decades, communities have been taught to downplay their own languages and cultures, the effect being that today, a great deal of awareness raising is required to bring them to endorse education and literacy programmes in their own languages. These are extremely costly campaigns that most NGOs cannot afford to conduct. However, experience has shown that when programmes rise and then fall, it becomes very challenging if not impossible to revive them. In this light, the following perspectives deserve great attention:

- **Official government endorsement of the programme:** In the present context, only adult literacy programmes can manage to survive because it is easier for local communities to run them. Formal mother tongue programmes in the schools, on the other hand, require government endorsement

as well as human and financial investment. With recent concerns about the necessity for a language policy for the country, it is hoped that mother tongues will be prioritized and hence benefit from government support in formal education.

- **Mother tongue education at the secondary and university levels:** Recently, the Ministry of Secondary Education appointed a National Inspector for Mother Tongues. In addition, at the Ministry of Higher Education, a commission has been set up to study the possibilities of instituting national language teaching at all state universities. If these efforts materialize, then mother tongue education will become a more widespread reality in Cameroon.
- **Non-formal education for disadvantaged adults and youths:** So far, the programme promoted by NACALCO and its partner institutions focuses mainly on basic literacy skills for adult men and women. Women are not given any specific priority in training, nor are other social categories with their varying learning needs such as street children, orphans of HIV/AIDS victims, nomadic children or school dropouts. It would be highly productive to systematically integrate all of these other groups under bilingual education. Unfortunately, doing so requires viable institutional and financial capacities which NGOs do not yet enjoy.
- **Lifelong learning and life skills development:** Adult literacy in Cameroon is still based mainly on the promotion of rudimentary skills in reading, writing and numeracy. Life skills are not an important component of programmes, although promotion agencies do agree that functional skills are a major asset for adult literacy learners. Similarly, adult education does not yet exist as such. Since independence, priority has been given to formal education, so that university faculties of education only offer training in formal education and related domains.

C6. Conclusion

From this discussion, it may be observed that the future of mother tongue-based bilingual education and literacy in Cameroon, at least for now, rests with local communities. Even if NGOs and government institutions become more involved, the real thrust must come from the communities themselves. The great linguistic diversity of the country makes it almost impossible for any single institution to promote education and literacy in all of the languages. Moreover, vital issues like materials production, training of personnel, and monitoring can only be effective with the direct and full participation of communities, since they alone master the language and the needs of their members.

The concept of community response seeks to lay the groundwork for literacy promoters to become involved in programme initiatives that will enhance the participation of their communities and help them take full ownership of educational activities. This is still largely a dream, but is hoped that one day it will become a reality. When this happens, mother tongue education and literacy will be sure to thrive and to survive the challenges.

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Ghana

Glory and Misery on the Way to Education for All in Languages of All*

Section A: Summary

The Ghanaian-German project discussed here was known as the Assistance to Teacher Education Programme (ASTEP). Mother tongue education is a controversial issue in most African countries, and Ghana is not an exception in this regard. This paper analyzes recent phases of the implementation of mother tongue-based education, showing how its highlights and shortcomings may be considered symptomatic of continent-wide problems. The paper draws conclusions which may be interesting for other multilingual countries in Africa and beyond.

Section B: Background Information

Like most sub-Saharan African countries, Ghana is multilingual and multicultural. Linguists identify some 60 local languages spoken by the majority of the population, whereas a minority of mostly urban residents speak English, the official language. This complexity is heightened by the status and functions attributed to these languages. Yegblemenawo (2000) describes multilingualism in Ghana in a pyramid as follows: 61 national languages, 15 standardized, 11 institutional, 7 used in the media, 1 or 2 vehicular, 1 official (English), and a small number of foreign languages taught in colleges and universities.

B1. Use of Ghanaian Languages in Education

Some Ghanaian languages have been used as medium of instruction for quite a long time. Asked today about their school experience, many adults testify that they were taught in their mother tongues to read, write and count (Chatry-Komarek 2003). Nevertheless, the development of Ghanaian languages has been far from uniform. For example, southern Ghana can boast of a long tradition of using its languages in the classroom. During the nineteenth century, Swiss and German missionaries studied, described and standardized several languages, foremost among them Twi and Ga. A Ga grammar and dictionary appeared in 1857, followed by the Ga version of the entire Bible in 1866. The Bible was also translated into Twi in 1871, followed by a Twi grammar and dictionary. In 1883 the first issue of a local publication appeared, the *Christian Messenger*, written in English, Ga and Twi, which continues to circulate to this very day (Schweizer, 2001). Such linguistic achievements paved the way for mother tongue education. Initiated soon after the definitive arrival of missionaries in 1843, schooling in Twi and in Ga progressively improved thanks to textbooks written in those languages.

Initially, the British colonial government did not interfere with the Basel missionary activities in Southern Ghana, and even supported them. Nevertheless, the Wesleyan Church, located on the Cape Coast,

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set up its own school system, preparing young Ghanaians to become traders and teaching them in English. Finally, in 1883, the colonial government declared English the obligatory medium of instruction. Northern languages, on the other hand, had to wait for approximately one century before they were written, described and standardized. The first textbooks in those languages, particularly in Gonja and Dagbani, have been published only quite recently (2001-2003) by the Ministry of Education.

B2. An Unstable Language Policy

Such deep historical differences in writing traditions are bound to impact on pedagogical attitudes and convictions about teaching and learning among teachers as well as parents. Added to political interests and personal attitudes toward language acquisition, these differences cannot be easily forgotten, even by a common language policy. This may explain why Ghana has been changing its language policy repeatedly since Independence. Bamgbose (1991) counts no less than five modifications between 1951 and 1974. Today, the country is still hesitating about a decision for bilingual education for all, starting in the children's mother tongue, or for an education in English for the happy few. Such a "zigzag course" (Wolff 2000) is irritating and frustrating for teachers and parents and very detrimental to all pupils concerned. The most recent two changes in the educational language policy, which are described here, are interesting to analyze for their implications for other multilingual countries.

Section C: Details of the Project

C1. Project Design

The Assistance to Teacher Education Programme (ASTEP) programme began with a feasibility study in 1995 led by the Teacher Education division of the Ministry of Education and the German development cooperation agency GTZ/KfW. This study came up with three main findings:

1. With the use of the learner's mother tongue as medium of instruction in the first three years of basic education (early-exit bilingual model), Ghana fulfilled the central pre-requisite of an education for all.
2. The poor quality of teacher education was identified as a strategic weakness of the basic education system.
3. The Ministry of Education, aware of this central deficit, had already launched its national Teacher Education Programme.

Based on these findings, the Ghanaian-German Project (1997-2004) aimed at a qualitative improvement of basic education. Consequently, it focused on the improvement of teacher education in the 38 teacher training centres (TTCs) of the country, taking into account Ghana's most important language areas. In order to emphasise its integration into national efforts, the official name of the project became Assistance to Teacher Education Programme (ASTEP).

The project was designed to correspond to the responsibilities of the TTCs relative to the educational language policy. According to the official curriculum, Ghanaian children were to be taught in the mother tongue during the first three years at school. English was to be introduced systematically, and to become the sole language of instruction from the fourth grade onwards. However, the TTCs were not equipped to train teachers accordingly. Many TTCs were acting like university preparatories, welcoming students who did not intend to teach in primary schools, and preparing them instead to go to the university. TTC

instructors of local languages were teaching linguistics rather than pedagogy, and similarly mathematics and science instructors were teaching subject matter rather than pedagogy, and furthermore were doing so through the medium of English.

Moreover, there was a general lack of reference materials to prepare young teachers to teach using Ghanaian languages and to introduce English as a second/foreign language. Dictionaries in local languages were rare. The existing textbooks for learning mother tongue literacy at primary level were obsolete, both in content and methodology, and there were no corresponding teachers' guides. Textbooks and guides for primary schools in the core subjects of mathematics and science were written in English. Not surprisingly, the entire situation worked against valuing primary education, mother-tongue education and even teacher training.

C2. Project Aims, Purpose and Outputs

The ASTEP strategy was to improve the quality of both teacher education and basic education by developing methodologies for teaching and learning core subjects in the first three primary grades through the mother tongue. Three Ghanaian specialists from the Teacher Education Division of the MoE, covering literacy, numeracy and science respectively, worked with two foreign counterparts, basing their approach to the improvement of teacher education on the definition of education given by the International Bureau of Education at UNESCO: *“Education is organized and sustained communication designed to bring about learning”*.

The team decided on the following expected outcomes of the programme:

- development of methodologies in three core subjects, reading/writing, mathematics and science;
- materialization of these methodologies in textbooks and in teachers' guides for five main Ghanaian languages (i.e. three southern and two northern languages) for each of the three grades and each of the core subjects;
- training of the respective TTC instructors to teach these methodologies to their students;
- financing the publication of all developed textbooks and teachers' guides and distributing them to all students and teachers in the concerned language areas;
- development and distribution of children's literature in the five main languages.

C3. Project Process / Approach

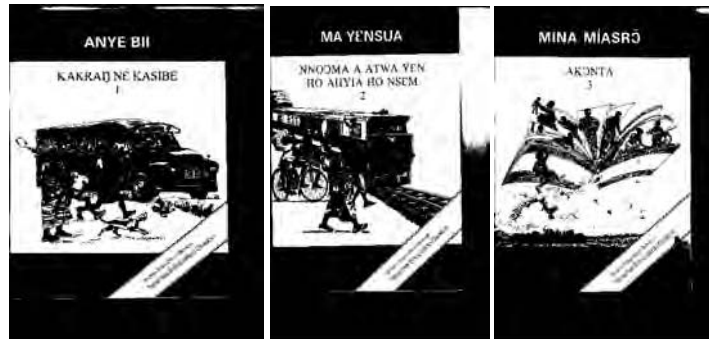
Materials development: By 2003 the TTCs were equipped with textbooks and teachers' guides for teaching methodologies in the subject areas of literacy, numeracy and science for the first three years of basic education. Within a few years, a small team had succeeded in producing 9 textbooks and 9 guides for each of the 5 languages, as shown in Table 1.

Table 1: Mother Tongue Materials Produced

Languages	Subject	Didactic materials for grades 1 to 3
Twi, Ewe, Ga, Gonja, Dagbani	Reading/writing	3 textbooks + 3 guides
	Mathematics	3 textbooks + 3 guides
	Sciences	3 textbooks + 3 guides

Figure 1 shows the covers of three of the textbooks, one for Gonja reading and writing in Grade 1, one for Twi science in Grade 2 and one for Ewe mathematics in Grade 3.

Figure 1: Book Covers



In each TTC, two or three instructors in these subjects underwent up to three weeks of training in the use of these methodologies. With the support of the World Bank, a large number of schools received sufficient textbooks and teachers' guides for teaching and learning the three core subjects in the first three years in the mother tongue (Twi, Ewe, Ga, Gonja or Dagbani), covering 80% of the Ghanaian school population. In addition, sponsored by private enterprises and development projects in different sectors, the series of children's books comprised four titles in various Ghanaian national languages focusing on HIV/AIDS and environmental issues. The series aimed at the creation of a literate environment, while stimulating an authentic book industry at the national level.

Capacity-building: Such an ambitious enterprise was made possible by the active participation of teacher education specialists and TTC instructors. Three working groups were organized, one for each core subject. Within a year, each group was expected to prepare a draft version of a textbook and its corresponding guide for a specific grade and a specific subject in one language. The following general steps were taken:

- Preliminary research
- Textbook elaboration (texts and graphics), corrections, presentation to educational authorities for official authorization, printing
- Guide elaboration (texts and graphics), corrections, printing
- Presentation of templates in English to selected tutors speaking the other four local languages for commentaries, possible modifications or adaptations, translation, corrections, printing
- Yearly training sessions to introduce new materials to remaining instructors of the 38 TTCs

All of these activities—writing textbooks and guides, adapting the linguistic and cultural contents of the templates to local realities, translating these books into the mother tongue and introducing the new didactic materials to their colleagues—were considered to be part of capacity-building by teacher education specialists and instructors. This capacity-building was complemented by supplementary seminars at national and foreign universities as well as by visits to other mother tongue-based schooling projects abroad (Chad and Uganda).

Overall division of responsibilities: ASTEP was in charge of improving the quality of mother tongue teaching at the TTCs. It was the Ministry of Education's responsibility to oversee the treatment of English (L2) in terms of curriculum and materials development, teacher training, and the transition plan from mother tongue to English. Such a division of tasks is not unusual in educational development programmes; a similar division occurred in Madagascar in the 1990s in a German-Malgasy project known as TEF'Boky which was carried out with GTZ technical support. TEF'Boky was in charge of mother tongue education, while French development cooperation took responsibility for improving the teaching and learning of French (L2). However, unavoidable problems arise from such a division. After various requests from Francophone and Anglophone countries of the continent to develop didactic materials for introducing the official language within a bilingual project, a corresponding guide for multilingual African schools has just been published in French (Lezouret and Chatry-Komarek 2007).

C4. Outcomes

Government decision: Unfortunately, the Ghanaian-German efforts to bring about Education for All ended in catastrophe. In 2002, shortly after the general elections, the MoE radically changed its language policy by declaring English to be the exclusive medium of instruction starting at grade 1 and French as the first foreign language to be taught. The tragedy of this decision was not so much the loss of six years of common effort and about six million Euros; the real tragedy was the reintroduction of schooling in a language that excludes the vast majority of children, especially girls, living in rural areas or in vast underprivileged urban areas. This decision was made by a country that only had about 50% primary school enrolment to begin with. An educational expert condemned the new language policy as *"intellectual, cultural and educational suicide"* (Kraft, 2003).

The governmental decision of 2002 triggered public protest culminating in three parliamentary debates (see Parliament of Ghana 2002, 2003). At the same time, it obliged the members of the international donor community to reveal their positions towards teaching in the mother tongue as a pre-requisite of Education for All in Africa. Whereas most of the "big players" (e.g. World Bank, UNESCO and UNICEF) chose to remain officially mute, the European Union, particularly its members from Germany, Holland and Denmark, clearly expressed their support for mother tongue-based education. For its part, civil society took notice of language as a key educational issue. Many professors and students, particularly those from Legon and Cape Coast universities, as well as local NGOs, local language radio announcers, and traditional authorities spoke clearly in favor of mother tongue education. For the first time in Ghanaian educational history, the choice of the medium of instruction had ceased to be the monopoly of governmental cabinets.

