

NORTHERN SASKATCHEWAN  
NATIVE STUDENTS'  
READINGS AND STORYTELLINGS  
OF CULTURALLY RELEVANT AND  
CULTURALLY NON-RELEVANT  
STORIES

JERLINE QUINTAL-FINELL

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NORTHERN SASKATCHEWAN NATIVE STUDENTS'  
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AND CULTURALLY NON-RELEVANT STORIES

A THESIS

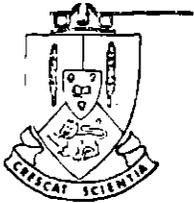
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## ABSTRACT

This study compared bilingual (Cree and English) Northern Saskatchewan students' responses to two reading selections, one considered to be Culturally Relevant, and the other Culturally Non-Relevant. Data were collected, coded, categorized, and analyzed by employing Goodman, Watson and Burke's (1987) Reading Miscue Inventory in the Language Sense section of Procedure II of each of the 21 subjects' construction of the language sense strength patterns on two independent selections. The t-Test compared miscue scores on the two inventories, and descriptive analysis investigated instances of personal experience which helped or interfered with their understanding of the selections. The language sense strength scores differed significantly ( $t = 5.09$ ), ( $p < .01$ ). Scores were higher for subjects' meaning making of the Culturally Relevant than for the Culturally Non-Relevant selections. Evidence from this study suggested that the reader's construction of syntactically and semantically acceptable sentences, interest, public and experiential knowledge were factors related to their meaning making of reading selections. The descriptive analysis found that the more the readers' own life experiences were relevant to the experiences expressed in a reading selection, the more elaborated were their storytellings, and meaning makings, and

the more consistently they were in using syntactic and semantic cues in constructing syntactically and semantically acceptable sentences to gain meaning.

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## CHAPTER 1

### 1. INTRODUCTION

Language and thinking are central to the school curriculum. Language is the medium of instruction and learning. Knowledge of the language of instruction is necessary for students to make sense of what they read, hear, speak and write. Most children learn to communicate in their home or first language before beginning school. However, a disproportionate number of Native children find themselves faced in school with trying to make sense of instruction and learning in a language which differs from the language they learn at home. This is where crucial problems occur, particularly for students whose home language differs from the school language (Holdaway, 1979).

According to Whorf (1956) children learn the language of their environment which builds their schemata, that is, they learn thinking and meaning in the language patterns of their community. Whorf's theory was that every language differs in patterns and world view (Goodman, Ken, Goodman, Yetta, Meredith, Robert, & Smith, Brooks, E., 1987).

Halliday (1964) stated "a social dialect is the embodiment of a mildly but distinctly different world view" (p. 179). Halliday (1978) restated his theory of language and thinking, concurring with Whorf (1956), that speech communities have literate powers with distinctive social and

semantic differences. These differences are embedded in dialects and registers. Schools teach a standard register and dialect set in a conventional system. The system has certain features of the social organization that teaches patterned ways of the society, including uses of space and time, and the mode of physical survival and socioeconomic placement.

Research on North American Native languages has revealed that many Native children come to school speaking only English. Yet these children encounter formidable literacy tasks. This research suggests that this problem occurs because of the linguistic differences between the school's register, couched in curricula, and that of the Native students' language which they have acquired through experience within their communities. Hymes (1981) concludes:

Features of children's speech that may seem to be individual errors may in fact reflect a community norm. They reflect a carryover into English of patterns from an Indian language. (p. 5)

Native and minority children bring to schools rich language and experiential backgrounds which may differ markedly from the language and values of the school. Results from studies on Native and minority children show that these children experience the most failure in schools (Chall & Snow, 1982; Clay, 1984; Goodman & Goodman, 1978; Heath, 1983; Scollon & Scollon, 1981; Weaver, 1983).

Everyday behaviors of learning are natural events in that people rely on past experiences in deciding how to manipulate the present (Heath, 1988). Children through play use register and dialect for cooperation and negotiation to achieve goals. Language is developmental, based upon children's experiential background and intuitive use of language structures. They develop their language toward the semantic and syntactic patterns and structures used by adults in their community. Children simultaneously store moment to moment experiences in preparation for dealing with future social events which are both physical and mental (Wells, 1986). Through mental models or schemata, experiences are stored which provide children with a knowledge pool from which they draw, enabling them to understand new phenomena (Smith, 1978).

In longitudinal inter-ethnic studies Clay, (1984), Ferreiro & Teberosky, (1984), Heath, (1983), and Wells, (1986) found that children in their studies applied the same strategies to learn to speak and read. However, these studies revealed children applied varying degrees of knowledge about pragmatics and function of text in the task of learning to read. They recommended that children must be given literature that not only interests them but reflects their real-life experiences, thus empowering children to make a personal transaction between the writer's

socio-psycholinguistic cultural lens and that of their own.

Similarly, sociocultural studies from 1986 to 1988 on context and language learning of Native students in North America, showed that an emphasis on culturally relevant materials and activities enhances learning (Dooley, 1987; Little Soldier, 1988). Part of the solution in developing Native students' schema, and bridging the gap between home and school language, appears to rest in recognition of the importance of delivering contextually and culturally relevant materials.

Other studies, which support these findings, contend that Saskatchewan Native students are at risk with culturally non-relevant reading materials in school. Curricula in the elementary and high schools in Saskatchewan largely ignore Native childrens' history, language and way of life (Saskatchewan Human Rights Commission, 1985). This document suggests that the omission of Native content creates problems for Native students:

Therefore a sense of either alienation or unreality inhibits the development of the minds of children who are being taught about a world that is often irrelevant to them. (p. 8)

Most Western Canadian schools have a culture base that is Anglo oriented, regardless of a high enrollment of students, including Native students, whose language and cultural background differs from that of the schools. All

schools in Native communities in Saskatchewan adhere to the curriculum expectations of the province (Shelly, 1988). This is also typical of the other Canadian provinces and also of the Northwest Territories that follows the Alberta curriculum (Burnaby, 1984).

A few Native schools such as Band controlled, provide bilingual and bicultural programs in addition to the provincial curriculum, but many Native students attend schools that do not adapt to their culture; they find themselves under great pressure to conform to and adopt the culture, values and way of life of the dominant society. This is particularly evident in the schools where teachers do not understand their Native students' language and culture. Teachers who see things only from the perspective of one culture inadvertently accept that the dominant culture is superior to that of the Native culture (Gilliland, 1987). Gilliland's study indicated that teachers and administrators who move into Native communities tend to assume that the purpose of education is to foster middle class values. Consequently, Native life style and world view are de-emphasized.

In contrast, teachers sensitive to Native students' cultural world view see it as their duty to learn from their students. They are aware of the fact that Native children bring very different experiences to school and this

experience may result in a different way of knowing. These teachers use the students' experiential background and values positively in the classroom to build a holistic, developmental curriculum that meets the needs of the students and of the community (Goddard & Throassie, 1987; Shelly, 1988). Freire (1987) suggested that educational curriculum must be build upon students' cultural and linguistic experiences. He argued:

Literacy and education in general are cultural expressions. You cannot conduct literacy work outside the world of culture because education in itself is a dimension of culture. (pp. 51-52)

Related to Freire's (1987) study are those that address students from other cultural groups whose socio-psycholinguistics differed from that of the school. These investigators Cazden, (1988), Freire, (1973), and Halliday, (1978) postulated that the success of any school curriculum includes familiar content concomitant with teachers who use the language patterns and strategies which children learned through their out-of-school experiences in the social milieu of the classroom. These researchers espoused that students bring to literacy events their own experiences, their own way of perceiving the world. Students form hypotheses based on theories about themselves in relation to the world. Through the process of experimenting, testing, predicting and generalizing their findings, students modify their theories.

It is when children express their theories or interpretations that they take ownership of what they have learned.

Language is both a personal and a social function and learning takes place in a sociocultural, developmental environment in which language is functional. Perception (Ferreiro & Teberosky, 1985) is viewed as schema-regulated and as contextually manipulated by the learner's knowledge of the world. To read or listen to a language, one must know the grammar and the physical and the social worlds in which it is used to construct meaningful messages (Slobin, 1979). Text and oral instruction is a matter of making students conscious of distinctions they already know from real-life situations.

The present study investigated how syntax and semantics affect Native speakers reading two independent selections. One selection reflected the subjects' Native contemporary life style in a remote Northern Saskatchewan community. The other selection reflected the contemporary life style of the dominant culture living in an urban center.

### **1.1 Statement of the Problem**

This study investigated how the syntax and semantics of Native speakers affect the reading of two independent selections. How do the semantics and syntactics of everyday language patterns relate to the comprehension of selections that are semantically relevant to the contemporary life style

of grade five readers, as compared to selections that are not semantically relevant to their contemporary life style?

### **1.2 Research Questions**

The following questions were investigated:

1. Will the readers have more difficulty constructing the language sense strength pattern (semantically and syntactically acceptable sentences) when reading a relevant story than when the story is non-relevant to their life style?
2. Will the readers retell only the events in the stories read that are relevant to their experiences?

#### **1.2.1 Data Analysis**

Research question 1 was examined empirically. The following null hypothesis was formulated to test for differences between students' reading of culturally relevant and culturally non-relevant selections, as determined by miscue analysis (Goodman & Goodman, 1978).

#### **1.2.2 Hypothesis 1.**

The readers will not have more difficulties in constructing sentences that result in the language sense strength pattern when reading a selection non-relevant to their life style than when reading a selection relevant to their life style.

Research question 2 was examined descriptively. The students retold each of the two reading selections, and the researcher investigated instances of personal experience

which helped or interfered with their understanding of the selections.

### **1.3 Delimitations**

This study was confined to twenty-one, grade five Native students who lived in the rural and remote Pelican Narrows Community located in northern Saskatchewan in 1990 and whose first language was Cree. It compared reading responses between two reading selections.

### **1.4 Assumptions**

The following assumptions were made in this study:

1. Through the procedure of miscue analysis, the researcher can examine the influence of the reader's semantic and syntactic linguistic features as the individual processes and responds to English text.
2. Through selective questions on cultural relevancy of reading materials, the researcher can describe how students' interest, public and experiential knowledge in what they retell, and why some events or elements in stories are elaborated, while others are ignored in the storytellings.
3. Students who share the same language and cultural background do not differ in their knowledge and perception of the world.
4. The sample was sufficient to make tentative conclusions in the study.
5. The selection of relevant and non-relevant materials was

valid.

### 1.5 Limitations

The study was limited by the following factors:

1. Because of the sample size, generalizations may not be made to the total student group of Pelican Narrows nor of Northern Saskatchewan.
2. The choice of the miscue analysis procedures for this study may have been inappropriate, as they call for the researcher's judgement in analyzing miscues produced in relation to the expected response which are coded and statistically entered on a coding form.
3. The quantitative analysis selected for this study may not have been rigorous enough as it simply provided an indication of differences on selected reading miscues.
4. The researcher's knowledge of her subjects' semantic and syntactic community dialect may have conflicted the subjects' semantic and syntactic acceptability of language sense patterns. The researcher evaluated the subjects' dialect with semantically and syntactically acceptable conventional English language sense patterns.

### 1.6 Definition of Terms

For the purposes of the present study, the following terms were defined:

Bilingual refers to a person's ability to speak two languages, in this study English and Cree.

Dialect is a variety of a language with its own lexicon, phonology, syntax or idiom features.

Language sense patterns are the reader's construction of sentences that result in no change to the author's intended meaning and/or minor changes in the author's intended meaning and/or major changes in the author's intended meaning produced during the reading of a selection.

Miscue as an observed response (OR) that does not match the expected response (ER).

Native is a general term that is used to refer to all people of North American Indian ancestry. In this study it included Status Indians, Non-Status Indians and Metis.

Non-Native is a general term that refers to people that have no North American Indian ancestry.

Non-relevant selection is a story that does not reflect the contemporary life style of people living in a remote northern community in Saskatchewan.

Relevant selection is a story that reflects the contemporary life style of people living in a remote northern Saskatchewan community.

Reading strategies are plans that the reader uses to make meaning of what is read.

Storytelling is an oral interpretation of a story communicating an author's language and structure in a social setting.

Socio-Psycholinguistics is an area of study that deals with how language (linguistics) and thought (psychology) are interactive. But it operates within a social context. Language is personal and social and it is through language that people mean things to each other (Gollasch, 1982, pp. 14-15).

