

# Stage 2 Language and Culture

## External Assessment Cover Sheet

Assessment Type 4: Investigation

**SACE Registration Number:**

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**Issue:** The impact of the changes to the Dinka language and culture in a South Australian context.

This **investigation** is assessed using the following specific features:

| Knowledge and Understanding |   | Analysis and Reflection | Ideas and Expression |
|-----------------------------|---|-------------------------|----------------------|
| KU1*                        | ✓ | AR2                     | IE2                  |
| KU2*                        |   | AR3                     | IE3                  |
| KU3*                        | ✓ |                         |                      |

\*Teachers must include at least one of KU1, KU2, and KU3. Please tick as appropriate

# **Content Page**

- 1. Abstract**
- 2. Introduction**
- 3. How & when the Language is used**
- 4. What dialects exist in Australia**
- 5. How the language is spoken in Sudan compare to Australia**
- 6. How people maintain their language**
- 7. How the adults speak Dinka compare to the youth**
- 8. How words phrase meaning change & how this is connected to their identity in a new country**
- 9. How the customs are changing**
  - 9.1 Number of wives
  - 9.2 Bride Wealth
  - 9.3 Division of labour
  - 9.4 Traditional Clothing at Special Events
- 10. How relationships within families or with other families is changing**
- 11. How young people relate to older people in a new environment**
- 12. How people's identity as a Dinka person is changing over time**
- 13. Conclusion**
- 14. Bibliography**

The following academic report will explore the changes to the Dinka language and culture in South Australian context. A different range of resources, primary and secondary, such as survey, interviews and internet sources were used to complete this report.

## **Introduction**

Due to the bloody war in South Sudan many Dinka people fled their country and migrated to a new country as refugees (Africasauti, 2012). In the late 90's a small group of Dinka people called Australia their new home. In 2006 the number of Dinka people migrating to Australia increased by 77% (Abs.gov.au, 2010). The Dinka people now live all over Australia, according to Australian Bureau of Statistics there's a proximately 5000 living in NSW, 6000 in VIC and 4500 living in South Australia. The Dinka people are slowly absorbing and adapting to the Australian culture and the way of life. In response to this, there's a great big concern among the elders (interview , 2012). They worry that the upcoming generation will lose their Dinka identity if they forget their sophisticated secret language and culture.

## **How and when the language is used**

The Dinka language is no longer spoken 24/7 like it would be in South Sudan (Survey 1, 2012). The Dinka people have to communicate with the majority of the citizens by speaking English. I surveyed a random group of Dinka people and interviewed them on what places are compulsory for them to speak English in order to communicate with others. A majority of them said school or the workplace (Survey 1, 2012). (Labour.gov, 2008) an average worker works 6-8 hours a day while a student is at school for 6 hours a day, that's 6-8 hours without speaking Dinka. The group was then asked where do they often speak Dinka. A huge amount replied at home, community gatherings and at church (Survey 1, 2012). They were then asked whether they mixed Dinka with English and 85% percentage responded yes (Survey 1, 2012). This creates a big concern for the elders, as some Dinka words will eventually be replaced with English words.

### What dialects exist in Australia?

There are five major Dinka dialects, Agar, Bor, Padang, Rek and Twic/ Tuic. The five dialects are determined by their geographic location (F. Deng, 2011). The similarity of dialects depends on the geographic location (Figure 1).

|               | Dialects     |              |               |              |              |
|---------------|--------------|--------------|---------------|--------------|--------------|
|               | Northeastern | Northwestern | South Central | Southeastern | Southwestern |
| Northeastern  |              | 92%          | 86%           | 88%          | 88%          |
| Northwestern  | 92%          |              | 84%           | 88%          | 88%          |
| South Central | 86%          | 84%          |               | 90%          | 89%          |
| Southeastern  | 88%          | 88%          | 90%           |              | 90%          |
| Southwestern  | 88%          | 88%          | 89%           | 90%          |              |

Figure 1: Dialects similarity (2011)

( , 2012) All five dialects exist in Australia. In South Australia according to the interview and surveys I conducted, “Rek” and “Bor” are the most common dialects in (Survey 1, 2012). My Dinka dialect is “Bor” and a majority of my friends are either “Rek” or “Twic”.