ASTEP position: Whereas pedagogical challenges, technical and financial problems can often be solved, political opposition to mother tongue education is quite difficult to handle within an educational project. Considering that textbook development might ensure sustainability beyond political changes, following the examples of Peru and Madagascar (Komarek 2003), ASTEP managed to complete the series of textbooks and guides in local languages. These materials were also presented to other bilingual projects, both within and outside Ghana, to be adapted in their contexts (e.g. a local language literacy project in Ghana, BEUPA in Uganda and PEB in Chad). Moreover, ASTEP ensured the sustainability of its children's book series in other countries; e.g. in Namibia, some of the stories were translated into Namibia's eleven national languages. Finally, ASTEP specialists gathered their experiences and published them in order to promote mother tongue-based education in multilingual contexts (Komarek 2003, Chatry-Komarek, 2003).

Turn back to mother tongue medium: The Ghanaian–German efforts to bring about education for all did not end in catastrophe. Although the general elections in 2006 kept the ruling party in power, they led to the reintroduction of the mother tongue as medium of instruction for the first three years of basic education.

The programme described above as MoE/GTZ's contribution to Education for All, involving the improvement of teaching in the mother tongue, followed a strangely similar trajectory to events in Peru and Madagascar during the last twenty-five years. All three countries had officialised the use of the child's mother tongue as medium of instruction at least in the first three years of basic education. After six to ten years, the respective projects demonstrated the technical, organizational and financial feasibility of mother tongue teaching. In all three countries the respective projects came to a point where project results could be extended and consolidated, entering the sphere of national responsibility. At that very moment, all three countries revoked their language policy and went back– either totally or partially—to teaching in the ex-colonial language which is foreign to the vast majority of children.

However, the most surprising and finally extremely positive common denominator of the three cases is that *all three countries turned back to the project results*. In Peru, 17 years after the end of the bilingual project, the government is rediscovering and reprinting textbooks and teachers' guides in Quechua and Aymara. In Madagascar, 14 years after the end of the bilingual project, the government is renewing teaching in Malagasy from grades two to four (although earlier textbooks and teachers' guides went up to grade six). By taking less time to come back to Education for All through the use of children's mother tongues, Ghana might be saving more generations from illiteracy and innumeracy.

C5. Main Lessons Learnt

The main experience gained by ASTEP in the area of mother tongue education in multilingual contexts may be summed up as follows:

- Mother tongue education is technically and financially feasible. Multilingualism should not be considered a barrier to mother tongue education. Small teams can develop didactic materials in different languages and train teachers accordingly within a relatively short period of time.
- Significant pedagogical achievements may be delayed or stopped altogether by political resistance. However, civil society may put pressure on the government in favor of mother tongue education.
- Textbook development should be valued, as materials are a precious instrument to ensure long-term sustainability.
- Experts in mother tongue-based education and specialists working in educational projects should be aware of the impact of imitation and emulation within and outside any one country. News from successful programmes are eagerly received in other multilingual contexts, and models can easily be adapted to support other educational language policies. For this reason, international exchanges to promote sharing of information in this field should be strongly encouraged.
- In many African countries, bilingual education is commonly understood as a way to improve learners' competence in the official language rather than as appropriate schooling in two or more languages. This is the type of bilingual education applied in industrialized contexts (Skutnabb-Kangas 2000), where it has been criticized for not giving enough the mother tongue. In multilingual African contexts, where the official language (French, English or Portuguese) is very prestigious and does not need support, mother tongue education should be valued even more, since it continues to be highly useful in people's lives.

- There is a great need for reference materials, particularly textbooks and guides, for both L1 and L2 teaching. In this sense, the African Academy of Languages (ACALAN), a specialized institution of the African Union, and similar agencies should be strongly supported in their efforts to popularize educational experiences, issues and didactic materials in the field of mother tongue-based bilingual education.

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South Africa

Getting a B.A. Degree in Contemporary English Language and Multilingual Studies*

Section A: Summary

Title of the project:	B.A. Degree in Contemporary English Language (CELS) and Multilingual Studies (MUST), launched in 2003 at the University of Limpopo
Project location(s):	University of Limpopo, Limpopo province, RSA
Brief description of the project:	<p>The new undergraduate dual-medium degree, respond to the South African government's policy for the maintenance and promotion of African languages as articulated in the 1996 Constitution. It seeks to implement a key recommendation of the National Language Policy for Higher Education, namely "the development in the medium to long term of South African languages as mediums of instruction in higher education alongside English and Afrikaans" (Ministry of Education, 2002:15). Another goal of the degree is the development of higher-order cognition advocated by the Revised National Curriculum Statement of 2005.</p> <p>The undergraduate BA degree offers two majors, one taught and assessed in English and the other taught and assessed in Sesotho sa Leboa or Northern Sotho, a dominant indigenous language of the Limpopo Province in the Northern region of South Africa. In future years, we hope to include the other African languages of the Limpopo Province.</p>
Target group(s):	University students from urban and rural disadvantaged backgrounds

Section B: Background Information

B1. A Brief Overview of Language Policy and Practice

During the Apartheid era, South Africa was officially a bilingual country in which English and Afrikaans were the only two languages recognized as official languages. The majority of the indigenous languages spoken by the majority of the population were marginalized. Their marginalization was visible in their *absence* from public domains like education, business, government, communications, courts of law and so on. At the end of Apartheid in 1994, the South African Constitution promised equal opportunities for all South Africans as a basic human right and promoted a multilingual society by giving recognition to nine of the previously marginalized indigenous languages as one of the means to achieve this (October 2002). These nine indigenous languages were given official status in addition to English and Afrikaans. This is specified in Section 6 of the Constitution of the Republic of South Africa of 1996, which recognizes

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the principle of multilingualism by providing for all 11 official languages to enjoy parity of esteem and to be treated equitably.

Despite the government's stated commitment to multilingualism and the promotion of language rights in all spheres of public life, the education system in reality still benefits only the Afrikaans- and English-speaking elite according to October (2002). Speakers of African languages remain at a disadvantage because in practice they are denied access to education in their primary language of communication and as a consequence to conceptual development. The education sector does not yet reflect the multilingual nature of South Africa. English is still a dominant language in all public domains.

B2. Current Language Situation in South African Schools

Historically, language-in-education policy in South Africa has been fraught with tensions, contradictions and sensitivities, and underpinned by racial and linguistic discrimination. A number of these discriminatory policies have negatively affected either the access of the learners to the education system or their success within it. For example, both the South African Constitution and the Language in Education Policy (LiEP) developed by the National Department of Education are formulated in terms of "language choice", limiting the right to mother tongue-based education to wherever it is "reasonably practicable" (Henrard 2003). The choice of language is entrusted to parents and the school governing body of any particular school, and their choices must be submitted to the Provincial Department of Education for approval. However, as Ralenala (2007) points out, there is a contradiction in the LiEP whereby parents' and learners' choices of language are superseded by the government's material conditions of reasonable practicability. This might mean that even where it is practicable, the school and provincial policy can undermine it.

Despite the progressive language policies of South Africa nothing much has changed. The policy promotes transition model in the sense that in the public schools, the mother tongue is used as a medium of instruction from grades 1 and 2, and all learners study one official language as a subject. However, from grade 3 there is a sudden transition from using mother tongue as a medium of instruction (MOI) to the use of English as MOI. In the case of the public schools, this generally means that an indigenous mother tongue is limited to studying the language as a *subject*, whilst English is used as MOI for *content* subjects. This is why October (2002) says that current practice benefits the Afrikaans- and English-speaking minorities. It is worth mentioning that some of the older Afrikaans medium schools have retained Afrikaans medium status while identity and the early mother-tongue education for black children is transitional.

Section C: Details of the Project

The rest of this paper describes a project being implemented at the University of Limpopo, which is situated in the Limpopo province, one of the nine provinces, which constitute the Republic of South Africa. Limpopo, which lies in the north, is the fifth largest province with a population of more than 5 million, of which 96% are of African origin. There are three main indigenous languages spoken in the province: Sesotho sa Leboa, Xitsonga and Tshivenda. The majority of people reside in rural areas (86.8%) and as a result depend on agriculture for their livelihood. The province is characterized by high rates of unemployment, poverty and illiteracy. Accordingly, the University of Limpopo serves students from rural disadvantaged schools. Historically this University is one of the Historically Black Universities

(HBUs) established under the Extension of Tertiary Education Act by the former apartheid government to prevent access of black students to the former white universities.

C1. Project Design

The new undergraduate degree, BA in Contemporary English Language (CELS) and Multilingual Studies (MUST) registered with the South African Qualifications Authority (SAQA) as BA CEMS, was launched in 2003 in response to the South African Government’s policy on the maintenance and promotion of African languages as articulated in the 1996 Constitution. The degree also seeks to implement a key recommendation of the Language Policy for Higher Education, namely “the development in the medium to long term of South African languages as mediums of instruction in higher education alongside English and Afrikaans”(Ministry of Education, 2002: 15). Another goal of the degree is the development of higher-order cognition as advocated by outcomes-based education (RNCS, 2005). These two educational policies, addressing language equity and excellence respectively, have largely remained apart until now (Heugh 2000). Our belief is that if multilingualism is harnessed for academic excellence, it can also contribute to equity, thus realizing both goals (Joseph and Ramani 2004).

Curriculum and materials for CELS and MUST: The content area of *multilingualism* is distributed across 12 modules, six each in CELS and MUST, taught over a three-year period. The CELS modules are taught and assessed in English, and the MUST modules in Sesotho sa Leboa. Table 1 breaks down the curriculum by module.

Table 1: Modules Offered in the Dual B.A. Degree

CELS MODULES (in English)	MUST MODULES (in Sesotho sa Leboa)
CELS 101: English in context	MUST 101: Matsentšhagae a bomalementši [Introduction to multilingualism]
CELS 102: The structure of English	MUST 102: Dikgokagano ka go bolela setšhabeng malementši [Spoken communication in a multilingual society]
CELS 201: Critical language awareness	MUST 201: Mokgwa wa bomalementši wa go ruta dingwalwa le mehuta ya dingwalwa [Multilingual approach to text and genre]
CELS 202: Language learning and literacy learning in multilingual contexts	Must 202: Go kgona go bala le ngwalwa mešomong ka tselo ya bomalementši [Workplace Literacies]
CELS 301: Language policy and planning	MUST 301: Ditirelo bomalementši ka Afrika Borwa [Multilingual services in South Africa]
CELS 302: Language and cognition	MUST 302: Go nyakišiša bomalementši [Researching multilingualism]

C2. Project Aims, Purpose and Outputs

Very broadly, the exit-level outcomes for this degree are organized around:

- A theoretical understanding of multilingualism in South Africa and the world
- Researching multilingualism
- Creating resources in Sesotho sa Leboa and other African languages
- Doing advocacy work for multilingualism in various spheres of public life

More details of these outcomes and the assessment practices associated with them can be found in Ramani and Joseph (2002).

C3. Project Process / Approach

The aim in this section will be to show how the curriculum and materials development evolved from 2003 to present. The emphasis will be on the MUST modules offered in Sesotho sa Leboa, because with the English modules there is an abundance of literature available.

Materials in Sesotho sa Leboa: When we started offering the degree in the 2003-2004 academic year we had minimal materials available in Sesotho sa Leboa, so we relied heavily on English texts which were mediated in Sesotho sa Leboa by the lecturer. All of the classroom interaction, assessments and student work were conducted in Sesotho sa Leboa. As the years progressed we managed to reduce the amount of English texts by translating them; this was done through the help of teaching assistants from African language departments and the Pan South African Language Board (PanSALB)-funded Lexicography Unit housed at the University of Limpopo, as well as the terminologist from the Sepedi Language Research and Development Centre (LRDC) based at the University. Using other funding we managed to employ two translators temporarily to translate some of the materials. We can now claim that almost 75% of the materials used for the MUST modules are in Sesotho sa Leboa.

Capacity-building of project personnel: Because the degree was implemented at a time when African language departments at universities across the country were being closed down and African language staff was being retrenched, we were confronted with the problem of staffing. We had to rely on part-time staff attached to other University departments such as Adult Education, the PanSALB Lexicography Unit and the Language Research and Development Centre. We used in-service training to capacitate them, including peer teaching, where experienced lecturers transferred pedagogical skills via mentorship to part-time lecturers. We also organized special training for staff development on curriculum and materials, Transana (video recording and analysis), writing workshops, and so on. Finally, Contemporary English and Multilingual Studies staff members were encouraged to participate in professionally-organized conferences.

Resource mobilization and community participation: As mentioned, the degree was launched at a time when the University was restructuring, cutting back on resources and closing African language departments. As a result, we were not able to rely solely on University funding but also on third stream funding that funded the part-time staff, curriculum and materials development, in-service training, equipment like computers, printers, and photocopiers and finally student bursaries (scholarships). These were financed through a generous Ford Foundation Grant. We also managed to secure funding from the National Research Foundation, which funds research programmes linked to the project, as well as from the South Africa-Netherlands Partnership for Alternative Development, which funds collaborative research between the University of Limpopo, University of Western Cape and University of Utrecht. We also have inter-university projects with the University of Witwatersrand Writing Project. We are involved with community-based organizations like the City Library in Polokwane (the capital city of the Limpopo), cultural groups like poetry groups, and so on. Students do annual small-scale research activities that take them into social arenas such as communities, schools, hospitals, banks, magistrate courts and police stations to research multilingual practices as part of MUST coursework. Both staff and students participate in panel discussions with community-based organizations, school governing bodies, government and academics to discuss multilingualism.

Student recruitment and motivation: Senior students do peer recruitment during the registration of first-year students, as well as advocating for multilingualism at the secondary schools surrounding the University. The teaching staff discusses the relevance of the degree by integrating government language policies into the curriculum. Career-related motivational talks are organised by the staff to help students see the value of studying in their own mother tongue.

C4. Outcomes

Overall literacy: We have observed that students' literacy in Sesotho sa Leboa tends to be weak, but is supported by study of the L1 as a subject in the African Language Department as well as use of the L1 as a medium of instruction. In our project we have seen a bidirectional transfer of skills from L1 (MUST) to L2 (English) in terms of discourse features like essay-writing format, research report writing, bibliographies, mind maps, oral presentation and so on. We also observe the constant use of Sesotho sa Leboa in group work (whether structured or unstructured) in both MUST and CELS classes. The L1 is being used as a resource to understand concepts not offered in the L1 as subject, process English academic texts, understand handouts in English, plan research, argue and discuss features of genres, agree, reformulate, speculate and suggest alternatives. In light of Cummins' (1996) principle of transfer between languages, our own analysis supports the concept of Common Underlying Proficiency, demonstrating that literacy and cognitive skills are "deep"-level skills that transfer across languages. Put in another way, it is not necessary to re-learn skills in the L2 if already taught in the L1, and vice-versa.