### 1.7 The Need for the Study

Recent research supports the view that Saskatchewan educators do not understand the pragmatics and strategies that Native children use to learn to read and write. Educators are not familiar with Native children's unique syntactic and semantic language patterns and there is a need for materials in the school curriculum which deals with modern Native Canadian content (Human Rights Commission, 1985; Saskatchewan Education, 1987). These reports suggest that if Native Students are to succeed academically, Saskatchewan schools must develop curricula that acknowledge Native students and accommodate to their cultural differences. As the Saskatchewan Education suggests:

a) the wide range of language needs and characteristics of Saskatchewan Indian and Metis students be recognized by curriculum developers and addressed by the content and nature of the language arts programs that are provided and .... (b) That all teachers ... particularly those who teach in northern Saskatchewan or in classrooms with a significant percentage of Indian and Metis students receive preservice and training in the areas of ... teaching strategies that are effective with Indian and Metis students, first and second language acquisition theory, and methods of teaching

English as a second language. (Saskatchewan Education, 1987, p. 41)

One of the key areas emphasized in the Saskatchewan Education policy (1987) is language development across the curriculum. To enhance students' linguistic experiential development so they become proficient users of language, the following pedagogical aims are emphasized:

1. Language and Thinking are Interrelated. The field of psycholinguistics demonstrates that language and thought develop together and are interdependent; as language develops so does thought.
2. Language is Learned in Social, Cultural and Functional Contexts. Children learn language in social, cultural and functional contexts, in response to and in interaction with others, not through isolated skills and textbook exercises. Research from several disciplines such as linguistics, psycholinguistics, sociolinguistics, and pragmatics provide support for this view of language teaching....It is important in Saskatchewan that Indian and Metis content be included to meet the cultural backgrounds and needs of students.
3. An Experiential Approach is an Important Basis for Literacy Development. Language develops as learners strive to make sense of, order, and communicate experiences. Self-expression is the beginning of all language development....Two strategies commonly used in schools - whole language and language experience - illustrate experiential approach to growth in literacy. These approaches help children develop their reading and writing skills in a holistic manner.
4. Teaching Literature Incorporates a Response-Centred Approach. With the response-centred approach, teachers believe that meaning occurs as a result of the transaction between the reader and the text. In other words, the student brings meaning to a text to create a personal response. At the same time, the student must acknowledge the inherent

meaning in the text, the author's meaning....discussion plays an important part in developing a full response to literature in the classroom. (Gamble & Bartel, 1988, pp. 1-3)

In April, 1989, Saskatchewan Education accepted the Indian and Metis Education Policy for Kindergarten to Grade 12 containing the 'Principles and Guidelines for Indian and Metis Curriculum Development'. The overall intent of the policy is:

To ensure that all curricula and materials present Indian and Metis people accurately in historical and modern terms and that Native-oriented materials and concepts are a part of all subject areas. (p. 2)

Special emphasis in the curriculum is given to enhancing Native students' English language development.

This study can make a valuable contribution to the limited body of literature concerning the syntactic and semantic dialect patterns used by northern Native students. It should be of value to people directly involved with the development of Native curriculum. This study should be of particular value to other Northern schools in Saskatchewan that plan to develop a community-based curriculum and adapt to a socio-psycholinguistic orientation to language instruction and evaluation.

## CHAPTER 2

### 2. LITERATURE REVIEW

#### 2.1 Language and Thought

Children develop thought structures or inner speech by observation and manipulation of external stimuli. Children from birth to school age match sensation response to verbal behaviors. Initially, children react to stimuli through their senses as in crying, babbling and cooing. From the age of three to approximately age seven, they manipulate objects to form their own reasoning or egocentric speech (Piaget, 1959), which does not match adult objective and social reasoning. In the formal operational stage, which occurs after puberty, children think about their experiences, and generalize and form concepts which they utilize when engaged in activities that require objective and social reasoning. (Piaget, 1959). Piaget emphasized that self-discovery through observation, manipulation of objects and reflecting on experiences through social interaction within the environment plays a major role in children's development of thought and language.

In contrast, Vygotsky (1962) emphasized that adults play a major role in the development of children's language formation.

The language of the environment, with its stable, permanent meanings, points the way that the child's generalizations will take.... The adult cannot pass on to the child his mode of thinking. He merely supplies the ready-made meaning of a word, around which the child forms a complex.... Verbal intercourse with adults thus becomes a powerful factor in the development of the child's concepts. (pp. 68-69)

Vygotsky believed that the child's egocentric speech matures to inner speech or thinking but one word encompassed the whole situation. Egocentricity, in his view, is the mental orientation and conscious understanding which is not the same as linear grammar of external speech. He found that it is necessary for children to speak orally while engaged in performing tasks or problem-solving. Here children primarily use words to help them perform practical concrete operations. As children mature, words help them form concepts and classify experiences. Once the word is understood to represent generalized concepts, children use the word in many different contexts. As their language develops, children communicate their experiences using the language of their elders.

Piaget's and Vygotsky's studies showed that children go through similar stages of development but they learn at different rates, and that their progress is predominantly influenced by their out-of-school experiences. Children between school age to twelve years of age are not conceptually aware of the grammatical operations used in

their speech. Children engaged in involuntary tasks rely on their senses, reflecting on past experiences and attitudes toward objects. They postulated that children will progress in a developmental learning environment because all learning in any context is developmental. If children are to learn concepts in school, these concepts must fit into their pre-existing schema. Schemata regulates learning new concepts which are relevant to what children already know. Those children who do not already possess some understanding or recognition of concepts introduced in schools, may take on a different path of development from that of the school. Children who have a different attitude toward an object than that of their teacher or school become perplexed or passively memorize by rote and forget, because they did not perceive the functional or operational aspects of the concept (Vygotsky, 1962).

Investigators in children's acquisition of language socially and mentally (socio-psycholinguistics) elaborated on the theoretical frameworks set by Piaget (1959), Vygotsky (1962) and Bruner (1966). These researchers Goodman, (1984), Halliday, (1978), Labov, (1972), Tough, (1985) and Wells, (1986) supported the view that oral language mediates thinking and thinking involves real-life experiences.

Language, as viewed by Bruner, is a symbolic tool of thought. It is not just a medium of communication. In 1984,

Bruner stated that "language in any form represents an external, conventional system of communication that exists prior to the individual's entry into the society" (p. 193). Eventually, adults and children communicate and through these talks adults verbalize their grammar and thoughts which, in turn, influence their children's grammatical thought structures into objective and socialized thinking. Therefore, language is not learned through transmission; it is learned through social collaboration where experiences and ideas are transformed by language users.

This view that children are linguistically developmental was supported by Goodman, (1984), Labov, (1972) and Tough (1985). As they mature, children exercise more control over the rules that govern language. Results from analysis of children's and adults' oral language showed that young children experiment with language and after puberty children noticeably move toward reasoning in a language like that of adults.

Children are influenced by language speakers at home and at play. These language speakers display attitudes toward things and people in the environment which children assimilate through social interaction. Children value what language speakers bring to their attention at the same time that they build thought structures in formulating concepts and opinions about the world. Developmentally, children

employ language for the same purposes adults do (Tough, 1985).

Whorf (1956), cited in Goodman, K., Goodman, Y., Meredith and Smith (1987), suggested all learning is cultural learning, and language socialization is the way individuals become members of their speech community. The family's or group's literacy events are intrinsically and intricately cultural, and entrench social language patterns that influence children's later social and mental development.

Every language is a vast pattern system, different from all others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyzes nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness. (p. 24)

Verbal thought is not considered an innate behavior; people are not born speaking the language where their ancestors left off. It is determined by an historical cultural process with specific pragmatic functions grounded in language. Thought development (Halliday, 1978) is dependent on language which embodies the socio-cultural experiences of children. The social context of language is pragmatic and people who communicate with others of shared backgrounds select shared socio-psycholinguistic features. Where members of the same culture communicate (Wells, 1986) "there are strategies available for negotiating over the intended meaning if a mismatch is suspected" (p. 193).

Therefore, members from the same culture build similar socio-psycholinguistic characteristics through social interaction and rely on mutual expectations based on prior knowledge in comprehending verbal messages. In this sense knowledge cannot be transmitted. It is always constructed by the individual on the bases of what he or she already knows and the degree of familiarity with things and their relevance to his or her mental model of the world.

## **2.2 Language and Reading**

Language provides the medium through which thinking can be expressed. The way children use language is influenced by the people with whom they interact. These influences shape the way in which children think and the kind of interpretations they make of their own experiences (Tough, 1985).

Other researchers such as psychologist E. B. Huey who in 1908 studied the thought and language process of children involved in literacy events, postulated that understanding the reading process may lead to understanding the mysteries of the human mind (Pearson & Johnson, 1978, p. 8). Huey viewed reading as "meaning-seeking and constructive" (Goodman & Goodman et al. 1987, p. 200).

Halliday (1978) discussed the science of semiotics that deals with the relationship between systems of symbols. His view of reading as a problem-solving process is similar to

that of Piaget, Vygotsky, Bruner and Huey. When children, through the reading process, come to understand that the ideas and concepts of people, environmental features, and the oral language of culture are presented in print, they have solved the problem of what written language means.

Piaget's theory of learning, thinking and language through assimilation and accommodation processes was elaborated and extended upon by Ferreiro & Teberosky (1985):

A basic principle of this theory is that stimuli do not act directly but are transformed by the individual's assimilation system (or assimilating schemes). In this act of transformation, the individual gives an interpretation to the stimulus...and only by virtue of this interpretation does the behavior of the individual become comprehensible. (p. 13)

Children's schemata are built from sociocultural experiences and are crucial to children's sense making of environmental stimuli. In a sense, when children are confronted by new stimuli, something from their past experience is drawn from their mental storehouse (schemata) and is used to examine or to consider new information or objects. When children read they may encounter new information that does not fit into their mental models of the world or schema. In such a situation they may experience difficulty in perceiving, ideating and presenting what they read. When difficulty occurs with a lack of perception, children do one of two things: they ignore the information or modify their schemata to accommodate the new information

(Pearson & Johnson, 1978).

What children bring to their understanding of the symbolic system of language affects their behavior. Based on observations of what children do while reading, this notion of modifying one's schema to accommodate ideas embedded in print was supported by Clay (1984), who elaborated on Bruner's (1966) theory of perception as a mental decision-making process. She observed children to self-correct when they gained meaning or when they experienced difficulty with the surface structure of print. Children used syntactic and semantic cues in sentences to aid in comprehending a whole selection or passage. Better language users revealed that they used the cues appropriately and made better progress in reading for meaning.

In her view of reading as a process, confirmed by many researchers reported in this literature review, Rosenblatt (1978) emphasized that the reader's linguistic experiential characteristics play just as an important role as the characteristics of the text. The reader, the writer, and the text all contribute to the reading process. Reading is a language process and an individual experience.

### **2.3 The Reader's Storytelling**

Research into language and reading reveals that when concepts or ideas encountered in print are relevant to children's sociocultural experiences, children learn that

language is functional and they progress linguistically. On the other hand, when concepts introduced orally or through reading are not relevant to children's sociocultural experiences, for children they are just sounds or marks on paper, which are ignored and little learning takes place and learners may become confused.

Oral retelling provides a picture of the reader's experience. The private and public knowledge or aggregated knowing (Goodman, Y. et al., 1987) stimulates the written selection. Certain items in the story are perceived when something from the reader's past experience and linguistic knowledge reflect upon what was read. In ideating new information with already known concepts, children generalize and present them in the retelling. However, without prior linguistic knowledge and experience some concepts will be ignored and not presented in the retelling of the story.

Children through reading learn about new ideas, concepts and words they never encountered before reading the text. Also, a reader who appears to read fluently may not understand what was read. By the same token, a reader may appear to be a novice and in reconstructing the story, provide evidence that he or she has understood a great deal of what the story was about (Goodman, Y. et al., 1987).

In Labov's (1972) view the most important part of the retelling, will be in the storyteller's evaluation of the

elements of story structure. He suggested that readers recall points in a story that are related to their real-life experiences. Students retelling a story they have read will aggregate passage information and prior knowledge to summarize and communicate ideas or themes.

People read and use language to express their interpretation or experiences of the external world. Halliday (1978) referred to this as the ideational function of language. The ideational function allows children to express both their experiences of the external world and internal world or consciousness. Grammatical structures represent a language sense pattern that is derived as a whole from the semantic level of which it is the realization. Ideation is the interpretation function of language; it is not mere interaction with print, but it is the individual's transformation of the word into his or her world view.

"The sense of a word,...is the sum of all the psychological events aroused in our consciousness by the word" (Vygotsky, 1962, p. 146). Meaning construction of text involves expectations about the world and about language. The reader's linguistic experiential knowledge concomitant with his or her knowledge of how language works, are brought to the reading act itself. The reader comprehends text vocabulary and relates concepts to experiences by substituting his or her own dialect that retains the author's

intended meaning.

Comprehending is revealed in the semantic and syntactic acceptability of language structure produced by the reader and reflected by the quality of miscues that readers produce and their patterns of self-correction. (Goodman, Y., 1982, p. 301)

The reader ideates and makes transformations of the surface structure of print using his or her linguistic experiential consciousness (semantic structure) which reveals the way the reader speaks (Holdaway, 1979).

In every culture children's schemata become sensitive to conventions or to the way things are done in the environment. Children mature linguistically in the same ways that adults do in reasoning and in control of environmental stimuli. Schemata (Ferreiro & Teberosky, 1985) help children respond to, act and reflect upon things which they encounter within the environment. Stimuli arouse the human consciousness and are expressed through verbal intercourse where cultural values and attitudes are influenced and fostered. Social interaction allows people to make sense of their experiences which are stored in memory, and when new experiences are encountered, people draw on pre-existing schemata to deal with them (Wells, 1986).

According to Freire (1973) culture is an extension of thought, created through human interaction. This social interaction with life is expressed through art, music, dance, drama and oracy. Pearson & Johnson (1978) stated that when

children retell a story they have read, they are providing an observable overt measure of what they did with the information. Through retelling, children indicate what they have or have not assimilated into existing schemata (p. 129).