### How the language is spoken in Sudan compare to Australia

A conversation on the phone with a few of my relatives in South Sudan provided me with great knowledge of how the language is spoken there compared to Australia ( , 2012). The Dinka language is spoken faster and more fluently in Sudan. They use a greater and wider range of sophisticated words when expressing and explaining things. I myself found it very difficult to interrupt some of the things my uncle was saying due to the pronunciation, speed and the strong South Sudanese Dinka accent. On the phone, my uncle criticized my Dinka, as I was mixing a majority of it with English and pronouncing numerous of words incorrectly. The Dinka in South Sudan is spoken faster and more flounce while in Australia a majority of the Dinka spoken is mixed with English by the youth. The elders in Australia still speak Dinka fluently but are losing their act sense ( , 2012).

### How people maintain their language

The Dinka community can maintain their language in many ways. Parents can enrol their children in a Dinka class, where they will learn to read, write and speak Dinka better. They will also learn the history and culture of their ancestors; this will provide them with in-depth knowledge about their country and values. The parents can also encourage their children to speak Dinka at home; it will develop their speaking and understanding skills.

### **How the adults speak Dinka compare to the youth**

An interview with a few of the elders in the community showed that the adults have no problem speaking Dinka to one another (Dinka community, 2012). However when it comes to communicating with their children they often have to use some English words to connect and understand each other (Dinka Community, 2012). (Survey 1, 2012) showed that a majority of Dinka youth only speak Dinka to their parents, other than that they are speaking English even when they are out with their Sudanese friends.

### **How words phrase meaning change and how this is connected to their identity in a new country**

Survey 2 (2012) shows that a majority of Australian slang has evolved in the Dinka community. Using words such as Yep, mate and oath are almost becoming second nature in their everyday use. Dinka words such as “kudual”, “ci yi thei” and “Acin Ke Rac” are changing; a majority of these words are being shorten or mixed with English. For example; “Acin Ke Rac thanks”. The mixing of Dinka language with English is becoming a part of the Dinka people’s identity in a new country. Its evidence that the language and the culture are slowly changing due to the living circumstance of a new country ( , 2012). The Dinka community are slowly adapting to the Australian culture without even realising it.

## **How the customs are changing**

### **Number of wives**

In South Sudan it is normal to see a man with several wives due to numerous reasons. If a family is very wealthy then the male won’t hesitate to marry more than one wife. This will expand the clan and the family name and potentially make the family powerful in the future with the numbers of wives and children. Ghost marriage is also a major factor why many Dinka people in South Sudan have more than one wife. If the male family member passes away and hasn’t gotten married than another male family member has to marry a wife and have kids with her in honour of his name (l , 2012). The Dinka people customs have changed in Australia, due to the living circumstance and social law ( , 2012). It’s impossible to see Dinka men with more than one wife in Australia because of laws and cost of living, one man cannot support two families. Ghost marriages do not exist in Australia due to laws, however if a person passes away in Australia, their ghost marriage is organised in South Sudan ( , 2012).

### **Bride Wealth**

Females are vital to Dinka families mainly because they are a source of wealth ( 2012). A bride wealth is paid by the groom’s family to finalize the marriage alliance between the two clan families. In South Sudan the bride wealth is paid off with cows and goats, in Australia the bride wealth is paid off with money (Dinka Community, 2012).

## **Division of labour**

In South Sudan girls learn to cook, but boys do not. Cooking is done outdoors in pots over a stone hearth. Men depend upon women for several aspects of their life, but likewise the division of labour assigns certain functions to the men, such as fishing and herding, and the periodic hunting. (Deng, 2011) In Australia, the woman mainly do the cooking, however, other jobs such as washing dishes, laundry and changing babies nappies are divided equally (2011).

## **Traditional Clothing at special Events**

The custom towards traditional clothing in the western world has been modified by the Dinka community to adjust to the living environment. A bride wedding outfit in South Sudan will slightly be different to a Sudanese bride outfit in Australia. A South Sudanese bride will have more ornaments, such as ivory and other jewellery, while a bride in Australia will have the traditional henna and basic jewellery (2012). In South Sudan, Dinka man are typically covered in animal skin and painted all over the body when participating in the traditional dance, "lour" (2012). After attending a few "Lour" myself, I have witness people here just participating in the dance in just their casual clothes.