Results: We have experienced growth in terms of student registration, and our pass rate is approximately 80%. We have so far not had a problem of dropouts from our programme. Currently we have five post-graduate students who have bursaries to do their Master's degrees. Since we do not as yet have a postgraduate programme in multilingual studies, students are doing Master's degrees in disciplines such as Translation and Linguistics and English Studies.

Personal benefits to participants: The degree affirms students' cultural identity through the mother tongue and also enables them to see African languages as languages of modernity and rationality not limited to the home and immediate community. They experience their own language as being capable of use in knowledge production and dissemination. Students have been encouraged to create new jobs by setting up small translation, editing and research consultancy agencies and advertising their services. We help students to publish in accredited journals to generate income for themselves and also to fund academic conference participation. As it is a struggle for students to continue postgraduate studies, we encourage and assist them in applying for external bursaries for which they have to compete with other students. Some of the best performing students were awarded bursaries to earn post-graduate degrees, and some are engaged in research assistantships where they are get monthly stipends to do research activities related to the project. We hope these students will become scholars and remain in academia.

Influence on policy: We disseminate information about our project by attending international academic/professional conferences, annual national conferences through organisations like South African Applied Linguistics Association (SAALA) and African Languages of Southern Africa (ALASA), and local conferences like annual spring lectures and a post-graduate conference where staff and students present their own papers. Institutions like the University of KwaZulu-Natal (in Pietermaritzburg) and language agencies like the Academy of African Languages (ACALAN) of the African Union have expressed an interest in replicating our model and have sought our expertise on how to develop and implement such a project.

English-only education bears a high cost because of the associated failure and dropout rates. After ten years of multilingual policies that have had little effect on practice, the Minister of Education has said that schools and institutions of higher learning must introduce African languages as mediums of instruction. We believe that if additive multilingualism is implemented in South Africa, the education system will significantly improve because of the reduction in failure and dropout rates. There are a few other multilingual projects in South Africa like the Language of Instruction in Tanzania and South Africa (LOITASA) project based at the University of the Western Cape in Cape Town and the Home Language Project, a community-based project initiated by parent bodies that have pushed for multilingualism and is currently implemented in seven schools around Johannesburg. They also serve as possible models for implementation of multilingualism provided the government is willing to use the expertise generated by these projects.

C5. Risk Assessment and Management

In implementing this multilingual degree we have been confronted with the issue of sustainability. This involves a range of factors such as university support for the new degree, staffing issues, funding, student numbers, careers, shortage of material resources in African languages, and finally language equity.

University support: Our experience of teaching and researching multilingualism at the university confirms that the main obstacle to implementing multilingualism does not come from students or their parents. It comes from the *laissez-faire* symbolic support of top management, from the resistance of middle management who have *de facto* power, and finally from many academic staff who resist new programmes. Middle management plays a crucial role in decisions related to transformation and restructuring, and consists of academics and former academics now in administrative positions who support boundaries of traditional disciplines and/or fear the loss of students from older programmes to newer and potentially more relevant ones (Joseph and Ramani 2004).

Staffing issues: We have so far not been able to employ permanent staff to teach the MUST modules. As indicated earlier, we must rely on part-time staff paid through external funding. This is not sustainable because if the external funding is exhausted we will not be in a position to finance our staff, and they might understandably leave if they get better offers elsewhere. In trying to remedy the situation we have embarked on increasing our publications in accredited journals so that we are in a position to fund our attendance at professional conferences. We are also trying to get the University to appoint permanent staff.

Shortage of resources in African languages: Broadly, there are two views of “materials”: those *in* African languages and those *for African language use* meaning that English texts can be used as stimuli in multilingual classroom where the classroom interaction and instructions are entirely in Sesotho sa Leboa. To some extent the first use of materials is consonant with a purist approach to the medium of instruction, i.e. separating people’s languages so that only one is used at any time in the classroom. The second view resonates with the Language of Learning and Teaching (LoLT) concept, i.e. using African languages as mediums of instruction. While we support resource building based on the first view, which involves standardization through lexicography and so on, these efforts must be complemented (if not driven) by materials that can be used for the immediate implementation of bi- or multilingual education. For our dual-medium degree, we have used materials from newspapers, radio and TV plays in Sesotho sa Leboa. Students themselves have created resources in Sesotho sa Leboa by translating children’s books, creating newsletters and advertisements, and other means.

Student enrolment: In general, students at the University of Limpopo are unsure of what career path to follow and therefore have difficulty choosing their main discipline. They do not know what the new multilingual degree is about or implies. Students joining the new degree programme feel vulnerable when they hear negative remarks from others, such as “What job can you get with this degree?” Some African staff who have been reluctant to support the degree programme have spoken to us on behalf of students, claiming that students feel ashamed of learning in their language. Despite this, however, our numbers have steadily increased from only 12 in 2003 to over 200 in 2006 (for more information on the enrolments refer to Table 2 below).

Table 1: Students enrolment for CELS and MUST, 2003-2006

Modules	2003	2004	2005	2006
CELS 101	12	15	21	39
CELS 102	12	10	19	39
MUST 101	7	7	25	33
MUST 102	7	7	24	33
CELS 201	-----	11	7	12
CELS 202	-----	11	6	12
MUST 201	-----	6	10	14
MUST 202	-----	6	9	14
CELS 301	-----	-----	6	7
CELS 302	-----	-----	6	7
MUST 301	-----	-----	4	9
MUST 302	-----	-----	4	9
Total	38	73	141	228

We have found that the most powerful form of campaigning is peer campaigning. The first batch of students in 2003 spoke spontaneously about the degree to the newly- entering students of 2004, which we think accounts for the growth in student numbers. We have also found that students do *not* seem to be ashamed of their own language and there is no feeling that time spent on MUST is time lost on CELS. The attraction to the new degree is also because of its methodology; student feedback indicates that they find the modules “interesting” and “exciting” because they can do new things such as collaborative learning, small-scale research projects and engagement with the community.

Language equity: One of the criticisms directed toward our programme is that other indigenous languages of the province, namely Xitsonga and Tshivenda, are excluded. However, as mentioned above, with the promise of support from the department, we are hoping to offer the degree in other languages of the province in the near future.

C6. Conclusion

We are in a unique position because we are promoting additive multilingualism. Many so-called multilingual models implemented across South Africa tend to be mono-directional, i.e. use the mother tongue in the early grades and switch to English; hence it is subtractive multilingualism that is being practised. Our degree is additive because the two languages are used equally; we do not operate with the concept of transition. This degree aims to develop knowledge of contemporary multilingual society through dual-medium instruction using both English and Sesotho sa Leboa, simultaneously improving students’ competence in English while developing their knowledge and use of their home language as a tool for higher-order cognitive development. This is an alternative to accessing knowledge and content

through monolingual means, which in South Africa usually means English. Students do not feel that their mother tongue is a block to acquiring English; instead they feel that it facilitates the learning of English.

In terms of future expansion, we hope to introduce a BA Honours degree in Multilingualism to cater for students who graduate from the BA CEMS. We also hope to extend MUST modules in the other major languages of the province. Finally we have seen an interest from language bodies across the country to replicate our model of additive bilingual education.

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Tanzania

The Need for Policy and Advocacy in Favour of Kiswahili as Language of Instruction in Tanzania*

Introduction

Tanzania is a fairly large East African country with approximately 360,000 square miles and a population of over 35 million people (URT 2002). Over 120 ethnic community languages (ECLs) are spoken, most of which are of Bantu origin, including Kiswahili. Apart from Kiswahili, these ECLs are largely neglected; in fact, their use is restricted to informal situations and the home. Courts and public offices discourage the use of ECLs and schools strictly prohibit their use. This has made Kiswahili the language of everyday communication between people of different ethnic communities.

Kiswahili is now spoken by approximately 90% of the population. In fact, a recent study conducted as part of the LOITASA Project (Qorro and Vuzo 2008) shows that 80% of first year university students in the study sample had Kiswahili as their first language. According to the UN Human Development Report of 2005, the literacy rate (defined as people ages 15 and over who are able to read and write in Kiswahili) in Tanzania is 67%.

Historical Perspective on Kiswahili in Tanzania

Language Policy before Independence in 1961

Kiswahili came into existence as a result of contact between Arab traders and the people along the eastern coast of East Africa from Mogadishu in the north to Mombasa, Tanga, Dar es Salaam, Lindi, down to Sofala in the south. Long before the arrival of colonial powers, Kiswahili spread through trade from the coast to the mainland.

With the arrival of the Germans in the late 1880s, the use of Kiswahili was further intensified as the official language at the level of local government. Kiswahili was also used as the language of instruction throughout the education system, which extended from kindergarten to standard 10. English was introduced into Tanzania by the British during British colonial administration, which began in 1919 and continued until Independence. Taught as a subject starting in standard 5, English replaced Kiswahili as the language of instruction from standard 7 to standard 12. Kiswahili remained the language of instruction from standards 1 to 6.

During the struggle for independence, Kiswahili was the main language of communication. It had already become a lingua franca among speakers of other ECLs. At independence Kiswahili became the

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official language of the Parliament, the rest of government and part of the Judiciary, especially the local courts which later became the district courts.

Language Policy in Education Following Independence

The first four years after independence (1961-1964) could be referred to as a period of reflection, since the pre-independence language policy continued to be used while government decision makers considered how to make education more relevant to the needs of the Tanzanian society. This period was followed by the announcement of Arusha Declaration and Education for Self-Reliance (1965-1969), ushering in a change in the language of instruction from English to Kiswahili in standards 5 through 7, meaning that Kiswahili became the language of instruction for the whole primary school cycle. At the primary level English was taught only as a subject.

Nearly two decades later, from the 1980s to the early 1990s, there were plans to change the medium of instruction to Kiswahili at secondary as well as tertiary levels. Around this time, political education (known as *Siasa* and taught through Kiswahili) had been introduced as a compulsory subject in all secondary schools. However, in the early 1990s *Siasa* became Civics and was taught through English. The mid- to late 1990s became a period of liberalization of education, and during this period English-medium primary schools were introduced and more private secondary schools were opened. By 2004 the number of private secondary schools in Tanzania was 468 schools and the number of government secondary schools was 828. Although the trend to open private secondary schools has continued to the present day, the government has also ensured that it will open at least one school in each ward. All these efforts would be more meaningful and education more relevant to the immediate needs of Tanzanians if the current language of instruction policy were addressed.

Current Language of Instruction (LOI) Policy in Tanzania

The official language-in-education (LOI) policy that is currently being followed in Tanzania, the Education and Training Policy of 1995, says that the LOI in pre-primary and primary schools is Kiswahili, with English taught as a compulsory subject, while the LOI in secondary education is English, except for the teaching of other approved languages, with Kiswahili taught as a compulsory subject (MOEC 1995:35/39/45). In advanced and tertiary education English continues to be the LOI, while Kiswahili is studied only by those who wish to study it as a specialised subject. In teacher education English is the LOI, while in adult education both Kiswahili and English are used depending on the level of learners. University education is conducted exclusively in English except for languages taught as subjects such as Kiswahili and French.

Education policies can be confusing and even contradictory. For example, another policy document was issued by the Ministry of Education and Culture in 1997. Known as the *Sera ya Utamaduni*, it stated the following:

A special plan to enable the use of Kiswahili as a medium of instruction in education and training at all levels shall be designed and implemented... English will be a compulsory subject at pre-primary, primary and secondary levels and it shall be encouraged in higher education. The teaching of English shall be strengthened (MOEC 1997:18-19, author's translation from Kiswahili).

The reasons for this vary. Many studies have shown that the English proficiency of secondary education students is simply not good enough to justify using English as LOI. A great deal of research (Mlama na Matheru 1977, Criper and Dodd 1984, Roy-Campbell and Qorro 1987, Galabawa and Senkoro 2005) shows that students understand much better in Kiswahili and that the system needs to use Kiswahili as LOI.

Why the Current LOI Policy is Maintained

Several reasons could be cited as to why the current policy is maintained, despite its negative effects (which are discussed in the next section). In this section I will point out four reasons: colonial mentality, group interests, external pressure and misunderstanding or misreading of globalisation.

Colonial Mentality

By colonial mentality I mean the general brainwashing of African societies and especially the elite to think that colonial languages are best for education, science and technology. In this particular case, the belief of Tanzanian society is that no other language can beat English as the language of science and technology. The colonial mentality may explain why, after almost fifty years of independence, African countries ruled by Britain maintain English; those ruled by France maintain French, those ruled by Portugal maintain Portuguese; even those ruled by Arabs (such as Northern Sudan) maintain Arabic as the LOI. This mentality is supported by the fact that in each of these countries most of the available educational and scientific documents are written in the former colonial languages. The insistence on using these languages in education shows that the issue is not English *per se* but rather the language in which each African country was brainwashed.

This colonial mentality has led to internal pressures against national or other indigenous languages as LOI, causing lack of political will, ambivalence and/or indecision to switch to indigenous languages. There has been little or no support, whether moral or material, for developing teaching and learning materials in the indigenous languages. In the case of Tanzania there is a persistent mindset that Kiswahili is not good enough for education—especially in higher education, science and technology—and this is combined with media bombardment in favour of English. Similar media pressure exists in favour of colonial languages in other African countries.

Group Interests

The second reason, group interests, is borrowed from Barrett's (1994) arguments that certain groups benefit from the continued use of English as LOI in Tanzania because it serves their interests. According to Barrett, the first group to benefit is Tanzania's "bureaucratic bourgeoisie", a coalition of university graduates and nationalist politicians from the independence movement:

This group recognises both its origins in the nationalist struggle and its ability to reproduce itself by getting most of its sons into university... and therefore in (comparatively) secure jobs, if no longer guaranteed. The very ability to speak English in itself confers status (Barrett 1994:13).

This argument was raised earlier by Smolicz (1986), who studied the LOI situation in the Philippines, where people resisted the educational use of the national language, Tagalog, in favour of English. According to Smolicz, those who should have questioned the policy are the least affected by it:

[T]hose who could have been expected to be most vocal (i.e. the professional and middle class groups in society) are the least disadvantaged. Pupils from the upper echelons of society use English in their homes, attend private schools, and often come from Manila and other Tagalog-speaking areas of the country. Private schools which in the past did not always match the academic achievements of the public educational system are now getting ahead by their reliance upon English... (Smolicz 1986:103-4).

In the case of Tanzania, Barrett (1994) argues that the retention of English as LOI benefits the elite because their children are, generally speaking, those who will be better able to manage with it. The current expansion of secondary schools (both government and private) and the consequent potential expansion of numbers seeking to join the bureaucratic bourgeoisie, i.e. in competition for the same jobs, gives English more importance—because it ensures that large numbers of the students *fail* each year. English thus functions as a gate-keeping device essential to the maintenance of the position of the ruling elite.