Oral reading and retelling can be observed in terms of semantics because sounds are systematically related to the rules and patterns that govern language. To express what is read, the reader reflects upon his or her prior experience and knowledge to reconstruct the grammatical structure of text. Grammatical structure is the author's physical and social worlds couched in his or her syntax and semantic language systems. "Knowledge of the world and knowledge of the language interact in the processes of understanding and remembering what we hear and read" (Slobin, 1979, p. 58).

Irwin (1986) defined comprehension as the process of using one's own experiences with the author's cues to infer or transform the author's intended meaning. A book read will have different interpretations equivalent to its readers linguistic experiential knowledge. Therefore, it should be recognized as belonging to its retellers (Freire, 1970).

Language is part of a larger social, cultural, and cognitive context. Therefore, the experiences, expectations and attitudes that a reader brings to their reading will be revealed in the retelling (Goodman, Jack & Williams, 1986).

Since no two people have identical schemata, children while reading a story transform a writer's language into their dialects. Consequently, in retelling children decode the author's language into their own thoughts and cultural understandings and sensitivities. Children will reconstruct what they read that is parallel with what makes sense in their cultures (Scollon & Scollon, 1983).

As children transform the text they employ their socio-psycholinguistic sense patterns. The reteller's limited experiences with stories as well as his or her potential as a language user will be equivalent to what he or she can mean (Halliday, 1978).

Kalmbach (1986), based on the studies of students' retellings, summarized the points of storytelling:

Retellings of stories have two components: (1) what is recalled from the original story and (2) how what is recalled is structured into a unique narrative that communicates a point (p. 331).

Labov (1972) suggested that oral language expresses the particular role that the speakers have chosen to adopt in a situation and the role options that they have chosen to assign to their audience. The reteller's message will always be in relevance to the environmental or situational context.

In Halliday's (1978) view languages express a total social structure and his concept of culture can be referred to as a system of meaning in which language is one of its

realizations. Accordingly, the entire linguistic system is embedded in language and speakers generalize strong internal patterns of their culture.

#### **2.4 Miscue Analysis as a Research Technique**

K. Goodman developed miscue analysis assessment from observing and listening to children process text while reading. Insights emerged and miscue analysis became the foundation for research and the model of the reading process which quantitatively and qualitatively examines which language cue systems a reader is employing from the surface structure of print. Readers' miscues are analyzed and coded to determine how the readers used surface text features such as graphic, syntactic, and semantic cues in their quest for meaning (Goodman, Watson & Burke, 1987).

In miscue analysis, reading is treated as a language process. Oral reading reveals the way a reader is using the reading process itself. Through miscue analysis research of divergent speakers of English who lived in remote rural settings, where influences from the larger centers were mediated through television and radio, Goodman and Goodman (1978) formulated the following generalizations: (1) the more their own life's experience is relevant to the experiences expressed in a text, the greater their predictability, comprehension, and retelling; (2) they shift away from English syntax in retellings, or they miss subtlety and

idiom; (3) they may be able to demonstrate more understanding in retelling to a group with similar linguistic and cultural experiences; (4) they make miscues when they read English; (5) some of their miscues change the transformational rules used by the author but meaning remains; (6) other miscues reflect the reader's lexical preferences used in their community; (7) they may employ dialect features common to the community; and (8) miscues show how some surface features of text aid or interfere with readers prediction and comprehension.

In their miscue analysis study of Navajo students' readings of two types of stories, the researchers experienced difficulty building rapport with the students during the research sessions; students who were quite reluctant to retell the stories without researchers' prompting questions; and during the retellings, patience was needed during long periods of silence between questions. However, when the researchers informally spent time with the students away from the school, students' behavior was totally different from remaining silent in the school, to laughing and playing. The contrast in behavior lead the researchers to question teacher attitudes and the stereotyped image of the Navajo students. Goodman and Goodman (1978) concluded:

What stands out most is that...their response to literacy instruction reflects a mismatch between the school, its curriculum, and its values on the one hand,

and the culture and life view of the Navajo children on the other. (p. 177)

Gollasch (1982) described the Goodman taxonomy of reading miscues analysis which reflected current knowledge and theory in socio-psycholinguistics. The theoretical assumptions about reading as a process involves everyday experiences where language is practical and relevant to the reader's purpose in problem-solving and constructing meaning from text. If the text is not relevant to the reader's socio psycholinguistic background, the reader will become perplexed and not learn. Miscue analysis research and the basis for the holistic curriculum are based on the theoretical frameworks set by Bruner, Piaget and Vygotsky (Goodman, et al., 1987).

Standard procedure in Goodman's 1962 taxonomy of miscue analysis research requires people to read a story orally and then retell it in their own words. Both retelling and reader's miscues are examined (Goodman et al. 1987). In this study the standard procedure for miscue analysis was applied. The retelling was before a peer audience. The reader retold the story in his or her own words within a social context making the retold text a storytelling.

## 2.6 Summary

This study investigated the effects of two types of selections on subjects who spoke another language other than

English. The study attempted to gain insights into the reader's construction of meaning of the selections using the syntactic and semantic language systems.

Reading as a socio-psycholinguistic and semantic process, predominantly is influenced by aggregated knowledge. That is, personal and public experiences within one's environment and text content come together in constructing meaning of an author's message. Similarly, within the context of a transactional theory of reading, all characteristics of the reader, the author, and the text are integrated. The reading process is considered a language process controlled by the reader and all readers are language users with varying control over the rules that govern language. Readers' schemata (experiential linguistic knowledge) transact with and transform written text into their own dialects. The reading of text is an individual personal experience.

Within this personal experience, reading as a meaning seeking and problem-solving process depends on an individual's ability to relate new perceptions to preexisting schemata. Schemata are needed to recall content and necessary for readers to reconstruct their own meaning of stories they have read. By the same process, miscues are attributed to the reader's background knowledge and experiences with language.

The researcher used the miscue analysis research technique concomitant with interview questions after the storytellings. The storytellings and interview questions focussed on cultural relevancy between subjects and selections. This allowed the researcher to descriptively compare the two selections' effects on the reader's interpretation of the texts. The miscue analysis procedure allowed the researcher to empirically and descriptively compare the reader's response (construction of language sense patterns using the syntactic and semantic cue systems) between two types of selections.

## CHAPTER 3

### 3. METHODS AND PROCEDURES OF THE STUDY

The following section describes the research methodology, the setting, selection of subjects, selection of reading materials, data collection procedures, data analysis, and reliability and validity used in this study.

#### 3.1 Research Methodology

A total of 21 fifth graders participated in this study. They were chosen on the basis that they were bilingual in both Cree and English, and never attended any other school outside of their home community. Research question number 1 was answered by having the 21 subjects each read two types of selections for a total sample of 42 readings. This data was analyzed statistically. Data were collected through Goodman, Watson and Burke (1987) Reading Miscue Inventory section on Language Sense in Procedure II. The Language Sense section of Procedure II examines all the sentences that the readers have read whether they include miscues or not. The coding form section on Language Sense in Procedure II was used to code and categorize readers' total construction of the language sense strength pattern per selection. The t-test computed performance mean scores between two independent selections. The reading miscue analysis assessment involved decision making by the subjects at the individual level, such as selecting reading materials and the content of such

materials perceived orally, ideated orally, and presented orally by, and dependent on, the individual's cultural linguistic knowledge or schema. To answer question number 2 five of the 21 subjects were randomly selected for the descriptive analyses of the storytellings and interviews.

### **3.2 Background and Setting of the Students for the Study**

Pelican Narrows is a Northern Saskatchewan Native community, located 250 miles northeast of Prince Albert, Saskatchewan and 70 miles northwest of Flin Flon, Manitoba. It is located in the Canadian Shield. The population of the community is comprised of approximately 80 non-Native people and 1400 Native people. The community includes a reserve and a hamlet. Native residents are located on the reserve and/or in the hamlet. The Natives' cultural and economic base traditionally has stemmed from close ties with the land. Some residents continue to trap, hunt, gather and fish for their livelihood. The community has English broadcasting in both television and radio; it also subscribes to outside newspapers, and its community events are posted in English print. As children pass through the school system, English progressively becomes the language of communication and the youth speak an anglicized Cree, while the Elders speak a very traditional Cree.

The school is located on the reserve in this particular Northern Saskatchewan Community. It is Band controlled and

it provides the focus of learning for members of the Band and residents of the hamlet. It has an enrollment of over 500 students from Nursery to grade 12. It has a school committee, comprised of five Band members and two residents from the hamlet. This body of people formulates all policies and objectives for the school. The policies are subjected to ratification by the Band Council.

The primary staff is predominantly composed of local Native certified teachers. In the upper elementary and secondary divisions, the staff is predominantly non-Native.

Cree spoken from traditional to anglicized continues to be the language of communications in the community. Most children entering the Nursery program speak their mother tongue and very little English. Cree is the language of instruction in the Nursery and Kindergarten programs combined with English printed materials. The students make a switch to mixed English and Cree instruction beginning in grade one. The grades one to four students receive Cree instruction from locally trained teacher assistants who work in the classrooms on a daily basis. Grades five to twelve students receive Cree instruction on a scheduled basis from a local Cree teacher. The library staff includes two local Cree speakers, one of whom is a certified librarian and the other a certified teacher with classroom experience.

### **3.3 Selection of Subjects**

The subjects for this study were chosen on the basis that they had at least five years of formal schooling. Age and gender were not considered in this study. Twenty-one subjects out of 26 grade five students from Opawikoscikan school in Pelican Narrows, Saskatchewan, participated in this study based on the following criteria: (a) did not attend any other school outside of their home community of Pelican Narrows; (b) were bilingual speakers of Cree and English; (c) were able to read the selections and; (d) agreed to retell the two selections to their peers. (See Appendix B for Teacher Form)

### **3.4 Selection of Stories**

Two types of selections were used in this study for collecting data: Contemporary Culturally Relevant Selections (CS) and Contemporary Culturally Non-Relevant Selections (CNS). However, in the search for materials to be read by the subjects in this study, the investigator found that literature on the contemporary life styles of Northern Saskatchewan Natives has yet to be written. This lack of contemporary Northern Saskatchewan Native content has confined the subjects, the study, and the researcher to selections that related somewhat, but not totally, to the contemporary life styles of Northern Saskatchewan Natives.

The following features were considered for choosing the

Culturally Relevant selections, based on the recommendations of (Goodman, 1982):

- (1) Socio-cultural-economic institutions including: occupations, housing patterns, family relationships, schooling and religion.
- (2) Setting of the story should take place in a community that resembles the geological features of the Canadian Shield found in Native communities in Northern Saskatchewan. This includes life on the trapline, on the water in fishing expeditions or canoeing, attending school and so forth.
- (3) Chronological time, or when the story takes place will be contemporary to people living in northern Native communities.
- (4) Characters in the story should closely resemble characteristics of a grade five student living in a contemporary northern Native community.
- (5) Theme should be relevant to the readers' real-life experiences.

In contrast, the non-relevant selections did not deal with the readers' real-life experiences nor with life styles in their home community, and the setting did not contain features of a northern Native community.

To ensure that all subjects in this study were able to read both selections, the contemporary relevant stories were

selected from the Lac La Ronge Indian Band Curriculum Resource Unit for reading level 3. The (CS) Culturally Relevant selections are used as classroom materials for the students who attend the Lac La Ronge Band Control School and Pelican Narrows School began using them the year of this study. Therefore, the subjects in this study were not previously exposed to the stories. These Band Control schools are from communities similar to each other in socio-psycholinguistic, socio-economic backgrounds and geographic locations in Northern Saskatchewan.

The (CNS) Culturally Non-Relevant contemporary selections were selected from the grade three classroom materials used in Opawikoscikan school in Pelican Narrows, Saskatchewan. These CNS were introduced to the students the year of this study; therefore, the subjects in this study were not exposed to them. (See Appendix C in this study for Selections Made Available to Subjects)

### **3.5 Data Collection Procedures**

To collect the data, the researcher found a quiet location in the school that included: (a) sufficient lighting and access to an electrical outlet for the use of a tape recorder; (b) self-contained without distraction from the outside; (c) seating spaces for six people, furnished with a table and chairs, and (d) story selections and coding forms for collecting data.

The subjects in this study read their choice of selections based on their personal preference and on Goodman, Watson and Burke (1987) criterion that subjects read selections they had not heard nor read prior to the study. Each of the subjects orally read the two selections at two different intervals into a tape recorder.

Prior to the oral reading the researcher stated the following to each subject in this study:

**You will read the story into the tape recorder and then you will be asked to retell the story in your own words to four of your classmates. During your reading, if you come to something that you don't know just do your best or do what you always have done when reading alone without anyone's help.**

The researcher read the story title and topic for those readers who had neglected to read it. When the reader looked at the researcher for help, the researcher waited 60 seconds and then told the reader to do his or her best. If the reader showed extreme discomfort and was experiencing great difficulty, the researcher stopped the recorder and discussed the difficulty of the selection with the subject.

After the subject orally read the story, the researcher called in the audience of peers. The researcher told the audience:

**You are going to listen to a story. If you already know the story, please do not interrupt and listen to another interpretation of the story.**

The tape recorder was turned on and the subject retold the

selection. When the subject completed the storytelling the researcher thanked the audience and asked them to leave.

