

The Memory and Recall of Stories by Oral Communicators in the Context of Chronological Bible Storying

A Brief Overview of the Context for this Article on Memory among Orals. Orals who are oral communicators and learners, meaning those who cannot read and write with understanding in any language, stands at least at 66%. Conversely, the status of functional literates in the world today stands at less than 33%. In the Western world, in at least 20 countries the status of literacy hovers between 45-55%. This means that the percentage of those in Western nations who cannot read and write with understanding hovers between 55-45%. Half of the peoples in Western nations can functionally read and write with understanding and the other half cannot functionally read and write with understanding. Given the fact that oral learners and communicators cannot read and write with understanding, nor function in their own society through functional literate means, these oral persons learn and communicate through oral-visual means. They are virtually locked into living in and functioning personally in their own oral world. What they “know” is basically what they have stored in their memory that they can remember and repeat with accuracy at a moment of need.

Beginning in the 1980s, and even before, a few missionaries began gathering and familiarizing themselves with known information, which was a lot, concerning how oral people learn, communicate, function and survive in oral or literate or mixed societies. The bottom line finding when all of the knowledge those missionaries gathered and considered was that orals learn best by narrative, storying means. It became clear that from creation to the present, oral people have functioned in their oral societies, in literate societies and in mixed societies through housing and communicating their valued knowledge through parables, stories, poetry, oral epics, proverbs and other types of narrative forms.

As these missionaries, mainly in Southeast Asia, began to find, consider and use existing narrative, or near-narrative presentations, in order to communicate the Christian Gospel to orals, that those orals could understand the Gospel well enough to clearly and demonstratively embrace Christ as Saviour and Lord. It was also seen by those missionaries, of which this author was a part that as any Gospel presentation moved away from a narrative presentation format to more expositional, literate formats that understanding diminished, remembering became almost impossible and thus their sharing of what they heard hardly happened. As these missionaries continued in their search concerning information concerning orals and orality and literates and literacy, they found that learned people in almost every society in the world had known for millennia what they had only recently begun to learn. For instance, from the time of creation to the time of Moses, around 1500 B.C. when writing was first developed in the Middle East in Bible lands, God’s creative and relational events existed and were shared in oral form, in story form, for all of those centuries and millennia. The learning curve of those missionaries, and especially this author, was very steep.

Consequently, the early missionaries, Jim Slack and James O. Terry, and numerous others who consequently joined them, learned that most of the existing Bible and Gospel narrative presentation approaches were more literate, by design, than narrative. Trevor McIllwaine of New Tribes Mission in the Philippines had by design produced Chronological Bible Teaching. Though the lessons were in chronological order which helped orals understand the on-going story and remember them better, ;and even though each sequential Bible story was told or summarized up front, each of those lessons was cast in a literate teaching form. This was not by accident or lack of knowledge of orals by the developers. They were Bible translators and had as their aim that of producing literates within the people group who would receive, as new literates, the written translation in their heart language. Those new literates were expected, if the Bible translation were to survive, needed to be literate and needed to be able to function as literates. Thus, Chronological Bible Teaching was developed with stories up front that after being told were followed by highly literate Bible exposition, commentary style following each story. The lessons were not designed to be remembered word for word. What those New Tribes missionaries, and other Bible translators like them did, was and is very understandable. At the same time, various ones among them, such as Dell and Sue Schultze, Jay Jackson, Les Plett and Bryan Thomas did develop for use among their

respective people groups in the Philippines, more oral-oriented and worldview-sensitive story sets that were less literate than Chronological Bible Teaching was and is.

Those New Tribes missionaries who developed the more oral-friendly and worldview-sensitive story sets came to influence Jim Slack, other missionaries among Southern Baptists in the Philippines and James O. Terry, who previously had lived in the Philippines. James O. Terry had, by that time, had become a media specialists working throughout Southeast and Southern Asia.

