

Another 250 Hours: Shared Story Activities

Phase Three of the Growing Participant Approach

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INTRODUCTION

Phase 3 is for Growing Participants (language learners) who have finished phase 2 or those who have a wide foundation of basic vocabulary (about 2000 words they can recognize), and some experience in talking about their own ideas in their own words in the target language. See Appendix 1 for more information about this approach and its terminology.

Goals of Phase 3: By the end of Phase 3, the GP (language learner) will:

- begin to understand complex stories and cultural explanations.
- gain approximately 2000 more words in his “iceberg.” (See Appendix 1.) Goal: at least 8 new words per hour of language session, on the average.
- be able to discuss many topics and tell simple stories.
- start understanding simple Modern Standard Arabic. (in phase 3C OR in phase 4)
- develop relationships with more people in the host country.
- know much more about basic daily activities in the host country.

He will still need much help from the person he is talking to in order to communicate well. He will still make many mistakes in speaking. But he will have made much progress.

Phase 3 activities can be done with groups of 1-4 growing participants, and a Nurturer (their teacher or language helper).

Phase 3 will normally include about 250 hours of “supercharged participation sessions” (language lessons), and will add about 2000 new words to the GP’s iceberg. Just as a builder needs scaffolding to support a new house, a language learner needs scaffolding to support his learning. We use a little less scaffolding in each phase. In phase 1, the “scaffolding” was concrete objects and visible actions. In phase 2 the “scaffolding” was the pictures in wordless picture books. In phase 3, the “scaffolding” is shared stories. When the Nurturer tells the GP a story in the target language, without pictures, it is much easier for the GP to understand the story if he already knows the story in his own language.

PHASE 3A (100 HOURS)

Basic Procedure for Phase 3

1. Start each session with 10 minutes of talking together about daily events or each other’s lives, in the target language only. (This is important, but do not let it take too much of your time, as it will not add many new words for the GP.)
2. The Nurturer and GP both become familiar with a “shared story” (or they may do this before the session). They may do this by reading the story in their own languages, by watching an action cartoon, etc. Possible types of “shared stories” are listed below, and in Appendix 4.
3. The Nurturer tells the GP the story in the target dialect, while the GP records. The GP does not say anything while the Nurturer talks.

Massaging the recording (steps 4-6):

4. They play back the recording. The GP listens carefully and stops the recording when he does not understand something. It might be a new word or a new phrase. It

might be a sentence where he knows the words but doesn't understand the meaning of the sentence. Or it might be something he cannot hear clearly.

5. Each time the GP stops the recording, he asks the Nurturer about whatever he does not understand. The Nurturer explains simply in the target dialect (NEVER by translating into another language, such as English!). The GP and the Nurturer negotiate meaning until the GP understands. (See Appendix 1 on negotiating meaning.)

6. The Nurturer writes each new word or phrase in the GP's word log. If the GP wants to, he may write an approximate translation of the word next to it, and note its place in the story.

7. At the end of the session or at the beginning of the next session, if there is time, practice new words with a "strengthening vocabulary" activity. (See explanation below.) Then make a vocabulary recording in which the Nurturer says each new word, uses it in a sentence that makes its meaning clear (usually a sentence related to the story), then says the word again.

8. Alternate with other activities such as a "Script of Life," an action cartoon, a shared experience, etc.

9. The GP should listen to the recordings at least 2-3 times before the next session. The GP should also listen to some of his earlier recordings each day.

An admonition to the GP: Start developing good habits now! You worked hard to massage a story, and to become able to understand all of it. Even after massaging a story, listening with understanding is often not easy. You may need to listen to these stories many times in the coming weeks in order for all of them to become easy for you to follow. It is essential that you do that. Much of the power of Phase 3 will be lost if you don't faithfully listen to the stories you've massaged, and keep listening to them until they are easy to follow, and even after that, listening to them again from time to time.

Example of Step 5. This would ALL be in the target dialect.

Growing Participator starts playing the recording of the story.