The storyteller remained with the researcher for the taped interview. (See Appendix A for the Interview Questions used in this study) After the interview was finished the researcher escorted the subject back to his or her classroom and brought back five other subjects; one to oral read orally and four to participate as the audience only during the storytelling. This procedure was repeated for all subjects who participated in this study.

Each subject was allowed one hour to complete one selection, including reading, storytelling and interview. The 21 subjects read two selections each. This resulted in a total of 42 hours for data collection.

### **3.6 Data Analysis**

The reading miscue inventory (RMI) Procedure II (Goodman, Watson & Burke, 1987) was patterned in this study as follows: Firstly, the oral readings were replayed to code and categorize all sentences as finally constructed by the reader, whether they included miscues or not. These sentences were coded according to syntactic acceptability and semantic acceptability. They were categorized for their language sense patterns. Later, the storytellings were replayed and transcribed verbatim, and the interviews were replayed and transcribed.

### 3.6.1 Miscue Analysis

Only the language sense pattern (S) strength was analyzed in this study to find the difference in the syntactic and semantic acceptability between the (CNS) Culturally Non-Relevant selection and the (CS) Culturally Relevant selection. Selections were assessed for their cultural relevancy through the subject's total construction of syntactically and semantically acceptable sentences that resulted in no meaning loss or change of the author's intended meaning.

Goodman & Goodman (1978) studied the syntax and semantics of four pupils at each of three grades, reading two selections each, one culturally relevant and the other culturally non-relevant to the subjects' life styles. They found that "There is a significant correlation [Syntactic Acceptability was significant at .009 and Semantic Acceptability was significant at .001] between semantic acceptability and syntactic acceptability" and comprehension (p. 7-30). When the subject constructed more syntactically and semantically acceptable sentences with or without miscues they tended to result in no meaning loss. In such cases, the selection was considered more semantically relevant to the subject's life style (Goodman & Goodman, 1978).

In this study the t-test was used to compute the language sense strength pattern mean scores between two

selections. As it is the primary statistic used for comparisons of two independent group means to determine whether or not means from two different samples are different beyond what would be expected due to sample-to-sample variation (Hayslett, 1968). In this research the investigator set the statistical significance at ( $p < .01$ ) to reject the null hypotheses. The t-test was computed between reading strength scores for the Culturally Relevant and Culturally Non-Relevant stories.

The miscues were analyzed according to the procedures described by Goodman, Watson and Burke (1987). The researcher examined each sentence on the marked typescript OR (observed response) whether they included miscues or not and compared it to the text ER (expected response). (See Appendix A for examples of marked miscues). On the typescript, a reproduction of the original selection, the sentences were numbered consecutively. For example, the first sentence was numbered 001 the second sentence was numbered 002 and so forth including the last sentence.

Numbered Typescript Example:

Excerpt from CS1:

001 I want to tell you a story about my dog. 002 His name is Tripod. 003 I call him Tripod because he only has three legs. 004 One day my father and grandfather came to our school,...

(See Appendix A, in this study for the coding

form)

The investigator used the following procedures under the heading marked language sense on the coding form:

a) entered the sentence number in column marked sentence no. on the coding form;

b) counted the number of miscues in that sentence and entered the number in column marked no. miscues in sentence. (if no miscues were produced, entered 0); and

c) coded each sentence as to whether the reader constructed sentences that made sense and sounded like language by asking questions 1, 2, and 3. (See Appendix A for Procedure II Questions used in this study.)

Question 1. Is the sentence syntactically acceptable or not? Answer yes or no and code sentence by entering the letter Y or N in column number 1 on the coding form marked syntactic acceptability.

Note: If question 1 was coded N then Question 2 was coded N and Question 3 was coded Y for meaning loss. If Question 1 was coded Y then Question 2 was either coded Y or N. If Question 2 was coded N then Question 3 was coded Y for major meaning loss. If Question 2 was coded Y then Question 3 was either coded P for partial or minor meaning loss or Y for major meaning loss.

Question 2. Is the sentence semantically acceptable or not? Answer yes or no and code sentence by entering the letter Y or N in column number 2 on the coding form marked semantic acceptability.

Question 3. Does the sentence change the meaning of the

selection? Answer N = no, P = partial or Y = yes and code sentence by entering the letter N, P, or Y in column number 3 on the coding form marked meaning change. (See 4.1.1, p. 54 this study for Excerpts of Coded Miscues).

After the sentences were coded syntactically and semantically under the language sense heading on the coding form columns 1, 2, and 3. They were categorized by matching the produced patterns in columns 1, 2, and 3, with the coded patterns shown in columns S, P, and W on the coding form. A check mark was used to indicate a match between sentence and pattern: (1) Language sense pattern coded YYN was categorized under the column marked S-Strength: all sentences read that resulted in no meaning loss or change of the author's intended message; (2) Language sense pattern coded YYY or YYP was categorized under column marked P Partial: all sentences read that resulted in minor meaning loss or a minor change of the author's intended message; and (3) Language sense pattern coded NN or YN was categorized under column marked W-Weakness: all sentences read that resulted in major meaning loss or a major change of the author's intended meaning.

The researcher computed the number of sentences read, the number of miscues produced, and the number of patterns. (See Appendix C in this study for Language Sense Pattern Per Selection).

The researcher calculated the percentages of three language sense patterns on independent selections produced by the 21 subjects in this study. To compute the subject's construction of the S, P, and W language sense pattern percentages on two independent selections, first the three columns S, P, and W on the coding form were individually tallied. Next, the totals in columns S, P, and W were divided individually by the total number of sentences per independent selection. This statistical information revealed the subjects' language sense strength pattern when they read certain text content. (See Appendix C in this study for Percentages of Language Sense Patterns)

### **3.7 Descriptive Analyses**

The research question whether the subjects would retell only those events in the selections that were relevant to their knowledge and experiences were examined by the researcher's examination of lexical items and setting and events common to both story and subject. The questions outlined in Goodman, Watson and Burke (1987, p. 48), (See Appendix A for Interview Questions) were posed to each subject following the storytelling to determine cultural relevancy of the selections.

#### **3.7.1 Description of Storytelling**

To analyze the storytellings, five subjects were randomly selected from the total sample of 21. The

researcher replayed the recorded storytellings plus answered questions and transcribed them verbatim. These were compared to the authors' text for the degree of commonality between the subjects' prior experience and knowledge of events, lexical items and settings of text.

The storytellings were analyzed to evaluate the level of cultural relevancy between subjects and selections. If the subjects retold the events based on real-life experiences, then the selections were considered to be culturally relevant. However, if the subjects only retold parts of the selections without real-life experiences and knowledge, the selections were considered culturally non-relevant and inappropriate.

Goodman and Goodman (1978) found that the degree of relevance of a selection for the readers depended on familiarity with the language of the text, the actions of the characters, the description of the setting, and the sequence of events to the subjects. These will be related to real-life and recalled in their storytelling. A plethora of literature exists that supports Goodman & Goodman's (1978) findings (Allen & Allen, 1985; Irwin & Mitchell, 1983; Kalmbach, 1986; Labov, 1972).

### **3.8 Reliability and Validity**

The procedures in analyzing reader's miscues for language sense patterns in this study were patterned after

Goodman, Watson and Burke (1987). The following explains the reliability and validity of the particular procedures used in this study.

### **3.8.1 Reliability**

Miscue analysis in this study was concerned with its subject's readings of two selections that resulted in sentences that were syntactically and semantically acceptable, in relation to the cultural relevancy of two independent selections.

In procedure II of miscue analysis, language was evaluated as part of the questions about syntactic (question 1) and semantic (question 2) acceptability, in relation to the degree of meaning change (question 3) caused by the way in which the subject integrated the miscue in the sentence.

The procedure II questions evaluated the relationship between miscues and the linguistic system of the text and of the reader. It evaluated the language concepts of the reader and the author, and it revealed the reader's use of syntactic and semantic cues embedded in grammatical structure. Language sense on the coding form indicated the reader's strength in producing semantically and syntactically acceptable structures.

Syntactic structures create a pattern within which appropriately ordered words, phrases, and clauses support meaning. Semantic acceptability is dependent on and limited

by syntactic acceptability. For the purposes of miscue analysis, syntactic acceptability was coded as follows: if syntactic acceptability was coded no (N) for a sentence that was not syntactically acceptable, semantic acceptability was coded N. If the sentence was coded yes (Y) for syntactic acceptability, then it was coded either semantically acceptable (Y) or unacceptable (N).

Meaning change was used to evaluate the degree to which the reader changed the author's text. Meaning change was coded after the sentence was coded Y (yes) for semantic acceptability. It was not coded when the sentence was semantically unacceptable. Meaning change resulting from the reader's miscues could only be evaluated in a sentence for its meaning within the context of the text. Everything the reader knows about the world and language aggregate to make up the semantic system.

In Procedure II, the coder was concerned with how miscues influenced the entire text. Therefore, questions 1, 2, and 3 analyzed each miscue produced and coded all sentences read by the reader whether they included miscues or not, because the major focus of Procedure II was on the reader's strength or ability to construct meaning from text.

The reader used the syntactic and semantic language systems that make up the grammatical structure of text. Syntax and semantics are dependent on the context in which

they occur for their rules and their relationship to each other. The questions about semantic acceptability and meaning change relate to the pragmatic systems of the reader and the text. That is, the way readers use language to express and understand meaning relates to how language is used in the cultural group to which the reader belongs.

Empirical analyses examined surface structure and descriptive analyses revealed the deep structure; what the reader brought to the selection. It allowed this researcher to inquire into the socio-psycholinguistic knowledge of these speakers.

The coding form provided the statistical data which revealed the reader's language sense pattern, the storytellings and questions revealed the experiential and cultural knowledge of the reader. Each selection was analyzed for its relevancy to the reader's background knowledge and the degree of difficulty the reader had in constructing meaning. These analyses include: a) the reader's language sense pattern, and b) events retold from the selections read in which the reader relied on real-life experiential knowledge.

### **3.8.2 Validity**

The validity of the instrument can be evaluated from replicating the code used to analyze the data. In previous studies the validity yielded an 80% level when two tapes were

randomly selected for recording by more than two raters (Guzzetti, 1984, p. 664; Long, 1986). The following underlying premises were made by Goodman, K., (Gollasch, 1982): a) the analysis should reveal that it is necessary to miscue in reading in constructing meaning, (b) the reading process is universal, all readers use language cue systems (syntax, semantics and graphophonics) to construct meaning of written materials, and (c) readers bring their socio-psycholinguistic knowledge to interpret text. These have been validated by many researchers whose subjects ranged from children to adults from diverse ethnic and language backgrounds (Guzzetti, 1984; Hudelson, 1984; Long, 1986; Smith, 1978; Weaver, 1983).

The Reading Miscue Inventory has been used for many years for preservice and inservice classes for the evaluation of materials and students' reading and as a research instrument (Goodman, Watson & Burke, 1987).

## CHAPTER 4

### 4. DATA ANALYSES, RESULTS AND DISCUSSION

This chapter describes data analyses, the empirical results, and the descriptive analyses and findings that validate the empirical results. The data analyses are summarized in the reading miscue inventory created from the subjects' oral responses to the two independent selections. This is followed by the research results and discussion.

To follow the steps involved in the organization of data collected, in the volume of data coded, categorized, and analyzed prior to the empirical analyses to test the null hypothesis, and subsequent descriptive analyses, necessitated the stress and space devoted to the sequence of and to the presentation of information.

#### 4.1 Statistical Analyses and Results

To examine how subjects used syntax and semantics of everyday language systems to construct meaning from the surface structure of text, the subjects read two selections of those selections that were made available.

Table 2 (see Appendix C in this study) shows the subjects' choices of selections. Most subjects read Exploring Vancouver with Francisco (CNS10), Exploring Regina with Jarrod (CNS20), Tripod (CS1) and Bingo (CS2). Their reasonings and/or interests for choosing these particular reading selections become apparent in the subsequent

descriptive analyses. For example several subjects had experienced Regina on a class trip, and other subjects know people who had gone to Vancouver, as well as having heard about and/or watched the Vancouver Canucks play hockey on television.

The selections and subjects were matched and organized (see Appendix C in this study) to form an inventory of individual subject responses. The uppercase letters were used in place of the given names of the subjects. These letters, also correspond with the order in which the data was collected and later analyzed.

#### 4.1.1 Miscues Coded, Categorized and Analyzed

Selections were assessed relevant to the subject's knowledge and experiences through the subject's total construction of sentences that were coded YYN and categorized under the heading language sense pattern in column S-Strength on the coding form (see Appendix A in this study). The language sense patterns were analyzed by comparing the OR (Observed Response) with the ER (Expected Response). The \$ symbol indicates a non-word substitution (Goodman et al, 1987). All examples are from real readers but the researcher used fictitious names to adhere to the code of ethics in the protection of the subjects who participated in this study.

Excerpts first from Brenda's constructed sentences on Exploring Regina with Jarrod, CNS20 (Culturally Non-Relevant

Selection #20) and second from Debbie's constructed sentences on Johnny Goes Hunting, CS4 (Culturally Relevant Selection #4) categorized S, P or W:

CNS20, Sentence 009:

ER: **My mom does a lot of work at home, too.**

OR: **Mom does a lot of work at home, too.**

The sentence is syntactically acceptable (coded Y) and it is semantically acceptable (coded Y) and the meaning has not changed (coded N), therefore the pattern YYN is categorized under Language Sense Pattern in column S. The miscue omission of "My" and read Mom retains the meaning in the selection.