Later in the mid-1980s Jim Slack and J.O. Terry saw the need to move beyond existing storytelling approaches to more oral forms. These two men, and other individuals who over time began to join them, began developing as oral a form of storying as could be developed that would facilitate evangelism, discipleship, church planting and leader training, among orals that would likely never learn to read and write with understanding. Out of these efforts *Chronological Bible Storying* emerged. *Chronological Bible Storying*, informed by what has been learned from scholarly research concerning orals and orality, is a method based only upon Bible stories, crafted based upon the original Bible language versions, told as stories in the style of each given people group, followed by a typical oral dialog session. By so doing, the successive ministries of evangelism, church planting, discipleship and leader mentoring is accomplish through appropriate oral means while at the same time increasing the Bible content of the orals within each of the ministry tracks. Some refer to this accrual of Bible stories as an Oral Bible. As each ministry is conducted the orals add biblically accurate stories to their store of stories and Bible knowledge.

The Issue of Memory—recall and oral reproduction—among Oral Individuals. A major question that is basic to working among orals anywhere in the world that cannot read and write with understanding is: “How well can individual oral communicators remember what they hear? More specifically, the question is: “How well can oral communicators remember the Gospel stories they hear?” Another question flowing out of the other two is: “Can oral individuals remember each of the stories in order and well enough to repeat them as they were told?” These are legitimate and common questions for those investigating storying for the first time, or for those initially involved in storying.

Some beginning storytellers say that during their initial story sessions their oral listeners do not readily talk during the dialog time. Some also say that few of the orals are willing to volunteer to retell the story told during the early story sessions. Others say their hearers during an Evangelism Storying Track, the initial Track, who do try to retell a story, are not that accurate in their retelling of it.

Research on memory among oral communicators abounds. Scholars in many fields from anthropologists, oral literature specialists (known by some as oral tradition specialists), psychologists and pedagogies have studied the memory skills of oral and literate people. They have observed and recorded retelling results that speak of oral memory skills that range from high accuracy to approximate accuracy among those retelling stories they have recently heard. Memory among the oral hearers is important for Chronological Bible Storying. If Chronological Bible Storying is to be effective it is critical that ordinary oral communicators be able to hear and remember the stories in the order they were presented. It is also important that an oral listener be able to regularly retell the stories they have heard with accuracy. So, what does research in actual oral settings tell us about the issue of memory among oral communicators?

Again, scholars have found oral communicators in every culture that can remember and tell with spellbinding clarity and accuracy stories, especially oral epics that take from a short time to multiple days to tell. Scholarly research has shown that the volume of a story set or the length of the story, such as is found in an epic story or poem, is no problem for certain oral communicators. Even in today’s world there are dozens of actors and actresses, oral and literate, who have committed all sorts of stories, such as Shakespeare’s plays and hundreds of songs, to memory and who can deliver them with perfect accuracy upon demand. Families who take stock of the number of songs and stories that their four and five-year olds can sing or recite from memory find the number to be astoundingly large. In the past and present, the recitation of long epic poems by primary oral communicators is common in every region of the world. Perhaps the most impressive feat is that for centuries thousands of Islamic children have, under their adult tutors, committed the entire Qur’an to memory and retained it to and through their adulthood. Today, even among adults, a large percentage of Islamic leaders and Imams still operate out of a memorized Qur’an.

During the height of Rabbinic Judaism from about 400 B.C. to about 500 A.D. the formal recognition of a Rabbi was dependent upon his being able to repeat the entire Torah multiple times from memory without error. (See Gerhardtsson's *Memory & Manuscript*) If these facts are presented as true, why is there a variance in the recall and reproduction of stories by those orals that are in typical storying sessions today?

After considering numerous research accounts collected over the past two hundred years, the following are the main reasons for the variance in recall and reproduction among ordinary oral people who listen to and attempt to retell stories. Again, giving oral communicators an oral Bible composed of many of the stories in the Christian scriptures is totally dependent upon average individuals being able to recall and reproduce with accuracy what he or she has heard during each story session.