Nurturer (recorded) (in the target dialect): Long ago lived a little girl. Her mother died, and her father married a widow who had two daughters.

Growing Participator (also in target dialect): Please repeat that sentence.

Nurturer: [repeats]

Growing Participator: Again?

Nurturer: [repeats]

Growing Participator: Her father married...?

Nurturer: He married a widow.

[Note: The GP may need two or three repetitions in order to understand many sentences, and the nurturer may need to break them down into smaller parts. This may happen in any part of the following discussion.]

Growing Participator: I don't know the word "widow." What does that mean?

Nurturer (N): If a man has a wife and he dies, she is a widow.

Growing Participator (GP): Widow. Good. My grandfather died. My grandmother is a widow.

N: Yes, your grandmother is a widow.

GP: So in the story, the little girl's mother had died. Was her father a widow?

N: No, only a woman.

GP: A man's wife dies. What do we call him?
 N: We just say his wife died.
 GP: O.K., "widow"— new word for me. Please write it down in the word log.
 N: (writes)
 GP: The little girl's father's wife died. He married a widow. Among your people, when a man's wife dies—maybe he will marry a widow?
 N: If the widow doesn't have children, she may marry someone else. If she has children, she will not marry again.
 N: O.K., go on.
 N in recording: The woman's two daughters were lazy and mean, and didn't like to do any work. So they made their stepsister do all the work.
 GP: I don't understand that.
 N in person: The woman had two daughters.
 GP: Yes.
 N: They were mean and lazy.
 GP: What is that?
 N: That is two words: mean and lazy. Mean. That means they get angry. They say bad things. They hurt people's feelings.
 GP: Hurt people's feelings?
 N: Yes, if I say bad things to you: You are fat (laughs). Your dress is ugly. I don't like you. Then you say I hurt your feelings. You feel sad.
 GP: Write down "hurt your feelings" in the list.
 N: (writes)
 GP: (rewinds the recording and replays the sentence)
 N on recording: The woman's two daughters were lazy and mean, and didn't like to do any work. So they made their stepsister do all the work.
 GP: Lazy and mean
 N in person: Mean. I told you. The sisters are often angry. They say bad things. They hurt people's feelings. Maybe they even hurt people—hit them, kick them. They are mean.
 GP: Write that down in the list please. Mean.
 N: (writes)
 GP: Tell me an example—someone is mean
 N: A child hurts animals. He pulls their tails. Throws rocks at them. He is mean.
 GP: A man hits his wife. He is mean.
 N: Yes.
 GP: A girl hurts her little brother. She is mean.
 N: Yes. Especially if she is always hurting him.
 GP: She hurts him much. She mean.
 N: Yes. If she hurts him often, she is mean.
 GP: (rewinds recording a bit, once again)
 N on recording: The woman's two daughters were lazy and mean,
 N in person: Lazy. The girls were lazy. They don't do any work. Just lay around. Sit around. [At this point, N tries to demonstrate acting lazy by posing in what might be considered a lazy person's posture.]
 N: Please write that in the list also.
 GP: Lazy. I don't like to work. I am lazy?
 N: Maybe. But you do work. So you aren't lazy. The girls didn't like to

work, and they didn't work. They were lazy. They wouldn't work.

GP: A woman is lazy. Give me an example.

N: Well, she won't cook, she won't wash clothes, she won't get water.

GP: The woman is lazy. She sleep much.

N: O.K., a lazy person might sleep all day. Or just lay in bed.

GP: O.K. please write "lazy" in the list.

N: (rewinds the recording once again)

N on recording: The woman's two daughters were lazy and mean, and didn't like to do any work. So they made their stepsister do all the work.

GP: So they...

N in person: So they made their stepsister do all the work. Do you know what a stepsister is?

GP: No. Please write it in the list.

N: O.K. (writes)

N: A stepsister. They live together like sisters. But they have a different father and different mother. Now their father and mother are married. They are not real sisters. They are stepsisters.