External Influence

The third reason is external influence, mainly from powerful English-speaking countries driven by their own national interests. According to Barrett, Britain as a former colonial power and the 'home' of English stands to benefit most. The benefit could be both economic and political:

At the time when Germany and Japan are economically in the ascendant, it is crucially important for Britain that it retains its 'natural' trading partners, i.e. its ex-colonies. Tanzania is a source of raw material, a market for manufactured goods (especially agricultural inputs) and 'aid'... (Barrett 1994:13).

Britain's insistence on English-medium education in Tanzania arises out of a belief that the more English is used, the more Tanzanians will look towards Britain; and hence economic ties are strengthened. If English were taught only as a subject, as educators and researchers suggest, its presence would not be sufficiently pervasive, and Tanzania's dependence on British "expertise" and publication would be reduced. As Brock-Utne (1993) among others has noted, Western interests like the publishing industry profit directly from the continued use or reintroduction of colonial languages in African schools.

Bgoya (1992) provides evidence of this from Tanzania, where national publishers thought their industry would benefit from the ODA-funded English Language Teaching Support Project (ELTSP) introduced in Tanzania in 1986 subsequent to the recommendation of Criper and Dodd (1984). The project would buy no fewer than 20,000 copies of English supplementary readers. However, Tanzanian publishers were not helped by the project; on the contrary:

As it turned out, the agreement stipulated that the first edition of all books published under the project had to be published in the UK, either by Longman, Macmillan, Oxford University Press, or Evans. Only a reprint could be published in Tanzania under a co-publication arrangement between the UK publisher and a local one. But even this was revised, and no book was published in Tanzania. British publishers, it is said, insisted that they should publish the books in the UK even if the manuscript originated in Tanzania. English language teaching is also good business for publishers in the UK (Bgoya 1992:179).

In fact, one of the conditions of launching the ELTSP was to retain English as LOI. Not coincidentally, the use of English as LOI helps to keep a large proportion of Tanzanians (and those from other ex-British colonies in Africa) inarticulate and therefore quiet, even when they wish to oppose or take active part in the discussion of policy issues. On this point Barrett has the following to say:

If Tanzanian students fail in large numbers, it works in Britain's interests. With the present system, many students spend four (to six) years in secondary school learning not to think, but copying down notes from the board which they don't understand. It therefore ensures that a large proportion of the population are demoralised and kept quiet. The last thing western countries want is a generation of articulate Nyereres and Sokoines [former prime ministers of Tanzania] questioning the current world economic order (Barrett 1994:14)

This has been illustrated many times over through research showing that English-medium schooling obstructs the majority of students from accessing knowledge normally learnt through formal education. Classroom research by Brock-Utne (2005), Mwinsheikhe (2002, 2003) and Vuzo (2005) describe how secondary school students in Tanzania are taught little other than self-depreciation.

Misunderstanding or Misreading of Globalization

The fourth reason for maintaining English as LOI is what I term misunderstanding or misreading of globalization and its needs in accessing information from communities external to Tanzania. This may be related to the first reason in the sense that this misunderstanding is an outcome of attitude and mindset. For example, the use of English language when accessing the internet in Tanzania gives many Tanzanians the impression that the world is becoming a global village and that English is the only language with which to access the internet on a global scale. Tanzanians do not seem to realise that in Congo (DRC), Ivory Cost and Algiers the same internet facility is accessed in French and that in Mozambique it is accessed in Portuguese. This lack of awareness is even present among the elite, who have been outside Africa and seen how countries like Japan, China, Korea or Scandinavian countries access the internet in their respective languages.

Another misreading or misunderstanding of globalisation is in the area of trade and commerce, where the presence of multinational corporations and foreign investment is used as an excuse to continue using English as an instructional medium for post-primary education. Policymakers seem to ignore the fact that in a classroom situation teachers and students need to interact on a "here and now" basis. Instead they seem to focus on an imagined situation where the country has invited investors and multinational companies that use English; they bring into focus the possibility of secondary school students working with these foreign companies in future; they then formulate language policy in education with the investors, multinational companies and internet in mind; hence they perpetuate the use of English despite its negative effects.

Kiswahili as a Language of Instruction

Negative Effects of English

The continued use of English as LOI in Tanzania has denied generations of young people from understanding what they study and how to relate it to real life. This has led to an entire society of young people who are unable to plan or make decisions, think independently, critically or creatively,

or question, discuss or analyse issues in a systematic manner; in addition these young people lack a commitment to community service. We have failed to improve the quality of education by using English because most teachers and students do not understand English well. Insisting on English as LOI is proof in itself of poor planning and decision making. The fact that we have failed to consider using Kiswahili, a language that 90% of Tanzanians understand, as LOI shows both lack of commitment to our society and lack of independent thinking.

The continued use of English as LOI means that we are accumulating a store of knowledge that is completely inaccessible to most Tanzanians. Education has thus become an investment with very little or no return; it merely fosters dependency on foreign financial institutions, technology, and development models, and worse still, it has alienated the elite from the masses. As Brock-Utne (1997) has pointed out, education in an unfamiliar language has resulted in self-depreciation, dependency, indifference and apathy. These qualities do not help Tanzanian youths face the challenges of globalisation. On the contrary, globalisation requires people to be confident, independent, cooperative, versatile, innovative, creative and above all multilingual. This means we need to advocate for using Kiswahili as LOI in Tanzania and for teaching several additional languages.

Deepening Student Understanding

Since most teachers and students speak Kiswahili, using it as LOI allows for a deep and firm understanding of school subject matter. It allows students to discuss, dialogue, and ask/answer questions. It creates a relaxed atmosphere conducive for learning. Kiswahili also allows for smooth absorption of modern science into existing traditional knowledge. One might argue that Tanzania has many indigenous languages and that Kiswahili is not the mother tongue for the majority of students; however, over 90% of the indigenous languages in Tanzania including Kiswahili are of Bantu origin, which means that most students would have no difficulty learning Kiswahili and using it efficiently in school. Socially speaking, Kiswahili is the lingua franca that has facilitated *utani* culture, which plays down differences among ethnic communities.

Further, using Kiswahili as LOI will encourage writers and publishers to produce more documents written in this language. This would facilitate the dissemination and sharing of information among many more Tanzanians than is currently the case. The use of Kiswahili as LOI at the primary level had deepened and strengthened the language in local courts, village and district governments, trade and commerce. In addition, school use of Kiswahili has allowed more parents to follow the educational progress of their children because they can read the school books. So far, Kiswahili writings have increased in terms of:

- Teaching and learning materials for schools, teacher education and adult education
- Supplementary and other reading materials
- Newspapers and such
- Story books
- Writings translated from other languages

LOI as a Key Factor in Accessing Quality Education

Quality education is characterised by active involvement in the learning process, associating/making links between what is known and what is new, naming and making meaning of new concepts, having a questioning/inquiring mind, discussing, debating, dialoguing, and thinking creatively, critically and analytically. When teachers and students understand the language of instruction, learning becomes

more meaningful. This is particularly true when the working language in the wider society is the same as the one in which education is conducted. It makes education relevant to the community/society whose language is used, and it gives students confidence, and a sense of self-worth and respect for others. The use of a familiar language of instruction is a prerequisite for students, teachers and community members to promote a quality education.

The Way Forward

Once the problem of the colonial mentality is solved, most of the other challenges can be overcome. Solving the LOI problem begins with advocating for a change in the mindset of Tanzanian and African people; we must recognize that we can do it. As Ngugi wa Thion'go (1986), Brock-Utne (1997), and Rukuni (2007) have all pointed out, decolonizing the African mind is the first step towards liberating us from educational, economic and socio-political ills. Once the mindset is changed we can then solve the problem of political will. Arguments against Kiswahili such as the lack of books, lack of vocabulary, insufficient scientific language, etc. are not problems but mere excuses arising out of the colonial mindset.

Once the language policy is changed, books will be written to suit the policy and Kiswahili vocabulary will develop as it is used in educational and scientific discourse—just as English has developed for these same purposes. In order to achieve the necessary policy change we need to:

- Conduct advocacy in order to change people's mindset, raise awareness about the negative effects of the current English LOI policy, and press for policy change.
- Go back to the drawing board and re-examine the objectives of education and those of language policy and planning, to ensure that the policy is in consonance with societal needs for education.
- Network with activist movements in other African countries so as to share information and coordinate research on mother tongue, bilingual and multilingual education on the continent.
- Sensitise the general public on the need to teach through languages familiar to students and teachers in order to attain quality education.
- Raise the number of foreign and African languages to be taught as additional languages of wider communication to meet the needs of globalisation.
- Introduce a system that would require scholars and researchers to give a translated version of their writings or research findings in African languages so that African communities may have access to such information.

These are some of the recommendations to effect policy change and advocacy in favour of Kiswahili as a language of instruction in the Tanzanian education system. Advocacy for policy change in favour of Kiswahili is meant to improve mother tongue and bilingual education for the majority of students in Tanzania. The implication is that the quality of education will also be improved in the process.

Uganda

Literacy and Adult Basic Education (LAFE) Support to the Literacy and Continuing Education and Family Basic Education projects*

Section A: Summary

Titles of the projects:	Literacy and Continuing Education (LCE) and Family Basic Education (FABE)
Project location(s):	Four districts in northern Uganda
Target group(s):	Speakers of Acholi (Luo) and Lugbara (Aringa variety). (The pilot phase started in eastern Uganda where Lusoga is spoken, but it was rolled out in the northern region where these language groups are found.)
Brief description of the project:	These projects were implemented between 2001 and 2006. The Literacy and Continuing Education project was designed to facilitate post-basic sustainable literacy through the training of literacy teachers, the majority of whom should be women; support included materials production, follow-up support and continuing adult basic education, including the teaching of English. The Family Basic Education project was a pilot for improving parent literacy as well as their ability to support improved performance of their children in the early years of primary school. The aim is to help improve the national education system by creating synergies between UPE and adult education. FABE will become another form of alternative non-formal education for the non-literate parents, meanwhile enriching the home literacy environment, which is essential for developing emergent literacy among pre-school children.
Accomplishments thus far:	Outcomes include improving learners' self-confidence, redressing gender inequalities in education, increasing parents' knowledge about their children's education, and contributing to cultural preservation. There has been modest impact in some districts on increasing resource allocation to adult literacy instructors.

Section B: Background Information

Uganda is a multi-ethnic country with 52 recognized ethnic groups (Uganda Bureau of Statistics 2002). The total population is estimated to be 27 million (Constitution of the Republic of Uganda 1995), among which there are two major language divisions: the northern and eastern regions dominated by speakers of Sudanic and Nilotic languages, and the western and south-central regions dominated by speakers of Bantu languages.

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The educational language policy, which recognizes and provides for multilingual literacy, can be traced back to the government White Paper on Education of 1992. At that time an early-exit transitional bilingual model was adopted for Uganda’s formal education system, where the child’s mother tongue is used for initial literacy and instruction during the first three years of primary education, and the fourth year is characterized by a transition to English. This language-in-education policy allows both dominant and minority languages to be used for instruction in the early years. Regarding non-formal adult education (NFE), the policy allows local authorities to choose the languages to be used. Hence neither formal nor non-formal education is restricted to any one official language as in some other countries. What impedes implementation of mother tongue-based education/literacy programmes in Uganda is the dual problem of inadequately trained teachers/literacy instructors and lack (or low quality) of learning materials.

The 2025 Vision for Uganda’s Development formulated in 1997 incorporated a commitment to education as a development priority. At that time, UPE was the government’s top priority in education. Between 1997 and 2004, total enrollment increased from 3 million to almost 7.5 million. This increased access to primary schooling brought new challenges which compromised education quality (see table 1). For example, retention of children in school remains a challenge. Out of the 2 million pupils enrolled in grade 1 in 1997, only about 22% reached grade 7 in 2003, with limited availability of instructional materials being one of the explanatory factors (Ministry of Finance, Planning and Economic Development 2003).

Table 1: Key Indicators of Access and Quality in Primary Education

Indicator	2000	2001	2002	2003
Primary enrolment	6.6 million	6.9 million	7.3 million	7.6 million
Female share of enrolment	49%	49%	49.2%	49.4%
Pupil:classroom ratio	98:1	99:1	95:1	94:1
Pupil:teacher ratio	65:1	58:1	58:1	58:1
Pupil:textbook ratio (gr 3-7)	6:1	-	-	3:1 (gr 3-4)

Source: Annual Education Statistical Abstracts 2000, 2001 and 2002

A policy for educationally disadvantaged children, especially those from ethnic minority groups, has also been put in place. Programmes such as Complementary Opportunities for Primary Education (COPE) for marginalized fisherfolk children, Alternative Basic Education for Karamoja (ABEK) for pastoralist Karamajong, and Basic Education in Urban Poverty Areas (BEUPA) have been implemented.

One of the main government actions taken to improve educational quality is implementing mother tongue use in parallel with English instruction in the lower primary grades. A new thematic curriculum has replaced the old subject-based curriculum, and the priority is on developing literacy, numeracy and life skills in the first three years. The National Curriculum Development Centre is encouraging the various district language boards including those working with minority languages to start developing learning materials based on this thematic curriculum.