In this document, **primary oral communicators--non-readers**—will be considered. Accurate memory recall and reproduction by primary oral communicators are dependent on the following factors.

First, memory is affected by the **form or style of the information** that has been told and heard by an oral communicator. If the information has come to an oral person in a familiar, narrative, story format, the attitude and ability of that person is enhanced. Given a familiar format, a memory of and the ability to retell the stories has been regularly observed to be much higher than it is when what was told and heard by an oral came in an expository, non-narrative, style or format. And that is true not only of primary oral communicators but of other levels such as functional illiterates and semi-literates on the orality to literacy scale. That is because it is much easier for any individual, oral or literate, to remember narratives or stories than expositionally formatted and presented information. This tells us that the format of the information must be in narrative, story format for maximum, accurate recall and reproduction to occur.

Second, if the orals in an Evangelism Track (a series of stories designed to move through HIS story from creation to the cross followed by an invitation to embrace Christ as Saviour and Lord) live daily in a predominantly oral society, they tend to possess excellent recall and reproduction. As orals live in predominantly oral societies, even if a percentage of the people in that society are literate, those orals are habitually exercising their oral skills in everyday life at home, at work, during playtime or fellowship time, meaning all of the time. Their oral skills are close to maximum performance level for most any oral in those societies. This is even more the case when their society has traditional heritage stories that they use to house and pass on their history and ways of living and functioning in their oral society. To the degree that their society is losing the habit of passing on their oral heritage stories, whether due to the diversions of TV, radio, movies, or the changes going on in societies that minimize the oral habits of people, then oral recall and reproduction suffers. Chronological Bible Storyers will find that they have to tell each story, and have the oral hearers practice telling the stories more than the usual three times in order for them to stick in their memories. For instance, literates are not in the habit of remembering and retelling what they have retained in their memories, except on tests in school. Literates tend to “cram” before tests and tend to lose what was “crammed” into their memory. Practice does make perfect, and those living in oral societies live and function at a more “perfect” level than others. This is why those unreached ethnic peoples who live in insulated and isolated oral societies with few schools and no written language (at least 6,000 of them) tend to have better recall and reproduction skills.

Third, given that the stories are told in the oral person's oral preference style there is also the number of times with accuracy that the oral communicator has heard the story. Among most oral communicators, by the third time one hears the same story told in the same way, that oral communicator is able to remember and repeat it with accuracy. Again, as was stated in fact number two, due to societal habits of the oral, the storyteller needs to learn what is the optimum number of times the oral in a given society needs to hear a story in order to be able to remember and retell it with accuracy. Also, accuracy begets accuracy. An oral needs to hear a story told in the same accurate way each time. Variance in accuracy and in the way a story is told can diminish the recall and reproduction success.

Fourth, given the other three being true, there is the interest or intent of the oral learner as to whether or not he or she was listening to a story with the personal interest or intent of remembering and reproducing that narrative or story. Many individuals come to story sessions, especially to the initial Evangelism Track, with little or no interest or intention of remembering and retelling the story. Memory—

recall and reproduction—depends heavily upon the desire and intent of the oral communicator to remember and retell the story. It is true that orals have a much more habitual, serious and practiced habit of listening to a story and in remembering a story. Success in their oral life depends upon paying attention and remembering a story. They will more naturally listen than will those who live in a society with a higher percentage of literates or in families with a sprinkling of literates in them. This memory skill of primary orals, non-schooled orals, is because they cannot write down what they heard and have it later for reference. Non-readers develop the habit of listening with the intent to remember. Literates progress in their literacy to let information go by or “turn information loose” without making a point to remember it. It has been observed that most of the individuals involved in a Chronological Bible Storying Evangelism Track are not at that level of interest or intent to listen to each story with the intent of remembering it as it was told. However, at the same time, it is known that most orals and even literates who attend Chronological Bible Storying sessions often tell the story they heard in the previous session to one or more folks during the following week. This cultural habit reinforces the story, gives it more status in their life and reinforces their recall and retelling of the story. If a storyer can encourage and gain success in having the orals who attend the sessions retell that story to family members or friends, recall and reproduction will continually improve.