The following excerpt was categorized P when the sentence constructed by B reading CNS20 resulted in a minor change of the author's intended meaning within the context of the selection:

Sentence #048:

ER: **Sometimes we go downtown to the Power Building to pay the bill.**

OR: **Sometimes we go down to the Power Building to pay the bill.**

Syntactically acceptable (coded Y), semantically acceptable (coded Y) and meaning change (coded Y or P) for the language sense pattern YYY or YYP which is categorized under column P. The sentence was categorized as P within the context of the

selection.

Prior sentences explained that the characters in the selection live in a suburb of Regina, they travel to the city or downtown to pay their Power Bill. The author explicitly states this within the context of the selection, the subject geographically implies that the suburb is situated on higher ground near the Power Building and not on the outskirts of the city or town. However, the author's message is in the experience of the Power Building itself as implied in sentence O15:

**ER: Afterwards we ride to the top to see the city.**

**OR: Afterward we ride to top to see the city.**

The location of the Power Building is minor as compared to the character's experience connected with the Power Building. Sentence O15 as constructed by B was coded W. It was syntactically unacceptable (coded N) and therefore, semantically unacceptable (coded N) and meaning change is not coded. The language sense patterns NN and YN are categorized under column W which resulted in major change or major meaning loss.

Excerpt from CNS20 of Brenda's construction of Sentence O17:

**ER: On our way home we pass the place where my grandpa used to work.**

**OR: On my way home we past the palace where my grandpa**

**used to work.**

The sentence as Brenda constructed it is not syntactically acceptable, i.e., subject - verb do not agree. Therefore, it is not semantically acceptable.

Sentences can be grammatically acceptable without meaning but can not be semantically acceptable without being syntactically acceptable (Goodman & Goodman, 1978; Goodman, Watson & Burke, 1987). For example, an excerpt from one of Debbie's constructed sentences in CS4, Johnny Goes Hunting that was syntactically acceptable but not semantically acceptable:

Sentence 005:

ER: **He is packing a plate, a cup, a pot, a knife and a frying pan.**

OR: **He is packing a plant, a cup, a pot, a knife and a \$firing pan.**

The miscues include a real word substitution that is syntactically acceptable and a non-word \$firing which modifies the word pan, but it is grammatical nonsense. Syntactically acceptable (coded Y) and semantically acceptable (coded N) the language sense pattern YN is categorized under column W.

Non-words are judged grammatically acceptable if they retain appropriate inflection of endings and/or intonation (Goodman, Watson & Burke, 1987). Another sentence that

resulted in grammatical nonsense was an excerpt from Debbie's construction of sentence O18 in CS4:

ER: **Joe is carrying his gear to the canoe.**

OR: **Joe is carrying his \$greer to the canoe.**

The substitution of the non-word \$greer is syntactically acceptable (Y) because it is a noun for a noun. However, considering English, the substitution is not semantically acceptable and therefore judged semantically unacceptable (N) and was categorized W.

The author's redundancy of text vocabulary tend to enhance a reader's construction of language sense, while the author's usage of grammatical structures may enhance and/or hinder the reader's construction of language sense as described in the subsequent sentences.

Sentence O20:

ER: **He is carrying his gun, his paddle and his packsack.**

OR: **He is carrying his gun, his paddle and his packsack.**

Sentence O20 indicates that the non word miscue "\$greer" is the character's supplies that he will take on his canoe trip and the author referred to the supplies as the character's "gear" ER of sentence O18.

Debbie orally read "gear" correctly in sentence O23 but implied that there was only one gear and the two characters, Joe and Johnny took turns carrying it to the canoe.

ER: **Now Johnny is carrying his gear to the canoe.**

OR: **Now Johnny's carrying the gear to the canoe.**

Sentences O19 and O24 are identical:

ER: **He is carrying his paddle, his gun and his packsack.**

This can confuse the reader into thinking that there is only one gear and read it as one gear. Particularly as indicated in sentence O25:

ER: **Joe and Johnny are putting their gear into the canoe.**

In sentence O25 the author used the singular of gear versus its plural which may have contributed to Debbie's miscue in sentence O23 which was coded YYY and categorized P.

The sentences coded and categorized in column S on the coding form formed the statistical inventory of the subjects' construction of language sense patterns for each selection. From the inventory, only the language sense strength pattern totals were subjected to rigorous calculations.

Table 4 (see Appendix C in this study) shows the total number of syntactically and semantically acceptable sentences coded in the column marked syn. acc. sem. acc. and categorized in column S to total the language sense strength per selection. Therefore, these columns show identical totals because all sentences produced by the reader that resulted in no meaning loss form the language sense strength pattern for that particular selection.

Table 5 (see Appendix C in this study) shows how the language strength pattern was calculated to find the

percentages of language sense strength patterns per selection. To figure out the percentages per pattern, the language sense patterns S, P, and W were individually totalled and divided by the total number of sentences per selection. As shown in table 5, the sample-to sample percentages for two independent selections indicated that the subjects produced higher percentages on the language sense strength pattern for the Culturally Relevant selections than they produced for the Culturally Non-Relevant selections.

The researcher used a hand calculator for computing the t-test as described and the degrees of freedom was matched to the critical t values listed (Hayslett, 1968, p. 182). The t-test computed between two independent selections of the mean performance scores of the language sense strength patterns between selections.

#### **4.1.2 The t-Test Results**

The t-Test computed the mean scores between two independent selections. Table 1 shows the statistical difference between selections.

Table 1

Means, Standard Deviations, and t-Test Comparison of Language Sense Strength Scores

Variable	Culturally Relevant Selection		Culturally Non-Relevant Selection		t
	M	SD	M	SD	
Language sense strength pattern	82.24	2.00	63.28	3.50	5.09*

\*p < .01

Null Hypothesis 1.

The readers will not have more difficulties constructing the language sense strength pattern when reading a selection irrelevant to their life styles than when they read a selection relevant to their life styles. Null Hypothesis number one was rejected. The subjects in this study had more difficulty constructing the language sense strength pattern when they read selections that were irrelevant to their life styles.

#### 4.1.3 Descriptive Analysis of Lexical Miscues

Looking at the statistical difference between the two selections without considering the interrelationship between subjects and selections may produce a distorted picture of the subjects' abilities to produce acceptable language sense

on Culturally Non-Relevant selections. Therefore, it was considered necessary to go beyond the data-base comparisons between the OR and the ER to make inferences and/or implications about the mismatch in lexical items between the Culturally Non-Relevant selections and that of the subjects. The OR (observed response) was compared to the ER (expected response) on the lexical items found in the selections shown in table 7 (see Appendix C in this study).

Table 7 shows the visual differences between the OR and the ER. In the discussion that follows, the researcher provided a number of possibilities that may be contributed to the subjects' difficulties in constructing acceptable language sense patterns for the Culturally Non-Relevant selections. Out of the 21 subjects, seven read the first selection NCS10 (Exploring Vancouver with Francisco) listed in the column marked selection. In comparing the author's usage of lexical text items in column ER with the subject's miscues in the column OR, these subjects demonstrated both strengths and weaknesses. As shown in table 7, all subjects used their knowledge of the graphophonic language system to process print. Although the subjects' miscues performed on the Culturally Non-Relevant selections were often semantically unacceptable, they used graphic cues and sound cues. The strategies they used reflect their concern for making meaning and is considered a strength not a weakness.

The miscues in the OR column totalled 160, from which 39 non-words were substituted for the ER. This comparison provided further evidence that the subjects' demonstrated a strong focus on making meaning of the Culturally Non-Relevant selections. However, the subject who overrelied on the graphophonic language system produced non-words which indicated that it was more important to sound out letters, syllables and words than to make sense of the unfamiliar terms encountered in text.

Omission is another reading strategy used in making meaning of text. When readers skip a word they do not understand, they skip it and look for more information to aid in how the author used the word in the context of the selection. Out of 160 miscues, 45 omissions were used by the subjects which is considered a strength not a weakness.

Out of 160 miscues, 79 real word substitutions were made. The real word substitutions closely resemble the ER, this indicates the subjects' heavy reliance on the surface structure of the text. However, they were concerned with making substitutions that looked and sounded like real language. The combination of the subjects' inability to relate lexical items to concepts and experiences, and their unfamiliarity with the author's usage of the lexical items in his or her elements of story structure, and their judgement of what sounds right in their dialect may have contributed to

their difficulties in constructing language sense for the Culturally Non-Relevant selections. Table 7 shows a list of the subjects' preferred dialect which also contributed to meaning loss.

#### 4.2 Aspects of Cultural Relevance

The five subjects that were randomly selected for the descriptive analyses were given fictitious names to adhere to the code of ethics in the protection of the subjects' real identities. To examine research question number two, the researcher replayed the storytellings and interviews and transcribed them verbatim. Later, they were analyzed to describe the degree to which each story was relevant to the students' experiences. The discussion that followed the excerpts of storytellings and interviews for the five subjects was based on the researcher's judgements in relation to previous studies (Goodman & Goodman, 1978; Labov, 1972). The letter R represents the researcher and the letter S represents the subjects.

##### 4.2.1 Excerpts of Subjects Retellings

Brenda's storytelling of Culturally Relevant selection #2, Bingo:

Bingo. Ted and Victor and Bobby went to the Bingo in the school. They went to the gym and there was lot of people on the school. And they went and bought a bingo card and played Bingo and they they won. And Bobby and Ted went home, and ah Ted told her mom, Bobby ate some markers. And her mother shout at him, "Why didn't you stop him from eating the markers?" Said. And they were

only chips (speaks Cree). "Don't take off your coats were going to the Nursing Station." That's it.

Excerpt from Brenda's interview about CS2, Bingo:

- R. Was there anything in the story that didn't make sense to you?
- S. No.
- R. Did the people in the story act or talk like people you know?
- S. Yeah, playing Bingo.
- R. Do Native people or Indian people play Bingo in the same place as it was described in the story?
- S. No. They play Bingo in the arena.
- R. Did you ever go to a Bingo game?
- S. Yeah.

Excerpts of expected response (ER) in CS2, Bingo: 044 Bobby was bad. 045 He ate a lot of the markers. 046 "Whaat!" yelled Mother....048 "Why didn't you stop him?" Shouted Mother. 049 "Leave your coats on we're going to the Nursing Station." 052 "He's all right now. "Ted laughed." 054 "We were using potato chips for markers."

In the researcher's judgement Brenda did more than a recall of surface structure and simple facts. She realized the significance of these lines to the rest of the cumulating meaning of the story to focus on this in the storytelling. In recounting surface detail, Brenda had to make judgements about the significance and insignificance of information.

This forced Brenda to categorize and evaluate the roles of the characters and relate what was read in the selection to prior knowledge and experience. It was evident from both Brenda's storytelling and interview of this story that she had not only experienced playing Bingo but had recalled where and how people talk and act when playing Bingo in her home community.

Brenda's storytelling of Culturally Non-Relevant selection #20, CNS20, Exploring Regina with Jarrod:

Uhm my name is Jarret and uhm I like to share a bedroom with my brother, Kevin. Carma has a own bedroom, my sister. My brother thinks he's lucky. Here's my taxi and he takes me to school even when its icy. And I have spikes in my crutches. Sometimes I still fall, but my friends still help me. I go out in recess.

Excerpts from Brenda's interview about CNS20, Exploring Regina with Jarrod:

- R. Did the people in the story talk or act like people you know?
- S. Yeah, talked like people I know. Indian people sometimes they fool around. We don't take taxis in Pelican Narrows. People drive their own trucks and cars. We drive our own vehicles to get to town. Only one person in school have crutches. I know only one who has a wheelchair, but I don't know his name.
- R. Do you think that Regina is the way it has been described in the story? Have you ever been to Regina?
- S. Yeah. I've been to Regina. We went with our school. That was a school trip. We went to see the government.
- R. Did it look like that picture in the story?

(Brenda takes the book and looks at the picture of the Legislative Building.)

S. It look like this.

(Brenda points to the picture.)

Is that a palace?

(Brenda looked at the print and said, Oh place!)

In the researcher's judgement, Brenda substituted palace for the text word place. Brenda retold what was observed in her environment. She knew someone who used crutches and someone who uses a wheelchair; what its like to share; and what its like to have a bedroom all to oneself. In her experience, Brenda's parents drive their own vehicle, and she concluded that other people do likewise. Brenda did not relate some text vocabulary to concepts and experiences such as suburb; the view of the city from the top of the Power Building; the board that the physically handicapped use to get around on during gym class; and wheelchair. Brenda went to Regina on a class trip which may have been her motivation and/or purpose for the selection choice. This story was considered Culturally Non-Relevant for Brenda in this study; however, she did choose the selection based on her interest and prior experience with the setting but the events differed between Brenda and the selection.

Allen chose Culturally Relevant selection #1, CS1, Tripod, which is a story told in the first person narration by a little boy who is the owner of a three-legged dog named Tripod. In spite of only having three legs, Tripod wins the

race.