## **How relationships within families or with other families is changing**

In South Sudan families and relatives live in a "wut". A "wut" is the size of two to three blocks of streets, and often the majority of the residence are either cousins or from the same tribe. Living in a "wut" enables everyone to be drawn together and most often families, relatives and tribe members have a strong bond among us other and healthy relationships (2012). In Australia most families and tribe members are living all over Australia and a good driving distance if they live in the same state. This has weakened families and tribe member's relationships, as there is a lack of connection and communication. I, myself have cousins and tribe members in Sydney and due to the lack of communication and contact, I honestly feel like I do not know them as much as I would if I was living in a "wut".

## **How young people relate to older people in a new environment**

The way the youth relate to older Dinka people has not changed in Australia. According to the survey/ interview I conducted the youth still show respect and refer to them in a particular manner (appendix 5, 2012). Ways to refer to older Dinka people include:

- All mothers and fathers must be called by their oldest son name, example Mr or Mrs becomes "man Col" or "wun Col" Chol mum or Chol Dad. Referring to the elders in this particular manner, displays a great deal of respect for the person.
- All relatives must be referred to as aunties and uncles
- All youth must lend a helping hand to any old Dinka person in need of help

Youth relating to older people in this particular manner will never change even in a new environment. It has become second nature to refer to the elderly in this manner. At a young age the youth are taught these fundamentals by their parents and if the child does not obey and apply these fundamentals, then they bring great shame to the family name (2012).

### **How people's identity as a Dinka person is changing over time**

Due to the new living environment, a majority of Dinka youth are unable to speak, write and read Dinka properly and a small percentage of them lack knowledge about their culture. The surrounding of everyday activities is rapidly influencing the current generation to quickly adapt to the Australian culture ( ; 2012). This creates a big concern for the next generation of Dinka's. The current youth need to be educated about their language and culture, either at a Dinka school or at home. This needs to be taken into consideration otherwise the next generation can potentially lose their Dinka identity, due to a lack of knowledge about their language and culture. The current generation have not lost their Dinka identity, however, their lack of knowledge of their culture and language, questions if they are capable of educating the future generation about their language and culture.

### **Conclusion**

Adapting to a new environment has consequently resulted in a lack of knowledge and understanding of the Dinka language and culture by the youth and potentially the future generation. It has also changed how the language is spoken, families' relationships and customs. The future of the Dinka culture and language is up to the current generation, if they are willing to learn the culture and language either by enrolling in a Dinka class or getting taught by parents then the culture and language can be passed on successfully to the next generation.

# Bibliography

## Websites

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### **F.Deng**

Dinka language, alphabet and pronunciation

Omniglot.com (2011) *Dinka language, alphabet and pronunciation*. [online] Available at: <http://www.omniglot.com/writing/dinka.php> [Accessed: 19 Sep 2012].

### **Labour.gov.bc.ca**

Government of B.C., Ministry of Labour, Employment Standards Branch, Hours of Work and Overtime Factsheet

Labour.gov.bc.ca (2008) *Government of B.C., Ministry of Labour, Employment Standards Branch, Hours of Work and Overtime Factsheet*. [online] Available at: [http://www.labour.gov.bc.ca/esb/facshts/hours\\_of\\_work\\_and\\_overtime.htm](http://www.labour.gov.bc.ca/esb/facshts/hours_of_work_and_overtime.htm) [Accessed: 19/9/12].

## Interviews/Surveys

**Appendix 1: interview, (community leader), 1/9/12**

**Appendix 2: survey 1, Dinka Language, 26/10/12**

**Appendix 3: interview, (retired Dinka teacher), 8/9/12**

**Appendix 4: Interview, (South Sudan resident), 8/9/12**

**Appendix 5: interview, (Dinka community), 15/9/12**

**Appendix 5: survey 2, changes of words, 15/9/12**

**Appendix 6: Survey/ interview, how the youth relate to elders, 20/9/12**



## Assessment Comments

### This example is illustrative of an A+ grade.

The investigation effectively explores the origins, development and change of the Dinka language and culture and provides some insightful conclusions and reflections on possible solutions toward the maintenance of Dinka.

**Knowledge and Understanding:** This investigation demonstrates insightful knowledge and analysis of the Dinka language and culture and a well-informed understanding of the development of the language and culture in a local context.