Fifth, as the larger story builds during the Evangelism Track, there is the tendency for more and more oral hearers to develop enough interest—to get hooked on the building story—after which they begin recalling and retelling the stories with greater accuracy. In essence, most oral communicators have to “get hooked on the story or stories” to the point that they are almost one with the story for accurate recall and retelling to occur. Walter Ong cites that one major characteristic of oral communicators, especially primary oral communicators, is that they listen so intently that in their mind they join the story.

Sixth, very close to reason number five, and thus the logical outcome of reason four, is that after developing an interest in the story and after hearing the story enough times, just the thought of the story brings about the “playing of the story in the oral’s memory.” It is like turning the story on in their mind as literates would view a video. Orals tend to see the story occur in their mind and tell what they are seeing, which results in high accuracy retelling of a given story. Orals do not “memorize” a story. Memorization is the art of going over and over the exact sentences in a text enough times to begin committing them to one’s memory. Therefore, “memorization” is a technique of those who can read. It is not a technique of orals who cannot read. As mentioned in the other items, if a story is told as a story, if it is told in the story style of the orals in the sessions, and if it is told accurately, the oral in the session will begin to live the story, seeing it play as a movie in their mind. When it comes time for those orals to remember and retell a story, they trigger their memory to start that story playing as the movie they saw when it was told to them. Also, it is best that literates who are initially getting the stories into the orals memory by telling the orals the stories, to learn and remember the stories in the same way that orals do—as a movie in their mind. Memorization of the words and sentences in a story is not nearly as durable and effective as the living of the story and seeing it play as a movie in the mind.

Seventh, some primary oral communicators are helped by and rely upon a trigger of some kind to call to their memory the appropriate story, which then plays in their mind like a video. This trigger and movie sequence allows them to accurately remember and retell the story they are seeing in their mind. Some have used pictures of individual stories to trigger the memory. Some have used key words or symbols. Some have used a memory verse from the story that is often repeated in the story sessions. Stained glass windows in medieval churches emerged to serve as triggers, or reminders, of Biblical events. **However**, experienced storytellers have found that hooking each previous story to the story that follows where each new story becomes a clear and understood extension of the previous story and part of a larger story being told is sufficient for the average oral communicator to remember and retell each successive story. In fact, some have found it almost impossible to rearrange a series of stories that were told in an inaccurate sequence to orals. In some cultures, creating a song for each story has been adequate to provide accurate recall of the appropriate story. Even so, maintaining the chronology is critical for recall and retelling. Again, bridging between stories is very important, and especially not regressing into exposition as an attempt to achieve bridging. Moving into a teaching mode in the dialog session tends to rob the oral of the memory of the story, thus diminishing recall and reproduction of the story. Literate exposition habits can derail a story in an oral’s mind.

Eighth, identifying a theme or topic with the story has also been used by some in achieving maximum recall and retelling. This is accomplished during the pre-story introduction, during the telling and during the dialog that follows the story. As each story is identified for inclusion in whatever track--evangelism, discipleship, church planting or training—it is important to have a key word or phrase that goes with the story. However, as Walter Ong has reminded literates to notice that orals do not carry lists or tags such as categories or topics around in their memories under which the stories they hear are filed. (See Walter Ong's *Orality and Literacy: The Technologizing of the Word*) Any attempts to provide orals with a topic or issue tag for a given story must be clearly seen by the oral as identified with the story. What might be very clear to a literate as a "tag or category for a story" is usually not so clearly or easily associated with a story in the mind of an oral communicator. When one achieves success in identification, or when in the living of life among orals, a topic or theme is mentioned or experienced, one will often hear the oral communicator say: "That reminds me of a story." Or, the oral will respond to a familiar theme or topic by saying: "Let me tell you the story of what happened to your Uncle John." The discussed topic or issue surfaces in the memory of the oral a story that houses what the oral knows about that topic or issue.