Section C: Details of the Project

C1. Project Design

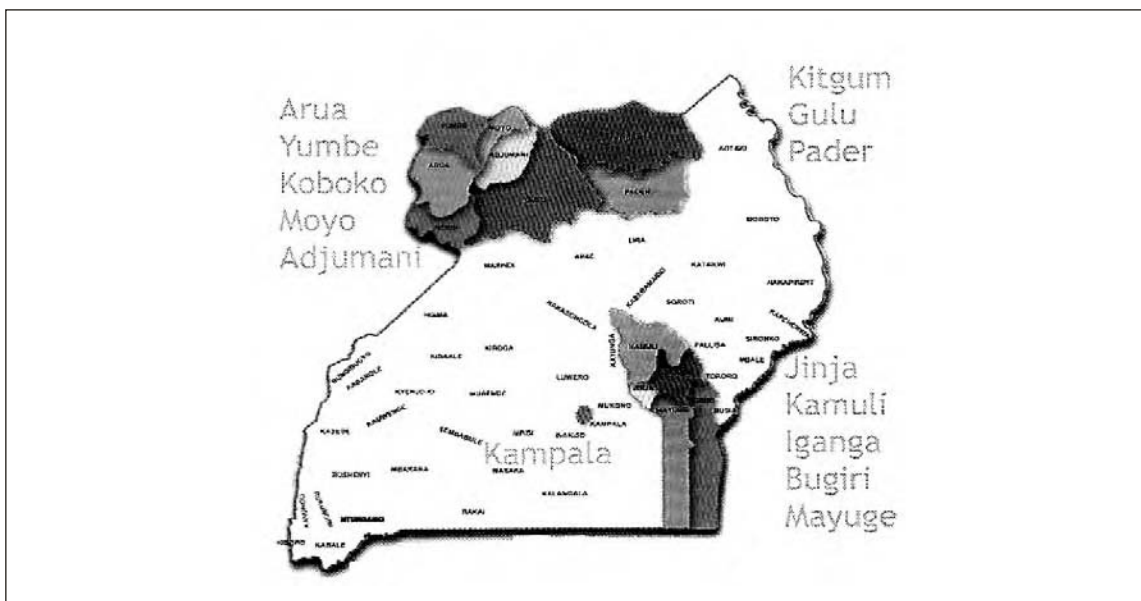
Literacy and Adult Basic Education (LABE), founded in 1989, works with and through partnerships with districts and sub-county local governments, international and local community-based organizations

(CBOs), government ministries and other institutions like schools, kingdoms²³ and the private sector. LABE's main actions include:

- Advocacy and community mobilization for adult basic education
- Capacity-building of partners
- Materials development

LABE currently works in 8 districts of northern Uganda (see map of project sites in Figure 1) where it has implemented the Literacy and Continuing Education project since 2000 and is now implementing the Girls and Women's Education project.

Figure 1: Map of LABE Project Sites in Uganda (2001 – 2006)



Source: Literacy and Adult Basic Education (LABE)

There are 18 districts in northern Uganda, and the region borders two of the largest and most unstable countries in Africa, the Sudan and the Democratic Republic of Congo. Most Ugandans in this region share cultural features including languages with people in the neighboring countries. For example, Luo and Madi speakers are found in Uganda, the Sudan and Kenya, and Bari speakers are found in Uganda, Sudan and Congo. Due to colonially inherited border demarcations, languages represent either minorities or majorities in these countries. For example, Luo is a language of wider communication in Uganda, but spoken by a minority in Sudan; Kakwa, a variety of Bari, is a minority language in Uganda, but Bari is a language of wider communication in southern Sudan. Adding to the complexity of the linguistic landscape, over 1.8 million Ugandans²⁴ are internally displaced and living in camps as a result of the armed conflict between LRA rebels and government forces. There are also 259,000 refugees from Congo and the Sudan in settlement camps in the region (UNHCR 2005).

23 Kingdoms are traditional modes of administration comparable to provinces or districts that existed before colonial rule but have been retained in areas where people still want them.

24 At the time of writing, peace talks between the government and LRA rebels have led to some peace in the region, so the numbers of people in camps has significantly dropped to about 900,000.

The socio-economic indicators in this region are very low, and some districts have the lowest possible indicators of human well-being. For instance, the lowest number of children attending primary Grade 1 is recorded in the north, which correspondingly has the poorest overall academic performance; 58% of adult females in the region are illiterate.

C2. Project Aims, Purpose and Outputs

Two projects were implemented between 2001 and 2006. These are the Literacy and Continuing Education (LCE) and the Family Basic Education (FABE) projects. The LCE project was designed to facilitate post-basic sustainable literacy through the training of literacy teachers, the majority of whom were to be women; other characteristics of the project were materials production, follow-up support and continuing adult basic education, including the teaching of English. The FABE project was a pilot designed to improve and increase parent capacity to support and improve educational primary student performance through family learning of literacy, numeracy and language skills. Other aspects of the project included equipping local authorities with skills to plan, provide financial support and sustain family-related basic education programmes; producing basic learning materials for literacy and numeracy in Lusoga (the mother tongue of people in eastern Uganda where the programme was piloted) or Lugbara (where the programme has been implemented) and beginning English (as a second language); and advocacy for incorporation of the materials into the national Functional Adult Literacy programme of the government

Table 2: The Literacy and Continuing Education Project

Main activities	Strategies
Develop external relations with government and others to: Jointly develop an adult learning curriculum. Contribute to the formulation of a national adult basic education policy	Improve partnerships by working with the Ministry of Gender, Labour and Social Development, an educational body and the National Literacy Learners' Association Formulate a draft blueprint policy brief through the Literacy Network for Uganda
Provide training in facilitating literacy for: LABE trainers to add to their training methods and boost professional skills Adult literacy trainers and instructors from other NGOs, government literacy programmes and local CBOs English facilitators in urban centres	Training workshops of 2-3 weeks organized by partners Use of a cascade for large-scale delivery of adult literacy training for different ethnic groups: community trainers are trained by LABE trainers in English, then they train local facilitators through the mother tongue
Enrich the literacy environment through: Training of local materials writers Modification and distribution of literacy readers to community resource centres	Assessment of need for literacy materials before engaging local language writers to develop content Work with learners and instructors to develop locally-generated material on themes of their choice; using standardized orthography is not the objective here
Advocate for literacy by: Supporting district partners and literacy networks to draw public attention to the important social role of adult literacy	Work with other civil society organizations to strengthen the National Literacy Network for Uganda (LITNET) so it can be used for campaigning

Table 3: The Family Basic Education Project

Main activities	Strategies
Increase literacy and parenting skills among parents by:	
Conducting parent-only literacy classes to provide knowledge of school learning methods	Focusing on non-literate parents of pupils in grades 1-2 where the medium of instruction is the mother tongue
Encouraging joint parent-child reading and writing sessions in class	Holding local adult literacy classes within the school environment
Enrich the abilities of teachers and literacy instructors in child/adult learning methods to:	
Facilitate joint parent-child learning sessions	Work with school authorities to train grades 1 and 2 teachers and adult instructors to use the school curriculum
Produce and use materials appropriately in family learning sessions	
Activate school management committees to perform more effectively so as to:	
Plan and monitor school activities such as expenditure, student performance, attendance and the learning environment	Train SMC members to develop school development plans, obtain information (like government grants, enrolment etc.) from school notice boards, and to hold school administrators accountable

C3. Project Process / Approach

Curriculum and materials development: Curriculum development for the FABE project is not done since the official school curriculum is already in place. Only materials such as interactive games, proverbs and visuals are produced for use in parent and joint parent-child learning sessions. The curriculum and materials for the LCE project are flexible and non-standardized, because they are specific to the learning demands of the learners for different partners. The processes with partners involve the following:

- Identifying and developing the range of knowledge, skills and attitudes that the curriculum should address through community needs analysis; this is curriculum development through negotiation with learners and the community.
- Developing curriculum aims, main learning objectives and main topics/thematic areas; this is curriculum development through consultation with programme managers and trainers/instructors.
- Training trainers/instructors in learner-centred instructional methods and materials development. Local language writers are consulted for proof-reading of the content of the materials produced. A range of materials—workbooks, instructors’ guides and charts—are produced in different local languages depending on the learners.

Capacity-building of project personnel and the community: Beyond training in literacy methods and materials development, LABE trains partner CBOs and local NGOs/CBOs in group leadership and formation, financial record-keeping and local resource mobilisation. In specialized areas like gender awareness or HIV/AIDS, partners are linked to professional agencies that can provide such services.

Literacy teaching methods: The methods of instruction we provide to each of our partners depend on the status of each local language in the northern area. In the case of Luo, which is a language of wider communication that has some printed resources, methods include the use of real texts in combination with phonetic and integrated approaches. For languages that still lack a standardized orthography as well as written materials, integrated approaches are used before moving into text-based instruction. Table 4 summarizes the relationship between status and methods.

Table 4: Literacy Teaching Methods for Selected Languages in the North

Language of literacy instruction	Status of the language	Literacy teaching methods
Acholi (Luo) Districts: Gulu, Amuru, Kitgum	Regional language of wider communication Relatively “print-rich” environment Standard orthography exists	Combination of: Reading and writing with real texts (newspapers, calendars and booklets) Reading and writing letters (phonics, alphabets) Integrated language approaches (discussing visuals and folktales, then reading and writing based on these)
Lugbara (Aringa variety) Yumbe district	Minority language Relatively “print-poor” environment Orthography not yet standardized	Focus is on: Integrated language approaches reading and writing key words moving into comprehension of locally-generated/controlled texts.

Regarding “print-rich” and “print-poor” environments, these are the social and cultural environments in which people live and work; they may or may not be supportive of literacy practices depending on the presence or absence of written and visual materials. In a regional language like Luo offers a print-rich literacy environment due to its relatively abundant reading materials like magazines and posters which sustain literacy skills, whereas a less widely used language like Lugbara offers fewer opportunities to its speakers to practice literacy.

Plan for transition of literacy from L1 to L2: Uganda has no designated national language, but English is the official language and could be considered the L2 here. All of the LABE partners use mother tongue instruction during the first steps to literacy learning. There is an increasing need expressed by both urban and rural adult learners to continue literacy in English, although no clear framework is in place yet at either local or national level.

Resource mobilization and community participation: At the LABE level, resources are mobilized through contributions from donors and sale of our professional services and products to better resourced partners. For partners such as women’s CBOs, our services are not paid for. Here the community members are involved in identifying their literacy instructors, supporting them (in cash or in kind) to deliver learning sessions to their groups and maintaining their learning centres.

C4. Outcomes

The Literacy and Continuing Education (LCE) and Family Basic Education (FABE) projects have motivated learners to participate in teaching-learning activities and reduced dropout rates by emphasizing the following:

- Involvement of learners in determining the scheduling of literacy classes, duration of learning sessions, venues and identification of literacy instructors. We have followed the principles of recognizing and respecting the adult status of learners.
- Involvement of learners in choosing content from among literacy learning topics. This means that learning is geared towards fulfilment of personal goals such as “helping children with homework” in the FABE project.

- Related to the above is the use of instructional methods that respect adult learners. Through discussions, Participatory Learning and Action graphics, visual and locally available texts in local languages, learners have been able to understand, contribute to and participate actively in learning sessions.

Participants in literacy sessions have made progress in learning to read and write in their mother tongues, which has led to their:

- Development of print awareness and mastery of basic print conventions that are also found in other languages of wider communication and/or found commonly in print. All Ugandan languages use the Greco-Roman alphabet, as does English, which facilitates transfer of reading and writing skills.

The Literacy and Continuing Education project has been credited with improving the quality of life of learners and generating income due to the following:

- Improving learners' self-confidence through encouraging them to develop their own learning programmes, speak in front of others and put own ideas in writing such as personal letters.
- Contributing towards preservation of culture by teaching them to record information that was previously known orally by learners.
- Redressing gender inequality in education. Because women form the majority of literacy learners, these programmes have given them a "second chance" in the educational system, and they gain satisfaction from their newly acquired literacy skills.

The Family Basic Education project has been credited with the following:

Increased parent knowledge about what their children learn in primary schools.

- Effective facilitation of FABE parents giving homework support to their children and discussing children's educational progress with teachers during joint sessions.
- Increased access to information and knowledge found in children's textbooks on topics such as home hygiene, nutrition and number recognition.

There have also been some impacts on policy dialogues and advocacy related to adult basic education, as summarized in Table 5.

Table 5: Policy Dialogues and Advocacy in Adult Basic Education

Policy dialogue / advocacy action	Approach	Impacts
Remuneration of literacy instructors currently working as volunteers	<ul style="list-style-type: none"> • Creating a vote for adult literacy workers at sub-county and district levels • Lobbying other development agencies (e.g. in agriculture) to generate votes for adult literacy 	Limited impact, but some districts have been able to provide incentives such as bicycles and monthly stipends to instructors
Increasing resource allocations to adult literacy work at local government levels	<ul style="list-style-type: none"> • Developing district and sub-county literacy plans • Working towards incorporation of literacy plans in district and sub-county development plans 	District and sub-county councilors now able to articulate the contribution of adult literacy to general development in their communities
Producing local language primers by government	<ul style="list-style-type: none"> • Campaigning for the inclusion of local language authors trained to join teams that produce primers 	Primers in Akarimajong ²⁸ and Lusoga (pilot phase) produced using expertise of trained local language authors

The projects will improve the national education system through the following:

- Creating strong synergies between UPE and adult education, which will lead to improvement in the quality for primary schooling as a result of the parenting and literacy skills gained by adults. FABE will become another form of alternative non-formal education for the non-literate parents
- Strengthening the newly implemented thematic curriculum that emphasizes mother tongue instruction in the first three years of school
- Facilitating parent efforts to enrich the literacy environment of the home, which is an essential ingredient in developing emergent literacy among young children.
- Providing new opportunities for scaling up and contributing to innovations in literacy education by recognizing the diversity of literacies-in-use in specific contexts; this demonstrates alternatives to the current government perspective of functional adult literacy as a “one-size-fits-all” programme.

C5. Risk Assessment and Management

The projects are bedeviled by the following **problems and issues**:

- The 20-year armed conflict in northern Uganda between rebels and government forces has confined about 1.8 million people to displacement camps and affected them psychologically and economically, thereby increasing their vulnerability. In such situations, literacy is not a priority.
- There is limited funding but no sustained investment in adult literacy from core government budgets, which inhibits the countrywide scaling-up of innovative practices like FABE and the engagement of skilled instructors to develop mother tongue materials in minority languages.
- The scarcity of written texts in Ugandan mother tongues makes it difficult to enrich the literacy environments of minority groups; literacy is like a muscle that requires constant practice to strengthen it.

25 Akarimajong is the local language of the pastoralists in northeastern Uganda bordering the Turkana in Kenya and Sudan. We provided consultancy services to the government department in charge of adult literacy to produce this material in 2000.

We have taken the following **remedial actions** to overcome the problems:

- Working within existing structures such as schools and local administrations to popularize the importance of literacy as an essential component in post-conflict reconstruction
- Providing continuous support to efforts of neo-literates in producing their own materials (such as calendars) and reproducing these for wider community use
- Working with others to lobby for increased funding to adult literacy activities in the sub-counties and districts

C6. Future Strategies

Working with partners in institutionalized structures such as schools, FM radio stations and such to promote bilingual literacy learning in adult literacy.

- Collaborating with local language authors and intellectuals to develop materials in minority languages such as calendars, audio tapes and picture dictionaries for use in family learning activities.
- Scaling up our existing programmes in other districts with other interested partners.
- Strengthening our advocacy activities by collaborating and networking with local and international organizations engaged in similar work.

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Part III

**A Case Study
from**

South America

Bolivia

Bilingual intercultural Education in Bolivia: The Education Reform since 1994*

Section A: Summary

For the first time in the country's history, the current Bolivian Education Reform, starting in 1994, introduced bilingual intercultural education on a national scale for the three most widespread (transcending national borders) and historically important indigenous peoples in Bolivia: Quechua (30.7%), Aymara (25.2%), and Guaraní (1.6%).