**Analysis and Reflection:** It contains in-depth reflection on the impact of a western lifestyle and the influences of the English language. The report demonstrates breadth and depth in the exploration of the Dinka dialects and insightful analysis and reflection on how Dinka language and culture has been transferred and maintained in Australia.

**Ideas and Expression:** The information is clear and coherently presented and findings are well supported by appropriate primary and secondary sources. The investigation effectively presents insights and findings into complex issues such as the cultural generation gap, marriage and bride wealth, cultural, family and individual identity in an Australian context.

## Performance Standards for Stage 2 Language and Culture

|          | Knowledge and Understanding  | Analysis and Reflection  | Ideas and Expression  |
|----------|--|--|---|
| <b>A</b> | <p><b>Language and Culture in Different Contexts</b></p> <p>Insightful knowledge and understanding of language and culture in different contexts.</p> <p><i>Language as a System</i></p> <p>Clear and thorough knowledge and understanding of the target language as a system.</p> <p><b>Language Origins, Development, and/or Change</b></p> <p>Clear and well-informed understanding of, for example:</p> <ul style="list-style-type: none"> <li>the origins/heritage of the target language, the historical development of the target language, and the dynamic nature of the target language</li> <li>relationship with, and influences of, other regional languages, local dialect(s), and regional variation</li> <li>global influences on the target language, word-borrowing, and the use of global English in familiar contexts.</li> </ul> | <p><i>Analysis</i></p> <p>The functions of particular linguistic and cultural features in the text identified and explained with clarity and insight.</p> <p>Detailed explanation of how some stylistic features are used for effect/impact in the text (e.g. register, tone, textual features/organisation).</p> <p>Perceptive analysis of communication across cultural boundaries and the meaning of words/phrases in particular contexts, including explanation of some subtleties of translation.</p> <p><b>Reflection</b></p> <p>In-depth analysis of and reflection on how cultures, values, beliefs, practices, and ideas are represented or expressed in texts.</p> <p>Insightful reflection on own values, beliefs, ideas, and practices in relation to those represented in texts.</p> <p>Critical reflection on how language and cultural background relate to an individual's sense of personal identity in the Australian context.</p> <p><b>Interpretation</b></p> <p>Concepts and perspectives represented in texts identified and explained with clarity and insight.</p> <p>Interpretations of meaning supported by detailed and appropriate use of evidence from texts.</p> | <p><i>Accuracy, Appropriateness, Range, and Clarity of Expression</i></p> <p>A range of complex linguistic structures and features used with a high degree of accuracy to convey meaning and create desired impact.</p> <p>Very effective, fluent, and precise communication.</p> <p>Language selected and register are consistently appropriate to the particular cultural and social context.</p> <p>Standard target language pronunciation used. Some accent/dialect may be evident, but this does not impede meaning. Intonation and stress used effectively to enhance meaning.</p> <p><b>Depth of Treatment</b></p> <p>Depth and breadth in the treatment of the topic/research.</p> <p>Detailed, clear, and very effective presentation and discussion of insights, findings, and conclusions based on research.</p> <p>Complex ideas elaborated in detail, and opinions supported by evidence from a range of sources and perspectives.</p> <p><b>Coherence in Structure and Sequence</b></p> <p>Information and ideas organised logically and coherently, using a range of cohesive devices.</p> <p>Conventions of the text type are observed.</p> |
| <b>B</b> | <p><b>Language and Culture in Different Contexts</b></p> <p>Well-considered knowledge and understanding of language and culture in different contexts.</p> <p><i>Language as a System</i></p> <p>Clear knowledge and understanding of the target language as a system.</p> <p><b>Language Origins, Development, and/or Change</b></p> <p>Mostly clear and informed understanding of, for example:</p> <ul style="list-style-type: none"> <li>the origins/heritage of the target language, the historical development of the target language, and the dynamic nature of the target language</li> <li>relationship with and influences of other regional languages, local dialect(s), and regional variation</li> <li>global influences on the target language, word-borrowing, and the use of global English in familiar contexts.</li> </ul>         | <p><i>Analysis</i></p> <p>The functions of particular linguistic and cultural features in the text identified and explained with some clarity.</p> <p>Description of how some stylistic features are used for effect/impact in the text (e.g. register, tone, and textual features/organisation).</p> <p>Well-considered analysis of communication across cultural boundaries and the meaning of words/phrases in particular contexts, including explanation of one or more subtleties of translation.</p> <p><b>Reflection</b></p> <p>Well-informed analysis of and reflection on how cultures, values, beliefs, practices, and ideas are represented or expressed in texts.</p> <p>Well-considered reflection on own values, beliefs, ideas, and practices in relation to those represented in texts.</p> <p>Some critical reflection on how language and cultural background relate to an individual's sense of personal identity in the Australian context.</p> <p><b>Interpretation</b></p> <p>Key concepts and perspectives represented in texts identified and explained with some clarity.</p> <p>Interpretations of meaning supported by some appropriate examples from the text.</p> | <p><i>Accuracy, Appropriateness, Range, and Clarity of Expression</i></p> <p>A range of linguistic structures and features used mostly accurately to convey meaning.</p> <p>Effective and mostly clear communication.</p> <p>Language selected and register mostly appropriate to the particular cultural and social context.</p> <p>Generally accurate pronunciation. Some accent/dialect may be evident, but this does not generally impede meaning.</p> <p><b>Depth of Treatment</b></p> <p>Breadth and some depth in the treatment of the topic/research.</p> <p>Clear and effective presentation and discussion of insights, findings, and conclusions.</p> <p>Some complex ideas expressed, and opinions/points of view supported, with reference to a range of sources and perspectives.</p> <p><b>Coherence in Structure and Sequence</b></p> <p>Mostly coherent organisation of information and ideas, using some cohesive devices.</p> <p>Most conventions of the text type observed.</p>   |