Ninth, there is the cultural style of stories as they are told within a specific culture. Numerous researchers such as Klem, Goody, and Finnegan have observed that each culture tells stories in very characteristic ways. (See Eric Havelock's *The Muse Learns to Write*, page 11.) In West Africa it is common for a culture to tell part of the story, sing another part and use the drum to tell still another part of the story. (See Klem's and Finnegan's writings. One can find specific information on this issue in Havelock's *The Muse Learns to Write*, pp. 12-13) certain storytelling phrases are common in other cultures. (See OFT by John Miles Foley) Ultimate success is usually dependent upon "telling the story the way they tell stories."

Tenth, the cultural and consequential personal valuing of a story or set of stories is a reason that usually results from an accumulation, over time, of the other reasons. This is critical for Chronological Bible Storying. For instance, in some cultures the Bible is looked upon as a sacred book and that is enough to place a value on learning to tell all the stories in the Bible, and in telling them accurately. In other cultures such as Islam where the Qur'an is so valued that **hearing and learning to retell stories from the Christian Bible is consequentially devalued**. A Muslim will expend every effort to memorize the Qur'an but will seldom give attention to the Christian Scriptures. Some Muslims are even afraid to listen to and learn Christian Bible stories. Among a people, and for individuals in a particular culture, it is important to implant Christianity among a community of believers to a point whereby those individuals, and hopefully those in society related to them, will place a value on the stories. The aim is to gain respect for the Bible stories at a level equal to their heritage stories value, or at or above the level of other religious stories they hear and tell. This is a critical point for any who work among orals and who want those orals to remember the stories that are told to them. Until an individual in an oral culture reaches that point of personal value of the Bible stories, recall and retelling will seldom reach the level it could if that person or persons placed ultimate value on the stories. In these settings, the oral's memory is not weak. In these situations the valuing of the story determines how the memory handles the story. A second critical matter is involved in this same setting. That is, once a group of orals, large or small, from a family to a large segment of an oral society, comes to value the Christian Bible and the stories that a storyteller tells from that Scripture, **then the family or segment of society will "own those stories" as important and sacred**. When this occurs in a family, a church, a segment of society, or in the entire society, that group "owns" the stories and becomes the "keeper of the stories." In these oral situations that group will encourage others in their group to hear and remember the stories. Also, the group being the "owner" of the stories will police the stories as they are told by members of their group. If someone inaccurately tells a story, the group will correct that person and make them tell the story accurately. Chronological Bible Storyers work and pray toward the day when a group, a church, a community, or a part of a society comes to "own as their own" the Bible and the stories that are told from the Bible.

Eleventh, Christians know that the Bible itself promised that God's Word will not return empty after it is told. The Christian Scriptures tell of the Holy Spirit's work and ministry of reminding and shoring up the memory of the believer to be able to remember and retell God's Word with accuracy. The

Psalms in Psalm 119 spoke of the value of “hiding God’s word in one’s heart that he might not sin against God.”

Twelfth, there is the environment or setting in which the story is told and the setting in which the story is retold. Numerous storytellers have said that individuals were very hesitant and poor at retelling a story in the storytelling group, but told the story with accuracy upon arrival at home when asked to tell the story they heard. These incidents reveal that the hearers are getting the story within their memory to the point of excellent recall and reproduction while not feeling confident in telling it in the storytelling session. It may be that only much later in a storytelling setting that individuals will become confident enough to retell the stories accurately in that environment.

One storyteller, after reviewing these and other reasons, said, “It is a wonder that the hearers remember and retell any of the stories.” It is a wonder; it is definitely a spiritual wonder that God does, according to His promises, provoke recall and retelling in the hearers of His Word, oral or literate.