The rural teacher's union in 1984, the Bolivian Worker's Union and the Peasant's Labor Organization in the late eighties had demanded that the education system acknowledge the country's linguistic and cultural diversity. In response, UNICEF initiated the Bilingual Intercultural Education Project (PEIB) which implemented bilingual intercultural education between 1990 and 1995 in 130 pilot schools in the rural areas in the three languages mentioned above, involving 396 teachers and 8,600 pupils. PEIB studies showed that indigenous students taught in the mother tongue were more proficient in language and mathematics (already after second grade) than students from control schools, and similar results were obtained in social and natural sciences. A longitudinal study undertaken between 1992 and 1995 revealed that bilingual girls and boys developed significantly higher levels of self-esteem, a greater capacity for adaptation and a more tolerant attitude in cases of frustration. Last but not least, there were improvements in internal efficiency and equity in the educational system.

Implementation of the PEIB model on a national scale through the Education Reform of 1994 presented significant challenges in terms of developing appropriate educational materials and training teachers. The third biggest challenge was parental opposition in certain regions of the country due to parents' suspicions that their children were not going to learn Spanish, just their mother tongue, and would therefore be excluded from the development process. This was most common in the Aymara and Quechua areas, where the Ministry of Education had failed to inform parents about the nature of bilingual education. In the Guaraní region there was greater acceptance of mother tongue use in education, in part due to the revival and advocacy of Guaraní culture by the Assembly of Guaraní People, who had been working with NGOs and UNICEF in intercultural bilingual education for over a decade.

Between 1997 and 2002, the percentage of pupils in EIB programmes rose 157%, from 75,896 to 192,238, representing 11% of the primary schoolgoing population. By 2002, eight years after the approval of the education law, a total of 2,899 primary schools nationally (representing 22% of all primary schools and 27% of rural schools) had applied intercultural bilingual education (EIB) in their classrooms.

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In contrast, in the urban areas, only 10 out of over 3,140 schools had applied EIB programmes. Clearly, the Education Reform encouraged intercultural bilingual education in the rural areas, while urban areas were not incorporated into this educational policy. At the same time, the Ministry worked on the development of writing systems for some minority languages of the Amazon in a new participatory approach that involved indigenous leaders taking basic courses in language description.

It is well known by now that one of the benefits of L1 development is greater proficiency in the L2. Other evidence of the contribution of the children's L1 to education is an increase in active participation of parent, community and indigenous organizations. The new indigenous educational councils exert control on school management and ensure that teachers fulfill their school duties. There is also significant improvement in terms of internal efficiency indicators. Bolivia's net enrollment rates (97%) are higher than the average of 93.9% for Latin America and the Caribbean. Between the early 1990s and 2001, dropout rates decreased from 6.2% to 5.9%, and grade 6 promotion rates increased from 52.8% to 84.7%. Primary school repetition rates decreased from 7.1% to 3.8% in the same period of time.

Section B: Background Information

Bolivia, in the centre of South America, is a landlocked country of one million square kilometers with over eight million people distributed two-thirds in the Andean region and one-third in the subtropical lowlands and Amazon basin. Spanish is the national language and lingua franca, and is treated as an official language without having been declared as such in the Constitution. Meanwhile, over 36 indigenous peoples and 33 indigenous languages are unequally distributed throughout the country, representing the majority of Bolivian citizens. Approximately 66% of the Bolivian population is of indigenous ancestry. Low population density is characteristic for Bolivia, especially in the rural areas, which host just over 40% of the population. La Paz, which lies at an altitude of 3,200 meters, is the seat of government and Parliament, while Sucre at 2,800 m is the legal capital and seat of judiciary power. In December 2005, for the first time since independence from Spain in 1825, Bolivians elected an indigenous president of the republic: the leader of the coca farmers' union, Evo Morales. His government has openly declared opposition to the neo-liberal global economy and the USA.

On the map in Figure 1, one can distinguish the Aymara people, the Quechuas and the remainder of the Uru-Chipayas living in the western part of the country, known as the Andean region. The Guaranís live in the dry lowland forests called the Chaco, together with the Weenhayeks and the Tapietes. The Chiquitanos (dark red) and the other 29 groups live in the humid eastern lowlands and the Amazonian region.

The Aymara and Quechua people account for nearly half of the Bolivian population, Quechua being the majority indigenous language. There have been three national census studies that have included questions about language. The 1976 census inquired about the most frequently spoken languages in the family and which each individual knew. The 1992 Census repeated the second question but only for those six years of age and older. The 2001 Census modified the question, highlighting the use of languages ("What language or languages do you speak?") for the entire population and added the question "What is the language you learned to speak as a child?" for those four years of age and older.

Figure 1: Map of Indigenous Peoples in Bolivia



Source: López (2006)

Table 1: Indigenous Peoples and Their Languages

Region	People	Language	Population
Andes (valley and high plateau)	Aymara	Aymara	1,600,000
	Quechua	Quechua	2,500,000
	Uru	Uru	1,200
Chaco (dry lowlands)	Guaraní	Guaraní	90,000
	Tapiete	Tapiete	41
	Weenhayek	Weenhayek	1,800
Eastern lowlands	Ayoreo	Ayoreode	1,240
	Chiquitano	Bisiro	196,000
	Guarayo	Guarayu	11,950
Amazonia	Araona	Araona	160
	Baure	Baure	885
	Canichana	Canichana	400
	Cavineño	Cavineña	1,680
	Cayuvaba	Cayubaba	790
	Chácobo	Chácobo	520
	Esse Eja	Esse Eja	730
	Chimán	Tsimane	8,600
	Guarasugwe	Guarasugwe	15
	Itonama	Itonama	2,790
	Joaquiniano	Joaquiniano	300
	Leco	Leco	4,180
	Machineri	Machineri	30
	Maropa (reyesano)	Maropa	4,920
	Moxeño-Ignaciano	Moxeño	2,000
	Moxeño-Javeriano	Moxeño	300
	Moxeño-Loretano	Moxeño	2,200
	Moxeño-Trinitario	Moxeño	30,000
	Moré	Moré	65
	Mosetén	Mosetén	1,590
	Movima	Movima	12,230
	Pacahuara	Pacahuara	45
	Sirionó	Sirionó	500
Tacana	Tacana	5,500	
Yaminahua	Yaminawa	95	
Yuki	Yuki	210	
Yuracaré	Yurakare	2,830	
No specification			55,180

Source: López (2006)

As the last column of Table 2 shows, about a quarter of the population (27.6%) in 2001 speak Quechua, about a fifth (18.5%) speak Aymara and 82.6% speak Spanish. All three groups include monolinguals, bilinguals and trilinguals. In the same column, we can see that about 12.3% of the population claims to be monolingual in an indigenous language, about one-third (35.1%) is bilingual in Spanish and an indigenous language, and a little more than half (52.6%) of those surveyed were monolingual in Spanish. This means that over a 25-year period, Spanish monolingualism grew by 16.3%, while monolingualism in an indigenous language dropped by 8.1%, and bilingualism dropped by 8.2%. Urban migration generally implies a state of bilingualism in the first generation followed by the loss of the native language in the following generations. We need to be aware, however, that the Bolivian population has doubled over

the past 25 years, and there is growth in absolute numbers in all categories. At this point migration from the rural areas to the cities contributes to the reproduction of Andean languages and cultures.

Table 2: Linguistic Data Comparing Three Census Results in Bolivia

Language	1976	1992*	2001
Know Spanish	78.8%	87.4%	82.6%
Know Quechua	39.7%	34.3%	27.6%
Know Aymara	28.8%	23%	18.5%
Know other indigenous languages	1.1%	2.5%	1.5%
Only know Spanish	36.3%	41.7%	52.6%
Only know an indigenous language	20.4%	11.5%	12.3%
Know indigenous language and Spanish	43.4%	46.8%	35.1%
Total	4,613,4	5,256,3*	8,261,2

*six years and over

Source: Molina and Albo (2006: 102-103,111)

Judging from the figures of monolingual Spanish speakers, there does seem to be a gradual displacement of indigenous languages towards Spanish, which is not expected due to the dynamic and strong sociopolitical processes that favor indigenous languages and cultures. In any case, being bilingual in indigenous languages and Spanish in Bolivia is no longer associated with a lower social position or with discrimination.

There seems to be a recent phenomenon involving the re-valuing of indigenous group membership, as reflected in the figures from the last census. The population 15 years and older was asked "Do you consider yourself to be a part of one of the following original or indigenous communities?" To everyone's surprise, 62% of the national population described themselves as part of an indigenous group. Projections that included youth under 15 even established 66% self-identification with indigenous peoples. The question may represent not only the value of publicly expressing indigenous membership but also the sympathies expressed by non-indigenous people who are supportive of political causes of these communities, especially in light of the unexpected and massive victory of the Socialism Movement (MAS) in the December 2005 elections, which has been interpreted as support for an indigenous movement by indigenous and non-indigenous people alike. It must be accepted that in Bolivia, as in many other Latin American societies, ethnic identification does not necessarily imply language maintenance. Thus, even where there is loss of language, people do not necessarily lose their awareness of belonging to an indigenous society, whether culturally or politically.

Section C: Details of the Programme

C1. Programme Design

At the beginning of the 1990s, previous to the Education Reform Law of 1994, the World Bank identified several factors to explain the underlying problems of Bolivian education:

- alienation and exclusion of primary beneficiaries (children, parents and society as a whole) from participating in school decision-making and from exercising the right to scrutinize operations and results;

- weak administration of the system;
- inappropriate and inefficient management of sector financing, including insufficient allocation of resources to primary education;
- various barriers to access and obstacles to education attainment, such as lack of materials, inadequate teacher training, inattention to the needs of non-Spanish-speaking populations, and deficient infrastructure, all of which particularly affect girls and rural populations.

The Education Reform Law of 1994 intended to overcome these conditions. The curricular innovation of the Educational Reform extended from organization of content (isolated subjects were organized and integrated into areas with cross-cutting issues) to the pedagogical approach. The new approach is based on constructivism, is directed to the attainment of basic learning competencies and pays attention to cultural, linguistic and individual diversity. Instead of relying on the transfer of content, it builds on student knowledge and values, relying on active classroom participation.

The pedagogical revolution introduced by the Reform extends to its cultural approach, changing a monolingual, monocultural perspective into a bilingual, intercultural one that incorporates students' cultural identities and mother tongues. A variety of didactic resources pertinent to different cultures and ages have been created for each curricular area and for cross-cutting themes. These materials include student learning modules in Spanish, Quechua, Aymara and Guaraní in each curricular area to be used flexibly during the three cycles of primary education; there are also student and teacher libraries (8 million books in four languages by international and national authors), teachers' guides, and other didactic material aimed at developing mostly expressive skills in mother tongue and second language. The modules and curriculum are intended to produce bilingual students competent in the four linguistic abilities (listening, speaking, reading and writing) by the end of 8 years of primary education. To achieve this, the indigenous language is introduced and developed as L1 while Spanish as L2 is taught orally beginning the second year and later also developed as a written language.

C2. Project Aims, Purpose and Expected Outputs

The Education Reform adopted a maintenance and development ideology regarding indigenous languages in education. Planners had a clear policy of implementing EIB in rural areas to change education where it was most needed. Due to this policy, the Bolivian Reform has remained trapped in a way in a perspective of indigenous people as rural and less developed, just at a time when indigenous socio-linguistic settings have become more diverse than ever. Nevertheless, it is a great achievement that EIB has been legally institutionalized under two modalities: indigenous languages as L1 (mother tongue) for indigenous people mainly in rural areas, and indigenous languages as L2 for speakers of Spanish in urban areas. Overall, the law states that at national level, the educational system is intercultural. So even urban education for Spanish monolingual students should have a curriculum that relates to the multicultural reality of Bolivia, generates attitudinal changes towards indigenous minorities by providing information about indigenous people and produces intercultural understanding by teaching of indigenous language as second language. However, implementation of this aspect has been very limited.

C3. Project Process / Approach

Implementing EIB obviously demanded increasing attention to indigenous languages and their present condition. Taking these languages into schools meant developing writing systems and even elaborating their lexicons (especially for teaching certain subjects), tasks which became even more demanding since EIB in Bolivia was meant to expand primary (basic education) and secondary education. Whilst producing educational materials, technicians and linguists as well as community experts in the Quechua, Aymara and Guaraní languages became involved in language development processes and in the creation of a unified writing system in line with linguistic standardization. The Guaraní in particular were active in developing their language for educational and political purposes. Producing written texts for school use in traditionally oral languages also implied training indigenous teachers and educators who spoke these languages but could not yet write them.

The introduction of bilingual education also presented significant challenges in terms of human resources. A shortage of trained teachers was the major stumbling block identified. Reform efforts needed teachers capable of incorporating an intercultural approach to their practice, competent in teaching in both L1 and L2, and knowledgeable in how to organize classroom interaction in both languages. The position of “pedagogical advisor” was created to support inservice bilingual teachers, but advisors themselves needed significantly different training than in the past. To address the shortage of bilingual teachers, decrease the number of teachers working without training and promote female teachers in rural areas, a new teacher training scheme known as the *bachillerato pedagógico* was developed. This pedagogical secondary school has now trained and certified women (and some men) chosen by their (indigenous) communities to teach children bilingually in the first three years of primary basic education. Graduates must work for two years in the rural area, and may later continue their training at a regular preservice teacher training institute. Through these and other measures, almost 11,000 rural indigenous language-speaking teachers have been trained in reading and text production in their languages.

It is now generally accepted that inservice training for bilingual teachers is insufficient and that greater attention ought to be paid to their preservice education. In 1997, in accordance with the perspective of on-going professional development, the Ministry of Education created the Programme for Higher Normal Institutes for Bilingual Intercultural Education designed for bilingual teachers in the Aymara and Quechua regions. This programme expanded to 9 Higher Normal Institutes: 4 for Quechua, 2 for Aymara, 2 for both Quechua and Aymara, and 1 for Guaraní. Indigenous organizations and leaders involved themselves in the selection processes of both students and lecturers to make sure that they spoke the indigenous language in question and were sympathetic to the indigenous cause. Initially, bilingual teacher preparation favored inclusion of some aspects of descriptive linguistics, but this was to the detriment of a sound understanding of the roles culture and pedagogy played in EIB. This orientation is being revised, to turn well-deserved attention to a more comprehensive understanding of the practical aspects of EIB.