Allen's storytelling of CS1, Tripod:

Tripod. Ah Larry's friend, Shirley said, "Uhm, I want to have a dog race." And uhm Shirley and Larry and and Tripod. Tripod and Diamond and the two other dogs got. Four dog was running and diamond chased a rabbit and ah Shirley's dog hit in a a tree. But they wasn't, and Tripod keep on running and there was Tripod take three steps and won.

Excerpts from Allen's interview about CS1, Tripod:

- R. Was there anything in the story that didn't make sense to you?
- S. I didn't know Larry's dog and Shirley. And Tripod is trained her. Tripod was running and the guy uhm hold the sled. I don't know who that is.
- R. Did the people in the story act and talk like people you know?
- S. Yeah.
- R. What were they doing in the story?
- S. Racing dogs.
- R. Do you think Native People act or talk like people in the story?
- S. Native people?
- R. Indian people like here in Pelican Narrows that you know.
- S. Yeah. They talk to each other in the, like when that guy who make the dog sled race who tell what's the prizes.
- R. Where do they do that and when do they do that? Is there an event during the year that they make those prizes.
- S. Yeah, Winter Festival.
- R. In the story the races were held in the bush. Is that how they have it here in Pelican Narrows? Where do they usually start the race.

- S. You know Eddy Swan? Just down the hill a couple steps  
(Allen points) over there.
- R. Is it in the bush?
- S. In the ice.
- R. Oh and in the story they were in the bush.
- S. Yeah.
- R. Do you have a dog?
- S. Died.
- R. Oh. Did he ever race?
- S. No. It was summer he died. I had it and before winter  
but the Winter Festival was over.

Allen did not connect the three-legged dog's name Tripod with the vocabulary concept. Allen retold the selection from real life experience and knowledge about dog sled races: when and where they have been held in his community; people need to talk to organize the event and select prizes; and dogs have owners who train them and enter them in the Winter Festival. Allen recalled how his dog died prior to racing and this indicated that he had some experience in dog training. From the interview Allen was confused about who owned Tripod. This could be due to Allen's reaction to the author's style of writing, (CS1, Tripod is written in the first person).

Allen's storytelling of the Culturally Non-Relevant selection #10, CNS10, Exploring Vancouver with Francisco is also, written in the first person. Although CS1 and CNS10

were written in the first person, Allen used a different method of storytelling CS1 than CNS10. The method Allen used to retell Tripod was based on his reaction to the fact that the author never revealed the name of the character telling the story. In Allen's retelling of CNS10, he knows the character Francisco is telling the story but, Allen retold part of CNS10 as if he were the storyteller, words beginning with "I" to the end of "the park." before the sentence beginning with "Frank loves..." were not events in the selection. Later Allen switched from third person singular to third person plural.

Allen's storytelling of CNS10, Exploring Vancouver with Francisco:

I went to Vancouver to stay there for two years. And we went to hockey games and we went to Gibsons and we went to the mall to shop and my dad buy a apartment big as Frank's and went to playground and I go ahead and hide everywhere in the park. Frank loves go to, Frank loves to go to the Elizabeth Park, Queen Elizabeth's Park and he went to the hockey game and Frank's dad was fixing T.V., televisions. I don't know. And they move to a bigger apartment and they went to the Stanley Park to play in the playground. The other people from upstairs in the apartment they were speaking Spanish and they watch television all the time to learn how to speak English. And sometimes they visit someone upstairs and they talk in Spanish. I don't know. The End.

Excerpt from Allen's interview about CNS10, Exploring Vancouver with Francisco:

- R. Was there anything in the story that didn't make sense to you?
- S. Yeah. They didn't go to the hockey game.

R. What team plays in B.C.?

S. Vancouver Canucks.

R. Oh, you watch them. So if you go to Vancouver that's what you are going to do?

S. Yeah.

R. Did the people in the story behave like people you know?

S. No.

R. Okay. Did they talk like people you know?

S. Yeah in Cree. My auntie and the other people went to Vancouver. And stay there for two or one week. They went to the hockey game. And they went to Gibsons.

R. Do you feel that Vancouver is the way that Frank described it in the story?

S. Yeah.

R. Would you like to go to Vancouver?

S. Yeah.

Excerpt prior to Allen's storytelling of CNS10:

S. Go? R. Yeah. S. Can I speak Cree? R. No. You speak English. S. Okay.

CNS10, Exploring Vancouver with Francisco is a story about a family which moved to Vancouver, British Columbia from El Salvador two years ago. Francisco is a boy who tells the story.

Allen's storytelling and Allen's interview indicated that he chose to read CNS10 based on his interest in the Vancouver Canucks (an NHL hockey team) and public knowledge;

Allen knew people who went to Vancouver and what they did when they were in Vancouver. Allen was familiar with speaking his first language while visiting other families and having to learn English. Allen was familiar with this hockey team through television and we can infer that he associated his experience of watching the Canucks on television with people watching television to learn to speak English. However, Allen didn't understand why Frank and his family did not go to the hockey games. Analysis of the storytelling indicated that Allen was not familiar with apartment buildings: "... my dad buy a apartment building as big as Frank's."; the ocean, the planetarium, and a city block scene were not mentioned; finding the best bargains while shopping; that El Salvador is another country; and why Frank's dad needed a bigger apartment which was the concept of needing a workroom because Frank's dad worked at home fixing televisions. After examining the storytelling and the interview, CNS10 was considered culturally non-relevant to Allen. The lexical, setting and events were incompatible with Allen's community environmental syntax and semantics.

Corey's storytelling of Culturally Relevant selection #3, CS3, Break Up Rescue:

Superskidoo was going down the ice. They heard a crack from down the ice. Superskidoo is trapped in the ice. So Rocky and the skidoosers throw a rocket. They can't reach the ropes. They throw another rocket. They reach the rope. They went to the shore. They said, "We're

here at last." Said the skidoosers. Rocky went, they home. Rocky went looking for trouble. That's all.

Excerpts from Corey's interview about CS3, Break Up

Rescue:

R. Was there anything in the story that you didn't understand?

S. Rocky threw a rocket, but the second one reached.

(In the reading of Break Up Rescue Corey made an initial miscue which changed the story. Corey read "Rocky, Superskidoo's dog, launching the rockets that carried the ropes for the skidoosers to tie to their skidoo so that Superskidoo could pull them out of the ice to safety." In the story Rocky has superhearing and Superskidoo has the fantastical technology to rescue skidoosers. Therefore, Rocky could not possibly launch the rockets.)

R. Do you know people who act or talk like the people in the story?

S. Yeah. Pete's dad was riding the skidoo on the ice (shows how deep with hand gestures) about this deep (points) over there. Three skidoos and two got the ice cracked and they fall down. And one tried but can't get them. The man escaped and he help the two men and they went to hospital.

Analysis of Corey's storytelling and Corey's interview indicates that Corey had prior experience and knowledge about skidoosers and how skidoosers can fall through the ice when they travel over frozen lakes.

Corey's storytelling of Culturally Non-Relevant selection #10, CNS10, Exploring Vancouver with Francisco:

Francisco lives in Vancouver. He does a lot of things. And my dad, he wants a store. They went lots of stores. His dad fixes T.V. He lives in a small apartment so they moved to a building. Lots of friends. Francisco move to the building. So they visit lot of times.

Francisco has lot of he needs, he thinks he needs a room. They went they lived before, he lived in there for maybe all life and night. He, his neighbors is nice where he before. Before he lived some place, he saw at the building at Vancouver, he saw them at the building, living there. He visits his neighbors all the time. He has a good neighborhood. When he walks, he loves to run and hide and hid so he went. So the man started to build a new house so he had a new house. The end.

Excerpts from Corey's interview about CNS10, Exploring Vancouver with Francisco:

- R. Did the people in the story act or talk like people you know?
- S. Yeah. They're good like my neighbors.
- R. Did the people in the story talk like people you know?
- S. Yeah, like Chipayan, talk weird, move to a lot of places.
- R. Do you know people who speak two languages?
- S. Yeah, English and Cree.

Corey's storytelling and interview indicated that Corey knew of people who spoke another language other than English who moved to a lot of different places. Corey also knew people who spoke two languages and how Corey had to learn English as a second language. This is evident by Corey's request to speak in Cree prior to the retelling. Corey restricted the storytelling of NCS10 to his knowledge and experience with learning a second language and moving from place to place. Corey never mentioned major settings and lexical items such as the planetarium, the pet bird, the park, and the author's message of Francisco's move from

another country. The examination of the storytelling and the interview would suggest that CNS10 was incompatible with the features found in Corey's physical and linguistic environment.

Debbie's storytelling of Culturally Relevant selection #4, CS4, Johnny Goes Hunting:

Johnny Goes Hunting. Once upon a time, um, Johnny, Johnny's son went hunting and um, his wife made, um, bannock and tea and Johnny, and Johnny and Joe was eating, um, eating bannock and they went hunting. They went to the canoe and they, um, and his wife and his little girl came and that little girl was waving and and off they went. They went to James Bay and they went and they went. When they got to James Bay that boy jump out of the boat and they, and he (D speaks Cree to the audience) and that rope, um, tie tied it an (D speaks Cree) they went away and that little boy went to get fire and that little boy saw a deer and he ran to down to the camp and tell told his dad and they came and that, um, that Joe killed that moose, no that caribou, and they skin off and came back and that and that and that father, they saw a moose tracks and will go moose hunting after and he fries some meat and they went hunting and um, Johnny saw the moose and they shoot him and kill'em. They take him to the camp and fry the meat and that father says we're taking a lots of meat home. The end.

Debbie's interview about CS4, Johnny Goes Hunting:

- R. Was there anything in the story that didn't make sense to you?
- S. No.
- R. Did the people in the story act and talk like people you know?
- S. Yeah. Um like Emily that story I read, Emily speaks like that.
- R. Do you think that the Indian people act or talk like the people in the story you read?

- S. Yeah. Like um all Indians go hunting and kill moose they and um sons they go with them.
- R. Do you feel that where they were hunting is the way that the Indians would go out to that kind of environment to go hunting?
- S. Yeah.
- R. Have you ever gone out anywhere to go hunting?
- S. Yeah. La Pas, like um with a boat somewhere in the woods.

Debbie was aware of the gender roles involving hunting. Debbie began with father and son going hunting, prior to their leaving, mother made bannock and tea for them. This was confirmed in Debbie's interview: "Like um all Indians go hunting and kill moose they and um sons they go with them." Debbie had experienced a hunting trip in which she travelled by boat to La Pas. Debbie retold all the events in the story from beginning to end in sequential order.

Debbie's storytelling of Culturally Non-Relevant selection #10, CNS10, Exploring Vancouver with Francisco:

One day in um Sar-r-ador, um Frank and his parents moved to Cana, um Vancouver and they went to the hotel. They slept um they stayed there for awhile and they moved to an apartment, and they stayed there and my dad had a job fixing televisions, and um my dad said, "I want to have a bigger apartment." And they got another around, around the town. They moved to another apartment and he has his room, home -work home, his own room. And visit his neighbors. And every Saturday Frank has to clean-up his room, um he and his \$Elfsavador, he, they visit there. On his old house, he lives, his auntie and his uncle and Sarah. Sarah has to play with him all the time. Now I have my own house. The End.

Debbie's interview about CNS10, Exploring Vancouver with Francisco:

- R. Was there anything in the story that didn't make sense to you?
- S. No.
- R. Did the people in the story act or talk like people you know?
- S. Yeah. My uncle, she talk like that. She don't speak English, just French.
- R. Did the people in the story behave or act like people you know?
- S. Yeah. Like my auntie went to teach um I don't know. It's a ocean, like they speak French like that man. And he don't understand and he has to learn. He went ho, in a hotel first and then in a apartment.
- R. Do you think Vancouver is the way Frank described it in the story?
- S. Yeah.

Debbie chose this story based on her public knowledge of her aunt's experience. Debbie retold the events in the selection that related to her aunt's experience in Vancouver. Also, the experiences of her uncle who had to learn English were associated with the characters' experience in the selection. Debbie interpreted the author's intended message of Frank's family moving to a larger apartment building where another family from El Salvador lived. Frank's family just had to go up a flight of stairs to visit the other family from El Salvador. Debbie changed the author's message using her personal knowledge and experience gained from her prior

public knowledge of her aunt's experience with moving and return visits to Debbie's home. Debbie stated that Frank's family visited their "old house" where his auntie, his uncle and Sarah still lived and Frank's family finally moved into a new house of their own. This indicated that Debbie had no concept of where El Salvador is and what an apartment is or Debbie has associated her aunt's visits from Vancouver back to Debbie's home community with Frank's family visits with the other family who moved from El Salvador and now live in the same apartment building as Frank. NCS10 was considered incompatible with Debbie's environmental setting, lexical features and events.

Ernie's storytelling of Culturally Relevant selection

#1, CS1 Tripod:

One day Tripod was a dog that was John's dog. John's dad and grandfather came to school, to the school to teach some kids to make that dog sled. John, Shirley and Joe made a plan to made dog races said John, John said, "Let's make a race." And then John's grandfather and father help making the sleds. They made four little sleds. Then the race started. Joe's dog was a Husky and Shirley's dog was a German Shepherd. Said, "Ready? Go!" The Husky was leading those dogs and stopped and he eating some chips. And Shirley's dog went to, went to crash in a tree. And John's dog saw a rabbit across the trail and the dog was pulling and pulling at the rabbit. And John's dog was winning. They passed the finish line and the prize was five bags of chips. John gave some chips to Joe and Shirley, and some, and Diamond ate some too.