Most secular oral researchers such as Havelock, Millman, Parry, Yeats, Ong and others say that an oral learner’s memory—recall and reproduction—is often very accurate but is seldom verbatim. And that is generally true of everyday storytelling. At the same time, these same scholars have each documented average oral communicators who have over time developed to recall and retell with high accuracy long narrative, epic style presentations. And, it is from these scholars and other experienced storytellers, the author being one, that these twelve reasons are given that often lead to accurate recall and retelling.

As one moves beyond primary oral learners and communicators on the learning grid to **functional illiterates**—those whose competency is somewhere between first grade and the eighth grade—memory skills do weaken slightly. So, what about memory—recognition, recall and reproduction—among functional illiterates who have been introduced to reading and writing? It is important to know that as one is exposed to reading and writing and begins to learn how to read and write, their mind begins changing in identifiable ways. **First**, as they begin to learn to read and write, the capacity to remember slowly begins to change. Such individuals begin to have their first thoughts, often unconsciously, that they do not need to pay attention to remembering as much as before. As they move toward literacy, they realize that they will be able to write things down and read them when they need those facts. Thus, in these functional illiterates, when they still need excellent memory skills, begin to turn loose of their good oral skills. **Second**, as they learn to read and write they do not feel the same “desperation” that primary oral communicators feel concerning the need to remember at all costs, for there is now beginning to be an alternative for these who are learning to read and write. Notice, these functional illiterates cannot yet function as a literate and that won’t occur until they reach an eleventh or twelfth grade competency level. In storytelling settings, it will be the functional illiterates that begin to exhibit weakening memory skills. During this time of functional illiteracy these oral communicators are beginning to depreciate their memory and depend less and less upon it. They still have the capacity to remember and, as the name of their status says, they are still functioning according to their illiterate, oral skills, while in their mind they are moving away from them. Functional illiterates are “at risk” people. In their mind they are becoming literate and turn loose of many of their oral skills when they still desperately need them. At the same time, literates around them look upon those between first and eighth grade as being literate, when they really are not literate. Many literates, especially Gospel communicators, think of the first to eighth grade folks as able to handle literate presentations, when they cannot. As a result, thinking they are more literate than they really are, the functional illiterate persons in our society are really short-changed by themselves and for sure by the literates around them. In developing societies, the functional illiterates in those societies are usually the largest segment of those societies. Functional illiterates should be engaged as oral communicators. **Third**, the functional illiterate between the fourth and eighth grades is beginning to learn how to conceptualize. This conceptualization won’t become a learned and skilled competency until the ninth, tenth or eleventh grade, but they are beginning to develop conceptual skills. Again, literates tend to do more and more conceptual things with functional illiterates, which does help develop their learning. But, in Gospel presentation situations to relate to them as established literates instead of the functional illiterates that they are, is dooming them to a lack of understanding of the Gospel presentations. **Fourth**, this tells us that the most critical factor is that literates generally see these first to eighth grade learners as being literate and they are not—they are clearly functional illiterates. When literates see them as literates, they are depreciating illiteracy and functional

illiteracy in their presence. In so doing, they are placing literate expectations on the functional illiterates. This will tend to cause the functional illiterate persons to shy away from their valuable oral skills and perform poorer than they otherwise could. When Christians do this to them, and especially when Christians relate to them as literates, when they clearly are still functioning as an illiterate, it further puts these individuals at risk. That is especially true when these functional illiterates do not successfully progress to the eighth and ninth grade and into semi-literate competencies. If whatever reading and writing skills they have can be appreciated while at the same time relating to them as the oral learners and communicators that they are, these individuals can progress much farther in both facets of their life. Within a Chronological Bible Storying environment these functional illiterates should be storied to as oral learners and not as literates. If Chronological Bible Storyers relate to them as the oral communicators that they are, maximum gains will be achieved.