Indigenous Peoples’ Educational Councils (CEPOs): One novel development was the creation of the CEPOs, which have played a key role in involving indigenous peoples in the educational reform process. These councils have also promoted the acceptance of EIB at the community level, functioning as intermediaries between the Education Reform agency and the beneficiaries. While they take the appeals of their regions to higher centralized levels, they have a leading role in generating and proposing new curricular approaches that take into account local indigenous knowledge and also indigenous ways of learning and teaching. The CEPOs have also guided the selection of new students for the bilingual

teacher training institutes. While the CEPOs are established by law, members of these councils are appointed by the indigenous organizations through public elections. The CEPOS are seen as a *brazo técnico* (technical branch) of the more politically oriented indigenous organizations and function thanks to private and international financial support.

C4. Outcomes

Because of the emphasis of the Reform on rural schools, there have been important rural-urban equity gains such as dramatic increases in sixth-grade completion rates and average years of schooling. Still, educational disparities between urban and rural populations persist in academic achievement. There are significant gender disparities as well; for example, while the 2001 illiteracy rate for urban males was 2.5 %, it was four times greater for urban women (10.1 %) and 15 times greater for rural women (37.9 %).

Traditionally, when EIB was adopted as the most suitable approach for indigenous children and adults in Latin America in general and specifically in Bolivia, indigenous monolingualism was quite high, meaning that people did not have access to a national language like Spanish or Portuguese. Most indigenous people lived in rural areas that were isolated and difficult to reach. This scenario has changed dramatically: roads, urban migration, telecommunications, and political and legal transformations and democratic openness have attacked the historical *invisibility* of indigenous peoples. Non-indigenous and indigenous people now live close together in urban areas as well as rural, contrary to the physical and mental distance that has historically separated them.

Private school enrollment accounts for about 8 percent of total primary enrollment in Bolivia. Based on their lower dropout and repetition rates and their performance on national surveys of academic achievement, private schools provide a higher quality education. While only 11% of grade 3 and 6 children in private schools are considered academically “at risk”, almost half of all public-school children are in this category. 60% of private school pupils attain satisfactory levels, in contrast with only 20% of public school pupils. Because of these differences, household surveys reveal a remarkable willingness of households to pay for private education for their children. Public education is considered inferior; as soon as parents have enough resources, they move their children from public to private schools. It must be pointed out that private schools in Bolivia are not subject to Ministry regulations on curriculum or pedagogical matters, thus they can choose whether or not to implement the Education Reform. The vast majority of private schools, most of which are in urban areas, have only adopted the constructivist part of the Reform and have avoided using indigenous languages.

C5. Risk Assessment and Management

The following can be identified as challenges to the implementation and sustainability of EIB. Included are some comments regarding what might be done to deal with these challenges.

The need to develop additional languages from a community perspective: As noted above, only three ethnic groups were originally taken into account in the transformation of the education system under the Reform. Another 30 linguistic communities have also demanded EIB, representing a real challenge to the Reform due to the diversity of their socio-linguistic and sociocultural realities. It has become common for indigenous leaders to claim that “The school should return to us the language it deprived us of”. These appeals not only challenge present understandings of EIB, but also challenge

existing institutional and community capacities, since indigenous communities and leaders probably overemphasize the role the school should play in linguistic revitalization. It is well known that community involvement is the most important prerequisite for effective language maintenance and revitalization. The idea that it is the state's responsibility to keep minority languages alive may put communities in a position of delegating crucial matters to a government that has historically had antithetical interests like assimilation to mainstream society and global economic development. EIB has to move towards an inclusive strategy of language and educational policy and should turn to bottom-up mechanisms of educational language development.

The need to operationalize interculturalism in the curriculum: The EIB approach in Bolivia has been more oriented toward bilingual than to intercultural education. Indigenous people have been encouraged to hold onto their identity through the systematic efforts to provide education in their languages, but the intercultural element that was intended for all Bolivians has not been fully realized. EIB has paid more attention to indigenous knowledge and practices, and less attention to cross-cultural themes. Hence EIB has become most associated with the education of indigenous populations, instead of encouraging bilingualism and interculturalism for all, including the dominant group of monolingual Spanish speakers. This was the original intent of the Bolivian educational language policy, but implementation for the dominant group has been minimal.

Intercultural education implies awareness of others' worldviews and cultures. It seeks to diminish the hegemony of the dominant culture (in this case the Spanish-speaking elite) in relation to other cultures. This complex task exceeds the realm of schools or even of the education sector, because it requires a strong countrywide commitment to develop and implement intercultural policies. Culture is embodied not only in language but also in dress, music, textiles and so on. Though the Educational Reform Law proposed actions in other sectors (the mass media, for instance), little or nothing has yet been done except in rural schools.

Recent governmental attitudes: Ironically, problems in indigenous literacy do not spring from a failure to recognize Andean languages and cultures, but from ideological notions embedded in the governments' lack of political will to promote literacy in indigenous languages as instruments of power in the broadest sense. It is crucial to understand the power of Spanish, i.e. the great value granted to everything related to Spanish literacy, writing, and decoding skills, promoted by the globalizing and development-oriented currents that underlie state policies. National societies voluntarily (and often unconsciously) assume this sort of dogma, with the hegemonic sectors transmitting it to indigenous communities and individuals. The principles underlying all types of international and national policies can be summarized as follows: Spanish decoding skills have intrinsic instrumental value in overcoming poverty and Spanish literacy is an inalienable right to participate as a citizen and a requisite for democracy. This strongly internalized doctrine, materialized in development through written Spanish and the consequential hierarchical differentiation between those who know how to write and those who do not, has been well documented among many indigenous communities.

Contradictory as it may seem, this ideological current is spreading among the indigenous organizations themselves, and is being fostered as a state policy by the new Bolivian government that has an indigenous and popular orientation. The most vivid example is the countrywide implementation of the Cuban-based literacy programme for youth and adults known as "Yo sí puedo" ("I certainly can do it"). This highly publicized campaign is mainly in Spanish, has mainly Cuban technical assistance and is being used as a symbol of the governmental determination to eradicate illiteracy—without any consideration

of social or ethnic perspectives. Hundreds if not thousands of men and women living in peripheral urban and rural areas are given certificates after only ten to twelve weeks of classes, and apparently what matters is the appropriation of basic decoding skills (with or without understanding) and the possibility of signing one's name.

Limited view of literacy in Andean languages: Linguists, education specialists and indigenous organizations continue to place enormous importance on linguistic development problems such as alphabets and orthographies for indigenous languages, yet give very little consideration to literacy learning issues. Establishing written indigenous languages has been important to demonstrate their equality relative to Spanish, the dominant language. However, the policy and practice of EIB has promoted a normative notion of writing that hinders and distances written practices of a daily nature. By formalizing the reading of Andean languages, EIB may actually be undermining the very languages meant to be preserved and reaffirmed. With regard to this overly technical perspective on reading and writing, which tends to hold pupils to the level of decoding rather than making meaning, there is evidence that illiteracy remains widespread in the country.

If indigenous peoples have not appropriated writing, it is because it has been introduced without taking into account its relationship to existing social practices in the community. Even where there are attempts to transcend the orthographic issue in order to promote writing as a useful tool in daily life, efforts in both adult literacy and primary EIB tend to present literacy as the only way to create and transmit cultural knowledge, ignoring or nullifying other Andean linguistic and cultural media. Indigenous cultures have traditionally relied on orality and argumentation, granting central value to the spoken word, so education should not fail to articulate a connection between orality and writing. Writing must cease to be a form of acculturation and be rather incorporated into indigenous social practices, without implying a loss of value for the spoken word or their own writings. It is a matter of recognizing the social value of writing and ceasing to understand it as a merely educational or technical skill.

Inadequately trained human resources: There is an on-going problem to find adequately trained bilingual teachers and professionals for the type of educational management required. This deficit is even greater if EIB is to be under the responsibility of indigenous educators. For at least a decade, most Latin American countries have implemented institutional and pedagogical reforms in teacher training along the lines of EIB, yet results are still limited, and new teachers do not show the professional and political strength needed to convince parents and communities of the advantages of EIB. Similarly, teachers have difficulty breaking away from rote learning, blackboard copying and dictation, which are persistent features of traditional pedagogy, especially when using a language that pupils did not understand. This type of pedagogy contradicts the spirit of liberation inherent in EIB and implies a need to encourage and listen to the student's own voice.

Similarly, decentralized and participatory educational management of EIB requires openness toward communities and toward local and regional social organizations and structures. Committed human resources are needed at all levels within ministries of education and indigenous organizations. Since schools traditionally imposed upon indigenous communities the dominant language, culture and logic, there is understandably conflict and insecurity on the part of both managers and communities regarding current involvement. Whether or not they are of indigenous origin, teachers generally represent the interests of the dominant group, unless they are politically committed to serving the interests of the indigenous peoples.

EIB as national policy: Finally there is a difficulty concerning the very existence of EIB as a state policy, since this educational innovation was installed and carried out during prior neoliberal government administrations, along with other structural state reforms. It is an irony that the future of EIB as a radical education reform, demanded by an indigenous and popular social movement and finally accepted by the government and the Bolivian elite, now lies in the hands of teachers' unions. It was these same unions which the 1994 Reform displaced from their position of authority and power with the innovative approach to education in a culturally diverse society. Because the Reform was financed and carried out with the support of World Bank and Interamerican Development Bank loans, as well as strong donor cooperation, it has come under attack.

There is a new Education Law Project designed to explicitly state an indigenist ideology and meant to reform the education system of the last 13 years, including EIB. It considers trilingualism (indigenous languages, Spanish and English) through the whole school system without specifying approach and means.

C6. Future Strategies

EIB can no longer be approached from a top-down perspective. More than ever, close collaboration between indigenous communities and leaders and linguists, anthropologists and educators is called for. The revitalization of vulnerable languages is one of the areas where a cooperative effort under increasing community control will be needed. This implies another major challenge for EIB: it must be re-invented to respond to situations in which indigenous languages need to be reactivated, and links need to be created between the community and the school. At another level, EIB has to be relocated within a framework of sustainable indigenous development, or "development with identity". Indigenous people demand educational projects that will contribute to the community's livelihood plan and aspirations.

In addition, we can not continue to have a compensatory understanding of EIB, i.e. that it will only help marginalized people. EIB will have to extend beyond primary education in rural areas and extend to secondary schools and even higher education throughout the country. By extending to cities and towns, it must be addressed toward the non-indigenous sectors of society and toward improving educational quality in general.

Finally, EIB needs to be regarded as part of a larger process of societal reconstruction in which specific attention is paid to indigenous leadership training. Indigenous leaders across Latin America claim that society at large should become intercultural; it is no longer sustainable that indigenous people have to learn from the non-indigenous, but the learning must go both directions. Urban elites do not fully understand the use of bilingual education as a vehicle for obtaining more and better learning for indigenous students. For bilingual education to progress, current attitudes must give way to a more democratic stance. This is the hardest challenge for EIB, but it is appropriate to the inclusive educational efforts of Latin American countries with this type of cultural and linguistic diversity.

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Part IV

Common Themes and Areas for Further Work

Questions, Answers and Remaining Issues*

Many multilingual societies are finding that their approaches to language in education have not had the desired results because they were based on faulty rationales. For example, *submersion* schooling, where all teaching and learning is done completely through the L2, is based on the myth of *maximum exposure* or the myth that the L1 should be avoided to make room for the L2, both in children's heads and in the curriculum. As noted in the discussion above, it is actually better to build a strong linguistic and cognitive foundation in the L1, which will result in better L2 learning as well. This is why *submersion* schooling is characterized by high dropout, failure and repetition rates. While language is probably not the only cause of high wastage, we can all agree that learning is only possible if classroom communication is done through a language that learners understand.

All of the projects and programmes discussed in this publication have brought the learners' languages into education with improved results. Unfortunately, few of them truly develop learners' skills in the L1 to the degree that is suggested by principles of language and learning. There are still issues to be addressed, including attitudes and beliefs of decision makers from the dominant group as well as of non-dominant group members themselves. Some of the issues raised are these, followed by some simple answers:

- **Why waste time developing the L1 when learners need the L2 for further education and jobs?** Because people learn best in the languages they speak and understand, and if they have a good foundation in the L1 they will learn other languages better. It is worth the investment of time and effort.
- **What if mother tongue-based education does not work?** There is enough international evidence to show that mother tongue-based teaching and learning is more efficient and effective than using other languages. Pilot programmes or experiments may be used to work out the context-specific issues (like which languages are ready for use and which will need further development, what types of written materials are needed and who will create them, who the teachers will be and how they should be trained, etc.) before implementing mother tongue-based learning throughout the region.
- **How can L1s be used when there are so many?** Experiences from multilingual countries like India, Nigeria and Papua New Guinea show that even where there are many large or small languages, and even where there are mixed communities, there are solutions involving the mother tongue and/or another familiar local language (Mohanty 2006; Bamgbose 1999; Klaus 2003). These solutions are still better than simply relying on submersion in a language foreign to learners. For example, in places where use of the home language is logistically difficult or where there are many small language communities involved, it may be useful to adopt a local lingua franca, as India has done with its state languages. This works best where children have some exposure to the lingua franca outside school, or where the lingua franca is from the same language family as the L1. The L1 can still be used, however, if teachers and students create their own materials using the Language Experience Approach (where students dictate stories or experiences to the teacher, who writes them on the board for copying into notebooks and later analysis). Where there are multiple language groups in one school, classrooms can be grouped by language for at least part of the day, teachers can trade groups, or multigrade classrooms can be organized by language instead of by age (see Kosonen 2006).

* Written by Carol Benson, Centre for Teaching and Learning (UPC), Stockholm University.

- **What if there are few teachers who speak the language(s) of the learners?** If there are few certified teachers who are speakers of the L1, the linguistic community can help identify the most appropriate speakers to be trained. Experience shows that the best mother tongue teachers are those who share the learners' culture and experiences. Incentives of various kinds will help attract more L1 speakers to preservice teacher training programmes, but inservice training may have to suffice at the beginning. If bilingual teachers can not be found, a temporary measure could be pairing an L1 speaker with an L2 speaker, but care should be taken that they have equal status and responsibilities, and that they do not simply translate the curriculum but teach languages and content systematically.

Remaining Issues in the Field

There are, of course, issues remaining in the field of mother tongue-based bi- or multilingual education to which researchers do not have all the answers. All of the work represented here has the potential to contribute to the field in some very useful and important ways, due to unique features of the local educational contexts, the presence or absence of enabling legislation, the presence or absence of human and technical resources, and how the linguistic communities themselves are involved in the process.