Stage 2 Language and Culture student response

Ref: A239983 (February 2013)

|          | Knowledge and Understanding  | Analysis and Reflection   | Ideas and Expression   |
|----------|--|---|--|
| <b>C</b> | <p><i>Language and Culture in Different Contexts</i></p> <p>Considered knowledge and understanding of language and culture in different contexts.</p> <p><i>Language as a System</i></p> <p>Competent knowledge and understanding of the target language as a system.</p> <p><i>Language Origins, Development, and/or Change</i></p> <p>Generally informed understanding of, for example:</p> <ul style="list-style-type: none"> <li>the origins/heritage of the target language, the historical development of the target language, and the dynamic nature of the target language</li> <li>relationship with and influences of other regional languages, local dialect(s), and regional variation</li> <li>global influences on the target language, word-borrowing, and the use of global English in familiar contexts.</li> </ul> | <p><i>Analysis</i></p> <p>Particular linguistic and cultural features in texts identified and described.</p> <p>Some stylistic features (e.g. idiom) recognised and described.</p> <p>Considered analysis of communication across cultural boundaries and the meaning of words/phrases in particular contexts, including recognition of one or more subtleties of translation.</p> <p><i>Reflection</i></p> <p>Informed analysis of, and some reflection on, cultures, values, beliefs, practices, and ideas represented or expressed in texts.</p> <p>Some reflection on own values, beliefs, practices, and ideas in relation to those represented or expressed in texts.</p> <p>Some reflection on how language and cultural background relate to an individual's sense of personal identity in the Australian context.</p> <p><i>Interpretation</i></p> <p>Main points and ideas in texts and supporting details identified, with some explanation.</p> <p>Interpretations of meaning supported with isolated examples from the text.</p> | <p><i>Accuracy, Appropriateness, Range, and Clarity of Expression</i></p> <p>A range of linguistic structures and features used with variable accuracy to convey meaning, often with reliance on rehearsed patterns.</p> <p>Generally competent communication.</p> <p>Language selected and register show awareness of and are generally appropriate to the particular cultural and social context.</p> <p>Pronunciation is understandable. Accent/dialect may influence pronunciation, but does not interfere with meaning.</p> <p><i>Depth of Treatment</i></p> <p>Some variety in the treatment of the topic/research.</p> <p>Competent presentation and discussion of insights, findings, and conclusions.</p> <p>Simple ideas expressed, and opinions/points of view supported, with reference to different sources and perspectives.</p> <p><i>Coherence in Structure and Sequence</i></p> <p>Generally coherent organisation of information and ideas, often relying on one or two cohesive devices.</p> <p>Responses generally conform to familiar conventions of the text type.</p> |
| <b>D</b> | <p><i>Language and Culture in Different Contexts</i></p> <p>Basic knowledge and some understanding of language and culture in different contexts.</p> <p><i>Language as a System</i></p> <p>Basic knowledge and some understanding of the target language as a system.</p> <p><i>Language Origins, Development, and/or Change</i></p> <p>Some awareness of, for example:</p> <ul style="list-style-type: none"> <li>the origins/heritage of the target language, the historical development of the target language, or the dynamic nature of the target language</li> <li>relationship with and influences of other regional languages, local dialect(s), or regional variation</li> <li>global influences on the target language, word-borrowing, or the use of global English in familiar contexts.</li> </ul>                     | <p><i>Analysis</i></p> <p>One or more basic linguistic and/or cultural features identified.</p> <p>One or more stylistic features are identified.</p> <p>Awareness and some description of communication across cultural boundaries, and of the meaning of words/phrases in particular contexts.</p> <p><i>Reflection</i></p> <p>Some aspects of cultural practices represented or expressed in texts identified.</p> <p>Elements of learning experiences recounted to demonstrate partial understanding of the relationship between own values, beliefs, practices, and ideas and those represented or expressed in texts.</p> <p>Some description of how language and cultural background relate to an individual's sense of personal identity in the Australian context.</p> <p><i>Interpretation</i></p> <p>Some main points in texts identified, with some personal observations.</p> <p>Specific information in texts transcribed rather than interpreted, often with minimal justification and elaboration.</p>                        | <p><i>Accuracy, Appropriateness, Range, and Clarity of Expression</i></p> <p>Some basic meaning conveyed with frequent errors and reliance on formulaic expressions.</p> <p>Some communication using basic vocabulary and sentence structures.</p> <p>Language and register occasionally appropriate to context.</p> <p>Pronunciation may impede meaning.</p> <p><i>Depth of Treatment</i></p> <p>Some basic treatment of information or ideas.</p> <p>Presentation of some basic findings.</p> <p>Superficial and often repetitive ideas expressed, with reference to one or more sources.</p> <p><i>Coherence in Structure and Sequence</i></p> <p>Responses tend to be loosely connected sentences on a given topic.</p> <p>Inconsistent use of limited conventions of the text type.</p>   |