Ernie's Interview about CS1, Tripod:

R. Was there anything in the story that didn't make sense to you?

- S. Yeah. Didn't know the boy was name the other boy.
- R. Oh, did they tell the boy's name in the story?
- S. Yeah.
- R. The one who was telling the story? Did they say his name?
- S. Yeah.
- R. Oh, I can't remember either, because I thought there was Larry, John and Shirley.
- S. Yeah.
- R. But the other boy who was telling the story, did he say his name?
- S. No.
- R. Oh that's why you couldn't remember.
- R. Did the people in the story behave like people you know?
- S. Yeah. Make sleds. Go to a race.
- R. In the story, they had the dog sled race in the bush. Is that the way you watch dog sled races?
- S. Yeah.
- R. Where do they have the dog sled races here in Pelican Narrows?
- S. In the ice.
- R. So is it different from the story?
- S. Yeah.
- R. Do the Native people talk like the people in the story? Do Indian People talk like that in the story?
- S. Yes.

Although, Ernie had difficulty with the style of writing; the first person, Ernie retold the story in the same

order of events as well as identifying with and evaluating character roles in the story; Fathers and Grandfathers teach the children how to make dog sleds so they could race. Also Ernie connected the cumulation of events to make meaning of the whole selection. Ernie had prior public and personal knowledge, linguistic experiential knowledge of what dog sled races involved, where they are held in his community, the events of racing and the winners receive prizes.

Ernie's storytelling of Culturally Non-Relevant selection #20, CNS20, Exploring Regina with Jarrod:

My name is Jarrod. My school trip was in Regina with my class. And we had fun. We went to Bonanza. We ate everything and then we went to the hotel to sleep. The next day we went to MacDonald's and then we went to the waterslides. We stayed there for one hour and then we went to the park to play in the playground. Then we went home to eat dinner and then we went to sleep and then we left Regina. We came to Prince Albert. We got in at night in Prince Albert. My teacher got a hotel. We had a big room and then we were sleeping. Then the next day we left Regina and we travelled to Pelican. When we got to Pelican, we took our bags and left home. And then my mom said, "Why you're late?" "We're too slow." I said. "The road was too icy." And then I eat. I was hungry. The End.

Ernie's Interview about CNS20, Exploring Regina with Jarrod:

R. Was there anything in the story that didn't make sense to you?

S. Umm. No.

R. Do the people in the story behave like people you know?

S. Yeah.

(When asked how? The researcher prompted Ernie to help

him understand that readers relate what they know to what they read. And also to find out if Ernie could remember parts of the story.)

R. How did Jarrod get to school?

S. Taxi.

R. Do you know people who take taxies?

S. Louie, um.

R. Well, do you know people in Pelican that take taxies?

S. No.

R. Have you ever rode in a taxi?

S. Yes.

R. Did the people talk like people you know?

S. No.

R. How do people talk like that know?

(When Ernie did not answer, the researcher went back to questions about behavior)

What did Jarrod do in the story?

S. He went to school and played with his friends.

R. Do you know people who go to school and play with friends?

S. Yeah.

R. Was there something wrong with Jarrod?

S. Yeah, he had a broken leg.

R. What did he have to use in the Winter time?

S. Crutches.

R. Do you know any Indian people who had to wear crutches?

S. Yes.

R. Where does his grandpa work?

S. In the Building.

R. Do you know what kind of Building?

S. I can't remember.

R. Do you feel Regina is the way Jarrod described it in the story?

S. Yes. I went there for a school trip.

R. And you went into that Building where (Ernie interrupted the completion of the sentence Yes.) and you can't remember?

S. Yes.

R. Is it a government building?

S. Yes!

R. Do you want to add anything?

S. No.

Ernie retold his personal knowledge of concepts and related them to prior experiences that was limited to the setting of the story but not to the story's events. Ernie borrowed one part of the story; the reason why he was late "The roads were too icy." In the interview, Ernie could only remember parts that were related to his experiential knowledge; taxi, going to school to meet friends, and on Ernie's class trip to Regina Ernie couldn't remember the name of the building where Jarrod's grandpa worked; however, Ernie remembered [with prompting] that it was a government building. This story was assessed as culturally non-relevant to Ernie's life style.

#### **4.2.2 Research Question 2**

Research question 2 was examined descriptively. The students retold each of the two reading selections and the researcher looked for instances of personal experience which helped or interfered with their understanding of the selections.

The analysis of five samples of storytellings and interviews indicated that readers' comprehension and storytellings of text are dependent on the following factors: personal interest or a purpose for reading a selection, prior personal and public knowledge of the content area and/or familiarity of text vocabulary to concepts and experiences embedded in the author's elements of the story structure such as settings, characters and events. These all helped or interfered with what readers recalled from selections read, and how they communicated what they recalled was dependent on their prior public and experiential knowledge of the author's elements of story structure.

#### **4.3 First Language Influence**

The subjects' preferred semantics and syntax was shown in their storytellings but did not interfere with their ability to read and comprehend what they read. They may have had problems with the language of the author in their attempts to gain meaning through their construction of acceptable language patterns. The acceptability questions

were answered in terms of whether the miscues were syntactically and semantically acceptable within the author's language, not the reader's.

The researcher's judgements about acceptability of oral reading were based on what the researcher believed to be correct according to the standards of English, not according to the language that the subjects usually used to communicate and understand their world. The miscue analysis provided evidence that the subjects' semantics and syntax did not interfere with gaining meaning from and making sense of both selections. All five subjects who read the Culturally Non-Relevant selections, were judged to have used their knowledge of the English language appropriately in their storytellings and in answering the interview questions. This indicated that it was not the subjects' semantic and syntax that interferes or disrupted meaning, but rather, their unfamiliarity with the author's use of lexical items within the context of the story.

## CHAPTER 5

### 5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter provides a summary of the study, and the findings related to the research questions. Conclusions are reported, and recommendations are made for Saskatchewan schools with a high enrollment of Native students. Further research directions are suggested.

#### 5.1 Study Summary

The purpose of this study was to examine the syntax and semantics of 21 fifth graders' language used in the construction of acceptable language in the meaning making of two selections. One selection was deemed relevant to the subjects' life style and the other was considered non-relevant. In this study, data were collected and analyzed by the administration of Goodman's, et al, (1987) Reading Miscue Inventory in the section on Language Sense in Procedure II. Oral responses to the readings of two selections were tape recorded. Recordings were replayed for analyses of the students' oral responses in relation to two independent selections. The two readings were compared to find whether or not the meaning making of text depended on the subjects' construction of syntactically and semantically acceptable sentences. The dependent variable investigated in this study was the total language sense strength pattern compared between two types of selections. The hypothesis

posed in the study was tested by using the t-Test to compute the mean scores between selections. The significant level was set at .01. The language sense pattern strength was found to be statistically different  $t = 5.09$ , ( $p < .01$ ) between selections. Culturally Relevant selections showed a statistically higher language sense strength score than the Culturally Non-Relevant selections.

Descriptive analyses of the level of cultural relevancy between sections and readers was used to support the findings of the t-test and to identify the impact a Culturally Relevant and Culturally Non-Relevant story. The study identified differences in the subjects' construction of acceptable language sense patterns between the two selections. It also found other factors that were involved in the meaning making of selections. Since this was the first study into syntax and semantics of Native speakers of both Cree and English in Northern Saskatchewan, this research provided information that may be of help to educators, administrators, and curriculum development in Native education.

## 5.2 Summary of Findings

The following is a summary of findings from the study:

1. Readers make miscues during reading of Culturally Relevant and Culturally Non-Relevant texts.
2. The reader's construction of syntactically and

semantically acceptable sentences were significant to the meaning making process.

3. In their readings and more so in their storytellings, readers transformed the author's grammatical structures or the surface structure of text into their own preferred semantics and syntax.
4. The readers' prior interest, public and experiential knowledge brought was highly related to their ability to make meaning.
5. Stories which were relevant to the contemporary life style of the readers produced higher language sense strength pattern scores than contemporary Culturally Non-Relevant stories.
6. In this study, readers retold Culturally Relevant stories with detail and sequence that closely resembles the author's story structure.
7. The interview questions were useful to gain insights about the relevancy of stories to the readers' life styles, as well as to directing the readers to focus on the similarities and differences between the story being read and their background knowledge and experiences. This encourages the readers to use their prior public and experiential knowledge to comprehend.

### **5.3 Conclusions**

Results from this study demonstrated that syntax and

semantics were significant to the readers' construction of acceptable language sense patterns, and making meaning of selections was dependent on the subjects' interest, public and experiential knowledge. In their storytellings, the subjects retold the setting and events in the Culturally Relevant selections based on their experiential knowledge in which they retold the text in their own syntax and semantics. This was not true for the storytelling of the Culturally Non-Relevant selections. The subjects ignored lexical items, concepts and events. They retold parts of the selections based on their public knowledge or based on hear-say of other people's experiences that were similar to the events in the selections.

#### **5.4 Recommendations**

These recommendations stem from the findings in this study.

Recommendation 1: Teachers should be aware that readers miscue in their attempt to make meaning. .

All readers in this study miscued in their reading of both selections. They were able to communicate what they understood regardless of the number or the nature of their miscues.

Recommendation 2: Teachers should discuss with their students the differences and similarities between the author's text and the students' background knowledge and

experiences. This discussion can help students to become aware that stories are written from the author's cultural experiences and knowledge, and to become aware that all readers rely on their interest, public and experiential knowledge in making meaning of what they read.

The subjects in this study used their interest, public and experiential knowledge in making sense of what they read, in their storytellings, and in answering the interview questions.

Recommendation 3: Teachers need to provide a variety of learning experiences.

The concepts that these students learned from their real-life experiences were enhanced through and built upon through their reading. This was evident from their storytellings and answers to the interview questions.

Recommendation 4: Curriculum designers and policy makers must take into consideration the issues of language difference and language learning in examining the reality of literacy for Indian and Metis speakers.

Recommendation 5: School curricula must integrate Indian and Metis content.

The subjects in this study constructed more language sense patterns in gaining meaning from the Culturally Relevant selection than from the Culturally Non-Relevant selection. Some educators of Saskatchewan Indian and Metis

students have a general tendency to treat Native languages and dialects of English as non-language. Also, low-status linguistic minorities are referred to as being non-functional in either their first or second languages because they speak low-status forms of both languages. It is often concluded by educators that these speakers are low achievers in literacy because of their non-performance on tests. As evidence to support this view the traditional achievement test, such as the CTBS test; which uses Culturally Non-Relevant selections, is used in Saskatchewan.

Recommendation 6: Teacher education, both for pre-service and in-service teachers, should provide teachers with inservice training in miscue analysis not only to provide concepts of linguistics, psycholinguistics and sociolinguistics but also to provide teachers with a tool for monitoring students' meaning making strategies.

Recommendation 7: Teachers need to be aware that language teaching and learning develops in a social, cultural, and functional context. Their instructional methods and materials must reflect the background of the student.

When the author's story reflects the students' cultural background, students have very little difficulty in producing acceptable language sense patterns.

Recommendation 8: All teachers of Indian and Metis students should receive training in the area of language acquisition

theory, and methods of teaching English as a second language.

Teachers need to be informed about language learning, experiential based learning, and holistic evaluation methods. Materials in literacy programs not only for Indian and Metis students but for all students must focus on relevance and the functional use of written language which reflects their environmental experiences.

Recommendation 9: Teachers must ensure that students self-select and discuss reading materials in terms of culture, interest, and language. This would provide teachers with more insight to language instruction for their students to include factors of culture, value, experience, community and family attitudes.

### **5.5 Suggestions for Further Research**

In acknowledgement of the controversial issues raised by special interest groups and organizations, educational institutes, levels of government, and individuals in regards to the bringing literacy to Native bilingual speakers in Saskatchewan, much more research is required to answer questions about how students make meaning of texts. Since the studies on semantics and syntactics are an indicator of comprehension, further research is needed for verification of the findings of this study on making meaning and greater depth analysis of readers' storytellings and interviews.

1. A comparative study on Native speakers across different

age groups to identify the standard dialect used in the community. The acceptability questions in miscue analysis can be answered in terms of whether the miscue is semantically and syntactically acceptable within the reader's language.

2. A comparative study on the Cree readers' use of making meaning strategies and compare it to the same readers' performance when reading English.
3. A comparison study the retold stories in the subjects' first language and second language; Cree and English.

### **5.6 Summary**

Goodman and Goodman (1978) argued:

Good attitudes toward language differences are more important than specific linguistic knowledge... to "tune to" and accept children's dialect. It's more important that teachers strive to comprehend the dialect of their pupils than that they are able to describe it from a technical, linguistic stand point.... Teachers who are themselves fluent in the dialect and/or language of the pupils will be at an advantage .... But such fluency does not guarantee positive attitudes toward children and their language. There is a danger that such teachers may reject their own linguistic heritage and in the process reject that of the children. (p. 8-4)

This thesis has been written as a first step towards understanding Native students' cultural and linguistic-experiential knowledge about the world in relation to constructing meaning. Their reading did not suffer from linguistic and cultural interference in this study. Those educators who believe that a low-status language interferes

with achievement must examine whether literacy instruction reflects a mismatch between the school, its curriculum, and its values with the culture and world view of the Indian and Metis Native bilingual students.