Semi-Literates. Semi-literates are those individuals who have progressed far enough in reading, writing and learning competencies to perform at a ninth, tenth or eleventh grade level. At those levels they can learn similar to the way literates learn for they are very close to being literate. They do not have to be storied in order to learn concepts, ideas, guidelines, principles and teachings. Most of them still appreciate and can still learn well by means of oral formats—narratives and stories—but they do not have to have information in that form in order to learn. Concerning memory skills, they generally demonstrate less and less innate ability to remember and recall with accuracy. They are depending more and more on literate tools to house their information, which means they do not see that they need to remember things as much as before. Semi-literates are then exercising their literate skills and depending upon their reading and writing skills instead of their oral learning and communication skills. Thus, their progress deeper into literacy skills has literally changed their mind. (See Jack Goody's *Domestication of the Savage Mind*) However, some Chronological Bible Storyers, when they have a few semi-literates in their storying group, tend to cater to them and move to expositional presentations. When this is done, the functional illiterates and primary oral communicators are left behind and left out. The appeal is to be very clear as to the status of individuals and their competency level with a view to matching the appropriate presentation style with the corresponding learning and communication style.

Literates. The general ability of literates to remember and retell the stories with accuracy is much less than that of oral communicators—illiterates and functional illiterates. However, the success of literates who are intentional and committed to memorizing and telling the stories has been often observed. Admittedly, it is not as easy and as natural for a literate to assimilate, recall and reproduce the stories as it is for oral communicators. Discipline is necessary for a literate to reclaim lost oral skills. It can be done, and for the sake of oral communicators who make up two-thirds of the world's population, literate Christians ought to nourish their oral skills back to life and engage in Chronological Bible Storying among the orals around them and even beyond.

Those engaging in Chronological Bible Storying in order to evangelize, disciple, plant churches and train leaders among oral communicators—mainly illiterates and functional illiterates—should give attention to the stated reasons as the stories are selected, organized chronologically, crafted according to the Scriptures as a told story, told and retold, followed by deliberate dialog. When this has been done, maximum recall and retelling has been consistently observed.

Bibliographic Materials Specifically Applicable To This Article

- Baddeley, A.D. (1976) *The Psychology of Memory* (New York).
- Finnegan, Ruth (1967) *Limba Stories and Story-telling* (London: Oxford Press).
- Gerhardsson, Birger (1961) *Memory and Manuscript* (Copenhagen: Gleerup and Lund).
- Goody, Jack (1968) *Literacy in Traditional Society* (London: Cambridge University Press).
- Goody, Jack (1977) *The Domestication of the Savage Mind* (Cambridge University Press).
- Havelock, Eric A. (1963) *Preface to Plato* (Cambridge, Mass.: Belknap Press of Harvard University Press).
- Havelock, Eric A. (1976) *Origins of Western Literacy* (Toronto: Ontario Institute for Studies in Education).
- Havelock, E. A. (1986) *The Muse Learns to Write: Reflections on Orality and Literacy from Antiquity to the Present* (New Haven and London)

- Jousse, Marcel (1925) Le Style Oral Rhythmique et Mnemotechnique Chez les Verbo- moteurs (Paris: G. Beauchesne).
- Kelber, Werner (1983) The Oral and Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition. Mark, Paul and Q. (Philadelphia: Fortress Press),
- Klem, Herbert V. (1982) Oral Communication of the Scripture (Pasadena, California: William Carey Library)
- McLuhan, Marshall () The Gutenberg Galaxy
- Ong, Walter J. (1982) Orality and Literacy: The Technologizing of the Word (London and New York: Routledge).
- Parry, Adam (1971) The Making of Homeric Verse: The Collected Papers of Milman Parry. ed. Adam Parry (Oxford: Clarendon Press).

Prepared by: Dr. James B. Slack
Missiologist with Oral Learning and Communication Specialization
Richmond, Virginia
12 August 2002 & February 2003/Revised 8 August 2006