One area where there is more to be done is in terms of *cost-benefit analysis* of mother tongue-based educational programmes. There are both initial and recurring costs involved in implementing any new programme. However, recent cost-benefit analyses (Grin 2005; Heugh 2006; Vawda and Patrinos 1998) have raised awareness of how improved educational quality lowers system-wide costs. More effective schooling or literacy has economic benefits that outweigh costs of teacher training and materials development, as found in the cases of Guatemala and Senegal. All of the APPEAL projects described here could contribute to the field if they monitor and evaluate benefits to learners and to society, balancing these with costs of the necessary inputs, as part of their overall evaluation schemes.

Another issue to which these projects may contribute is that of education for girls and women, specifically the effects of mother tongue vs. non-mother tongue schooling on *female participation* in schooling and literacy programmes. Low-income countries around the world report lower rates of female participation among many non-dominant groups, but not all have considered the factor of mother tongue schooling as a key. Researchers like myself (Benson 2002, 2005a, 2005b) and Hovens (2002) have found convincing evidence that language minority girls' school participation is significantly enhanced, even more than that of language minority boys, through use of the mother tongue. Evidence to date includes higher passing and retention rates, higher teacher estimations of performance, and more active involvement in classroom activities. The APPEAL projects could contribute to our understanding of the interactions between gender and language if they collect evaluative data that is disaggregated by gender, and pay attention to the reasons girls and women give for attending the programmes.

A final area of contribution relates to cognitive *transfer* of L1 reading and writing competence to L2 reading and writing competence *when the two scripts are different*. There is evidence to date (e.g. Kenner 2004 on Arabic, Gujarati and English) that transfer functions no matter how the scripts differ, but of course the L2 script must be taught and this undoubtedly involves more instruction than would be needed where the scripts are similar or the same. As these projects work with both roman and non-roman writing systems, stakeholders need to pay particular attention to the needs of learners as they begin to transfer literacy from the L1 to the L2, a process which may require a few years to complete if the school is the only source of L2 learning. Research on this issue represents a genuine contribution to the field, and every effort should be made to publish the research findings.

The Importance of Mother Tongue Materials and Appropriate Methods*

Promoting mother tongue education or bilingual literacy in a multilingual country demands contextualization of the didactic situation. Failing to consider these important things—policy and advocacy, didactic materials for core subjects in the learners' mother tongue and in the official language, community participation, and teacher training—can easily prove fatal for a project.

The Latin American and African educational projects in which I have taken part tried to tackle most of these issues. My own responsibilities mostly concerned the development of teaching methodologies and teaching/learning materials for reading and writing in the L1 and L2, along with the corresponding teacher training.

The experience gained in each project was usually quite useful for the next one; for this reason, materials development always presented new challenges due to modified strategies and focus. The following points demonstrate a series of lessons learned:

- During the Experimental Bilingual Education Project in the province of Puno, Perú, which started in 1977 with technical support from the German technical cooperation agency known as GTZ, one activity of many was the development of didactic materials in two L1s (Quechua and Aymara) and Spanish L2 for grades 1 to 6 in all subjects.
- The Puno project provided the inspiration for the TEF'Boky bilingual project in Malagasy L1 and French L2 in Madagascar, also supported by GTZ. In this project, the development of materials in the L1 was used as a strategy to encourage sustainability, by training national textbook authors on the job while providing the country with textbooks and guides for teaching the core subjects (reading/writing, mathematics and science) in grades 1 to 6 in Malagasy, the L1.
- The experience in Madagascar proved valuable for the next project led by DSE, the German Agency for International Development, in three multilingual countries— Niger, Mali and Burkina Faso—starting in 1995. As before, textbooks were developed in these countries for sustainability purposes, this time through strengthening the national publishing industry, training a pool of authors, and providing three countries with textbooks and guides in 12 different mother tongues.
- Finally, the ASTEP project initiated in Ghana in 1997 with GTZ support developed didactic materials aiming at sustainability by training tutors for the teacher training colleges, ensuring that both pre-service and in-service teachers became familiar with the new bilingual teaching methodologies, and providing Ghana with textbooks and guides for grades 1 to 3 in three core subjects and five different mother tongues.

I developed a great interest in textbooks and guides because of the function they fulfill in all of these countries. For those who are lucky enough to own them or use them, textbooks are and will always be the principal tool for teaching and learning in low-income countries. Unlike languages that already have a written tradition, non-dominant local languages need to be used in textbooks because they are important for:

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- Materializing a policy framework
- Concretizing curriculum guidelines
- Illustrating teaching methods
- Defining a specific learning progression
- Valourising the languages and cultures of learners
- Establishing the basis for teacher training
- Ensuring long-term sustainability (beyond the duration of the project)

It should be noted, however, that the textbook is not valued equally by all users. The different learning theories promoted over the past fifty years have renewed the international debate about teaching initial reading and writing. Textbooks have been (rightly) criticized because their use is based on the assumption that all children learn the same contents at the same pace, using the same methods. Many texts lack relevance to children's lives, and are incomplete, artificial and/or out of context. In industrialized countries, therefore, most teachers complement the textbook with other resources including a host of authentic texts, and they change traditionally monotonous reading sessions into exciting activities.

In my experience, multilingual countries like those on the African continent have focused their attention on the political aspects of mother tongue-based education and bilingual literacy, at the expense of pedagogical discussions. As a result, until quite recently most textbooks have followed a traditional approach based on behavioural theory. For lack of information, teachers have continued to use dogmatic recipes carried over from colonial times. Consequently, there was and still is a need for more updated information about teaching and learning, particularly for initial literacy in the L1 and for learning additional languages.

In this regard, textbooks and guides can play an important role, but their content and their distribution are limited. Not only teachers but also national authorities, parents, donors, NGOs and decision makers need to be better informed about many topics to be taken into consideration in developing mother tongue-based schooling and literacy in multilingual countries. Basics about language policy, language and learning theories, reading methodologies, emergent literacy, creating literate classrooms and environments, making "big books" in the L1 for classroom or home—all of these represent issues that should not be limited to academic circles, but should be made available to a wider public. In other words, the respective educational projects should make it their priority not only to develop suitable textbooks, but also to disseminate them as widely as possible along with related information and experience gained in the field of mother tongue-based education and bilingual literacy.

One of the main problems I have encountered in most programmes and projects is not the lack of interest in textbook development or resistance to mother tongue education, but rather the lack of information among educational authorities, tutors, teachers, textbook authors, parents and community members. This led me to repeatedly share experiences gained in the field in the form of guides. The first one is directed to the authors of textbooks in low-income multilingual countries; the second one presents suggestions on how to reinforce textbook publishing in local (national) languages in multilingual African countries; the third one deals with teaching reading and writing in children's mother tongues; and the last one covers how to introduce foreign L2s in the classroom. Each book includes a plea for authenticity and modernization in African schools, and each one demonstrates the feasibility of high-quality education in these contexts by presenting encouraging experiences in mother tongue-based schooling and bilingual literacy.

Low-income countries need books, information, exchanges of experience, demonstration, and valourisation of their pedagogical achievements. I hope that both this workshop and this publication reinforce what already exists, contribute toward building information networks that extend beyond geographical borders and languages, encourage the stakeholders in developing more democratic educational services, promote good pedagogical practices and help us share knowledge and experiences.

Issues of Orthography*

Designing an effective orthography – or a writing systems - which supports transfer of literacy skills from the first language (L1) to the second language (L2)—and then to additional languages—requires awareness of many issues. Smalley (e.g. 1964), a linguist with extensive experience in South-East Asia, has highlighted five central principles:

Maximum acceptability: Community members should be key participants in research and decision-making related to the development of a writing system. Involvement of a representative group of community members contributes to acceptability of decisions throughout the community and promotes ownership of the writing system.

Maximum ease of learning: A well-designed writing system is easy to read and represents all of the sounds of the language simply and clearly. It supports literacy learning by new readers as well as by those who can already read in other languages.

Maximum representation: All speech sounds should be clearly represented in an orthography; there should be no ambiguity. A reader should be able to clearly determine the way in which symbols and words are read. A good writing system supports fluent reading.

Maximum reproduction: Ease of producing materials needs to be considered in developing writing systems. An effective writing system has as few new or unusual symbols as possible. People are discouraged from developing materials independently when unusual or new symbols are required which are not found on a computer keyboard or typewriter. When special technology is required in order to reproduce symbols, this may leave the process of publication to those outside the immediate community.

Maximum transfer: When developing a writing system, the community should consider the other languages of the area in which learners will want to read and write. An effective orthography supports transfer to the second and other languages. If appropriate, the choice of script and decisions about spelling rules for L1 orthography development should take into account the script and spelling rules of L2 in order to ease transition from L1 to L2.

As noted by Smalley, care should be taken that all stakeholders are consulted during the development process and involved in all decision-making. If there is an official process for writing system validation within the country, contact with the authorities should be initiated early in the development process so that everyone concerned understands the importance and the challenges of developing and standardizing a writing system for a language.

Gatherings should be organised for communities to discuss writing system development in order for people to hear the ideas that others bring to the process and understand the issues and rationales associated with decisions that are being made. Such gatherings may take the form of a series of meetings or may be combined in a single orthography congress that involves stakeholders from different sectors

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of the community. Linguists—who may be mother tongue speakers of the language in focus—can give useful input on the degree to which the symbols to be used adequately represent the language. Educators can also make significant contributions by helping to determine the degree to which the writing system supports ease of learning and transfer to additional languages. Local government officials can contribute with their understandings of the approval process necessary for standardizing a writing system, and they may also give their support to decisions made at community meetings.

Script Differences and Transfer

As mentioned above, there is consensus among researchers that *literacy transfer happens between languages with different scripts*, just as it happens between languages with similar scripts. Transfer is a psychological and linguistic process where we apply our understandings of reading and writing in one language to another language. Transfer can be facilitated by developing oral and literacy competence in the L1, teaching the L2 beginning with oral skills, and exposing learners to written L2 in meaningful situations like classroom print (wall posters, bilingual labels etc.) and books. For learners to apply their L1 decoding skills to the L2, there is no need to teach the sound-symbol or meaning-symbol relationships that are common to both languages—only the differences must be taught. If the L2 uses a different writing system it must be taught explicitly, but only after learners have mastered the L1 writing system. Still, it is not necessary to teach the phonemes (units of sound) that the two languages have in common; in fact, it may be helpful to call learners' attention to the similarities, but they will recognize similarities themselves as they develop L2 oral skills.

One additional factor in transfer is the *linguistic proximity* between languages, or how similar or different the L1 and L2 are in spoken form. It is certain that the L2 is learned more quickly if it has a lot in common with the L1, but differences in pronunciation, structure etc. may make it difficult for learners to recognize the similarities. Learners need help from teachers to develop their *metalinguistic awareness*, or sense of how languages work. Similarities between spoken languages are not always a benefit, since they may hide differences that learners will need to be taught explicitly. Likewise, similarities in the writing systems are not always a benefit, because the same letter or symbol may represent different sounds or meanings in the two languages. Again, teachers need to help learners notice the differences and remember them.

The main point when it comes to writing systems is that there is *no need to adopt the writing system of the L2* for teaching L1 literacy. Doing so may facilitate transfer, but transfer will happen anyway. Meanwhile, if there is an existing writing system for the L1 that enjoys support from the linguistic community, it is best to keep it, because the community will be able to use existing written materials and develop new ones as well. Further, the original writing system may be part of the identity of the linguistic community, and it should not be dismissed without consulting community members. (Consider the example mentioned above of the Sgaw Karen in Thailand, who protested against the pilot project because they felt their own script worked better than the Thai script for representing their sound system.)

The main pedagogical point is that *if learners are experiencing difficulty with transfer*, it should not be blamed on the language differences or similarities. It is more likely due to the teaching methods, and/or trying to push transfer from L1 to L2 before learners are ready. There are no shortcuts—this process takes time! For young learners, it will take 3 or 4 years of L1 literacy and development, combined with oral L2 learning, before they start transferring literacy themselves. That is when the teacher should begin teaching what is different about the written L2.

Situations with More Than One Writing System

In many cases, the languages used in mother tongue-based schooling or literacy are newly developed and have not yet been standardized. In some cases, different organizations or groups have developed written forms of a language; in other cases, there are traditional and new forms competing for acceptance.

Where there are disputes, the case of Creole in Mauritius may be instructive. Mauritius has two major mother tongues, namely Mauritian Creole and Bhojpuri, but currently uses only French as official language for primary education. There is some use of the mother tongues in literacy and preschool education, and primary bilingual education is in the planning stage. The challenge until recently was that there were 5 written varieties of Creole. Fortunately, 25 years ago a local NGO known as *Ledikason pu travayer* (Education for the Worker) began supplementing its literacy work with publishing in Creole. The decision was made to publish in any of the written varieties submitted by the authors, though the organization did promote its favorite writing system when it could. Over this period the NGO has published and re-edited all kinds of material in Creole including dictionaries, texts and story books, and has held annual literary contests with categories for children's literature, original adult literature, and translations of classical works. Gradually, over time and through usage, promoters and authors using the different writing systems have come to an agreement about how the language should be written. Now most authors, educators and literacy graduates favour one unified writing system for Creole, so it is in a relatively good position to be used in formal schooling.

Remaining Issues

Based on the group discussions during the regional workshop in Dhaka, there are a few key issues that the APPEAL projects have needed to address. It is recommended that these issues become the focus of reporting for the next workshop, so that participants can work together, share information and gain advice on practical solutions and strategies.

Issue 1: Advocacy and Policy

Many of the participants shared the challenge of influencing government policy to promote mother tongue-based learning. The short duration of some projects limits their ability to demonstrate full effectiveness and to become sustainable. The political will needs to be generated to pass enabling policies and to budget for mother tongue-based programmes.

Issue 2: Transition from Mother Tongue to National/Official Language

Participants were concerned that lack of technical understanding of *transfer* on the part of policymakers, implementers, and learners and their families is a challenge to promoting educational programmes that develop the necessary mother tongue skills. All stakeholders need more information on strategies for promoting additive bilingualism and effective bridging from the L1 to the L2 so that learners will be prepared for higher levels of education in the L2.

Issue 3: Linguistic and Materials Development

Technical and financial constraints limit the linguistic work as well as the materials that can be developed. Some projects have experienced success in standardising writing systems and developing vocabulary through work with communities and linguists.

Issue 4: Training of Teachers and Literacy Facilitators

Participants said that capacity-building efforts often fail to meet the demand for mother tongue-qualified teachers and facilitators, and there are challenges of recruitment and provision of incentives for them. Alternative forms of teacher training (such as Bolivia's "pedagogical secondary schools") need to be created to fill in the gap.

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