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**APPENDIX A**

**BLANK FORMS**

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## Procedure II Questions

### Question 1: Syntactic Acceptability

Is the sentence syntactically (grammatically) acceptable in the reader's dialect and within the context of the entire selection?

Y-The sentence, as finally produced by the reader, is syntactically acceptable.

N-The sentence, as finally produced by the reader, is not syntactically acceptable.

### Question 2: Semantic Acceptability

Is the sentence semantically acceptable in the reader's dialect and within the context of the entire selection? (Question 2 cannot be coded Y if Question 1 has been coded N)

Y-The sentence, as finally produced by the reader, is semantically acceptable.

N-The sentence, as finally produced by the reader, is not semantically acceptable.

### Question 3: Meaning Change

Does the sentence, as finally produced by the reader, change the meaning of the selection? (Question 3 is coded only if Question 1 and 2 are coded Y)

N-There is no change in the meaning of the selection.

P-There is inconsistency, loss, or change of a minor idea, incident, character, fact, sequence, or concept in the selection.

Y-There is inconsistency, loss, or change of a major idea, incident, character, fact, sequence, or concept in the selection.



### **Retelling Form**

Reader: \_\_\_\_\_ Story: \_\_\_\_\_

Number of sentences in the story: \_\_\_\_\_

The reader's retelling:

### **Interview Questions**

After the researcher thanks both storyteller and audience, the researcher will ask the reader/storyteller to remain after the audience leave. Since this study is concerned with the cultural relevancy in stories, the following questions will be directed toward revealing the reader's awareness of cultural relevancy (Goodman et al. 1987, p. 48). The researcher will tape record the following questions and responses:

1. Was there anything in the story that didn't make sense to you?
2. Did the people in the story act or talk like people you know?
3. In what ways?
4. Do you think (mention cultural group) people act or talk like the people in the story?
5. How?
6. Do you feel (specific setting) is the way it is described in the story?

### Marking Miscues on the Typescript

The typescript is the researcher's record of the reader's miscues (observed response). The researcher pencils in miscues on the typescript. The following general procedures for marking miscues were used in this study, and examples of miscues were made by real readers (Goodman et al. 1987, p 177): Substitutions: Write the miscue above the appropriate text:

There  
Where is Sven?

Omissions:

Circle the omitted text item:

We thought up different ways to jump.

Insertions:

Write the OR above the caret ^ used to mark the insertion:

The other way <sup>is</sup> ^ to take care of your heart.

Nonword substitutions:

\$distroubles  
If it bothers you to think of it as baby sitting...

**APPENDIX B**

**LETTERS**

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**Teacher Form**

Please make a list of the students (first names) in your classroom who meet the following criteria:

1. The student speaks both Cree and English.
2. The student has never attended school outside of Pelican Narrows.
3. The student currently reads above or at a grade three level.

Thank you for your assistance.

Box 100  
La Ronge, Saskatchewan

September 6, 1989

Chief Ron Michel  
Peter Ballantyne Band Council  
Pelican Narrows, Saskatchewan  
SOP OEO

Dear Ron:

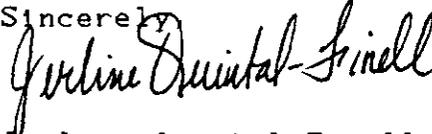
RE: Permission to conduct research for a master's thesis.

I have completed my course work towards a Master's degree in Indian and Northern Education and I am presently preparing a proposal for my thesis. This letter is to request permission from the Peter Ballantyne Band to conduct my research at Opawikoscikan School in Pelican Narrows, Sask.

This research will consist of collecting data of thirty students using the reading process. In terms of their efficiency in using reading strategies and the language systems. For a total of thirty students, six will be selected from each of the grades 3, 5, 7, 9 and 12. These students will be requested to read one culturally non-relevant story and one culturally relevant story at different intervals.

Upon completion, I will be pleased to present a bound copy of my thesis to the Peter Ballantyne Band for placement in Opawikoscikan School Library.

Please do not hesitate to contact me, should further clarification be requested. Thank you.

Sincerely,  
  
Jerline Quintal-Finell

cc. Randy Johnston  
Director of Education  
Peter Ballantyne Band

Ida Swan  
Principal  
Opawikoscikan School

**PETER BALLANTYNE INDIAN BAND**

Education Branch

Box 100  
Pelican Narrows, Saskatchewan  
S0P 0E0

Phone (306) 632-2161

September 27, 1989

To: Jerline Quintal-Finell  
Box 100  
LA RONGE, Sask.

From: R.S. Johnston  
Director of Education  
Peter Ballantyne Band

Re: Research

The Opawikoscikan School Committee has agreed to support your request. Please contact Ida Swan for details.

Thank you

  
R.S. Johnston

c.c. Chief Ron Michel  
Ida Swan

**APPENDIX C**

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Table 7

Selections Made Available to Subjects


---

(CS) Culturally Relevant	(CNS) Culturally Non-relevant
CS1 Tripod	CNS10 Exploring Vancouver with Francisco
CS2 Bingo	CNS20 Exploring Regina with Jarrod
CS3 Break-Up Rescue	CNS30 Exploring Red Deer with Paula
CS4 Johnny Goes Hunting	
CS5 Nothing to Worry About	
CS6 Moose Factory Youth Gets G G Award	

Table 2

Choice of Selections

Subjects	Selections	No. of Subjects
21	CS1	7
	CS2	8
	CS3	3
	CS4	1
	CS5	1
	CS6	1
	CNS10	7
	CNS20	9
	CNS30	5

N = 42

Table 3

Selections Read by Subjects

Subject	CS Selection	CNS Selection
A	CS1	CNS10
B	CS2	CNS20
C	CS3	CNS10
D	CS4	CNS10
E	CS1	CNS20
F	CS1	CNS10

G	CS1	CNS20
H	CS2	CNS30
I	CS5	CNS10
J	CS3	CNS20
K	CS1	CNS20
L	CS2	CNS20
M	CS2	CNS30
N	CS6	CNS20
O	CS3	CNS10
P	CS2	CNS20
Q	CS1	CNS20
R	CS2	CNS30
S	CS2	CNS30
T	CS2	CNS30
U	CS1	CNS10

Table 4

Language Sense Patterns Per Selection

<b>Subject Selection</b>	<b>No. of Sentences</b>	<b>No. of Miscues</b>	<b>Syn. Acc. Sem. Acc.</b>	<b>S</b>	<b>P</b>	<b>W</b>
A CS1	50	49	46	46	2	2
A NCS10	56	39	36	36	3	17
B CS2	54	27	42	42	4	8
B NCS20	43	12	34	34	4	5
C CS3	33	17	22	22	4	7

C	NCS10	56	38	41	41	5	10
D	CS4	87	36	73	73	5	7
D	NCS10	56	47	30	30	5	21
E	CS1	50	3	49	49	0	1
E	NCS20	43	5	41	41	0	2
F	CS1	50	31	33	33	4	13
F	NCS10	56	111	17	17	6	33
G	CS1	50	25	43	43	4	3
G	NCS20	43	37	26	26	1	16
H	NC2	54	32	46	46	4	4
H	NCS30	54	54	26	26	3	23
I	CS5	39	15	35	35	2	2
I	NCS10	56	27	41	41	3	12
J	CS3	33	16	30	30	0	3
J	NCS20	43	28	36	36	1	6
K	CS1	50	8	45	45	2	3
K	NCS20	43	14	31	31	0	12
L	CS2	54	22	51	51	0	3
L	NCS20	43	15	23	23	2	18
M	CS2	54	23	49	49	0	5
M	NCS30	52	61	31	31	0	21
N	CS6	63	27	57	57	0	6
N	NCS20	43	24	36	36	0	7
O	CS3	33	22	25	25	0	8
O	NCS10	56	70	25	25	0	21
P	CS2	56	27	43	43	0	11
P	NCS20	43	34	25	25	1	17
Q	CS1	50	20	38	38	2	10
Q	NCS20	43	44	23	23	2	18
R	CS2	54	49	38	38	0	16
R	NCS30	52	123	15	15	0	37
S	CS2	54	22	51	51	0	3
S	NCS30	54	44	32	32	2	18

T	CS2	54	23	47	47	0	7
T	NCS30	52	57	40	40	1	11
U	CS1	50	20	42	42	1	7
U	NCS10	56	62	31	31	3	22

Table 5

Percentages of Language Sense Patterns

Subject	Selection	S %	P %	W %
A	CS1	92.00	4.00	4.00
A	CNS10	64.29	5.36	30.35
B	CS2	77.78	7.41	14.81
B	CNS20	79.07	9.30	11.63
C	CS3	66.67	12.12	21.21
C	CNS10	73.21	8.93	17.86
D	CS4	83.90	5.75	10.35
D	CNS10	53.21	8.93	37.50
E	CS1	98.00	0.00	2.00
E	CNS20	95.35	0.00	4.65
F	CS1	66.00	8.00	26.00
F	CNS10	30.35	10.72	58.93
G	CS1	86.00	8.00	6.00
G	CNS20	60.47	2.33	37.20
H	CS2	85.18	7.41	7.41
H	CNS30	50.00	5.77	44.23
I	CS5	89.74	5.13	5.13
I	CNS10	73.21	5.36	21.43
J	CS3	90.90	0.00	9.10
J	CNS20	83.72	2.33	13.95
K	CS1	90.00	4.00	6.00
K	CNS20	72.09	0.00	27.91

L	CS2	94.44	0.00	5.56
L	CNS20	53.48	4.66	41.86
M	CS2	90.74	0.00	9.26
M	CNS30	59.62	0.00	40.38
N	CS6	90.48	0.00	9.52
N	CNS20	83.72	0.00	16.28
O	CS3	75.76	0.00	24.24
O	CNS10	62.50	0.00	37.50
P	CS2	79.63	0.00	20.37
P	CNS20	58.14	2.33	39.53
Q	CS1	76.00	4.00	20.00
Q	CNS20	53.49	4.65	41.86
R	CS2	70.37	0.00	29.63
R	CNS30	28.85	0.00	71.15
S	CS2	94.44	0.00	5.56
S	CNS30	61.54	3.85	34.61
T	CS2	87.04	0.00	12.96
T	CNS30	76.92	1.92	21.16
U	CS1	84.00	2.00	14.00
U	CNS10	55.36	5.36	39.28

Table 6

Vocabulary and Dialect Miscues

CNS No.	Sentence	ER	OR	No. of Subjects
10	007	suitcase	\$soosteel	1
			omission	2
			cities	1
	009	to	into	5
	010	couch	omission	2

		cloth	1
009	apartment	purse	1
		apartments	1
011	apartment	omission	1
		\$apit	1
		apartments	1
032	apartment	apartments	1
	apartment	opposite	1
039	apartment	appetite	1
045	apartment	appetite	1
023	crowded	\$cr	1
		\$krude	1
		\$croled	1
		\$crowded	1
027	bargains	barbells	1
		party	1
		barrier	1
		burgers	1
028	excited	excellent	1
		omission	1
		\$excued	1
		\$expeering	1
		\$ex	1
030	planetarium	\$plantorum	2
		parliament	1

		omission	2
		\$plantrim	1
		\$plontrum	1
041	already	really	2
		alright	1
		hardly	1
		all heard	1
041	budgie	buggy	1
		broom	1
		\$pers	1
		budge	1
		\$bur	1
		\$buh	1
		bird	1
044	patio	potato	3
		parliament	1
		\$sponto	1
		pet	1
		\$Petro	1
047	Sunday	Saturday	7
047	allowance	omission	2
		always	1
		\$lowance	1
		alone	1
		elephant	1

	048	neighborhood	omission	3
			neighbors	1
	050	languages	\$langers	2
			language	1
			laughing	1
			\$lotto	1
CNS20	002	suburb	sub	1
			\$subgroup	1
			\$suburn	1
			\$suburd	1
			omission	2
	003	acreage	\$awkraj	1
			omission	3
			\$acourage	1
	004	neighborhood	omission	3
			neighbors	1
	009	my	omission	8
	035	sidewalks	\$saidwalk	1
			\$sawalk	1
			sidewalk	2
	029	special	spatial	1
			spell	1
CNS30	005	share	where	1
			show	1
			start	1

		\$sa	1
011	tripped	\$tripted	1
		trip	2
		omission	1
011	craft	omission	2
011	program	\$pergue	1
		omission	2
		\$praw	1
		\$progum	1
019	pretend	\$perdid	1
		\$patten	1
		parade	1
		\$p	1
		\$printend	1
018	secret	secrets	1
		stayed	1
		sat	1
		\$secretty	1
032	farthest	fastest	1
		fast	1
		\$fastester	1
		furthest	1
		omission	1
		forest	1

035	studied	stood	2
		study	1
		sue	1
		stayed	1
036	excited	\$agree	1
		omission	1
		ecstatic	1
037	whistle	other	1
		class	1
		omission	1
033	nervous	omission	3
034	nature	omission	3

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