|          | Knowledge and Understanding   | Analysis and Reflection   | Ideas and Expression  |
|----------|---|---|---|
| <b>E</b> | <p><i>Language and Culture in Different Contexts</i></p> <p>Identification of one or more examples of language and culture in different contexts.</p> <p><i>Language as a System</i></p> <p>Identification of a limited range of examples of the target language as a system.</p> <p><i>Language Origins, Development, and/or Change</i></p> <p>Emerging awareness of, for example:</p> <ul style="list-style-type: none"> <li>origins/heritage of the target language, the historical development of the target language, or the dynamic nature of the target language</li> <li>relationship with and influences of other regional languages, local dialect(s), or regional variation</li> <li>global influences on the target language, word-borrowing, or the use of global English in familiar contexts.</li> </ul> | <p><i>Analysis</i></p> <p>Attempted identification of one or more formulaic linguistic features, or cultural or stylistic features.</p> <p>One or more stylistic features are identified.</p> <p>Emerging awareness of communication across cultural boundaries.</p> <p><i>Reflection</i></p> <p>Attempted identification of one or more familiar aspects of cultural practices represented or expressed in a text.</p> <p>One or more elements of language learning experiences recounted.</p> <p>Attempted description of how language and cultural background relate to an individual's sense of personal identity in the Australian context.</p> <p><i>Interpretation</i></p> <p>Isolated items of information identified.</p> <p>Literal translations of words/phrases provided.</p> | <p><i>Accuracy, Appropriateness, Range, and Clarity of Expression</i></p> <p>Single words and set formulaic expressions used to convey basic information, with frequent errors that impede meaning.</p> <p>Attempted communication using a limited range of basic vocabulary and sentence structures.</p> <p>Limited appropriateness of register to context.</p> <p>Pronunciation impedes meaning.</p> <p><i>Depth of Treatment</i></p> <p>Attempted treatment of simple information.</p> <p>Attempted description of information from one source.</p> <p><i>Coherence in Structure and Sequence</i></p> <p>Responses are disjointed.</p> <p>Attempted use of one or more conventions of the text type.</p> |