GP: I understand. Stepsister. Stepbrother?

N: Yes if they were boys, they would stepbrothers.

GP: My, mm cousin? She has a stepbrother.

N: Oh, are the parents dead or divorced?

GP: divorce?

N: Yes. They are still alive but no longer husband and wife.

GP: Oh, what did you say?

N: divorced

GP: Please write it. (Nurturer writes.)

GP: Husband maybe mmm, mmm, mean. Wife maybe, mmm, mmm, lazy. Divorce.

N: Yes people get divorced if one is mean, for example.

GP: (rewinds a bit)

N on recording: So they made their stepsister do all the work.

GP: made

N in person: They made her do the work. She didn't want to do the work. They said, "You must do the work. Do the work" (N tries to sound stern.)

[A new grammatical construction: someone makes someone do something]

GP: Example: Teacher made child mmm made read.

N: O.K., A teacher made a child read.

GP: More examples?

N: A doctor made me take medicine. [Pausing after each example.] My mother made me get water. The policeman made me stop my car. The shopkeeper made me pay for my purchases. I made my horse go fast. [This was a fairly simple grammar construction. Others will be more difficult, and you should not focus on them now.]

N on recording: So they made their stepsister do all the work. One of the jobs she had to do was to clean the cinders (ashes) from their fireplace, and she would get black from that.

THE PROCESS CONTINUES. (Whenever GP does not understand something, he "negotiates meaning" with N until he understands. He also tries to focus on each new word so it will make a deep impression.)

“Strengthening Vocabulary” Activity (step 7):

Whenever you have time, you can strengthen vocabulary learned during this session or the previous session. Talk together about new words in the context of the stories or activities they were learned in. Practice the ones the GP thinks are most important. You may also do a “listen and act” activity as described in phase 2, or you may do Dirty Dozen and TPR activities, as described in phase 1, to practice new nouns and verbs.

<p>Example 1 GP: I learned “mean” and “lazy.” N: Yes. GP: Cinderella’s sisters. Uhm, not sisters. Like sisters. N: Stepsisters. GP: Cinderella’s stepsisters were mean. They said bad things to her. They said, “Do all the work” (attempting to speak in an angry voice). They were lazy. They slept all day. They didn’t do any work. N: Yeah, they were mean and lazy. Etc.</p>	<p>Example 2 GP: I learned “grind.” You talked about buying meat [Scripts of Life Activity]. Maybe the butcher grinds the meat. Etc.</p>
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You may also strengthen new vocabulary by making a recording in which the Nurturer says the word, uses it in a sentence that shows its meaning, and says the word again. The GPs can listen to this recording repeatedly at home. (Make sure you do new material every day. The strengthening vocabulary activity should last only 20 minutes or less.)

[Box: Massaging a Recording: Record something the GP understands 90-95% of. Listen to the recording together. The GP should stop the recording if he doesn’t understand something, such as a word, phrase, or cultural meaning. The Nurturer explains to him in the target language only, negotiating meanings. The Nurturer writes the new words in the GP’s word log. The GP listens to the recording until he understands all of it. The new words enter his iceberg.]

After doing your first shared story, evaluate:

Was the story too difficult for the GP? It should take a half hour or less to massage each minute of the story, and you should add 5-10 words to your word log for each minute of the story. If it took longer than that and there were too many words, or if the GP felt that the activity was too difficult or tedious, next time the Nurturer should retell the story more simply, in his own words. If that is still too difficult, try using a wordless picture book where both the GP and the Nurturer look through the story first, then the Nurturer tells it without the book.

If the GP massages the story very quickly and gets few new words, the story may be too easy. Find a more complex story, with more new vocabulary. Or the Nurturer can try to tell each story using words and phrases that will not be familiar to the GP.

Types of Shared Stories:

World Stories: Stories such as “Cinderella,” discussed above. These are stories known in many different countries and languages. Folk tales, legends, and other children’s stories may be world stories. Religious stories from the Bible or Qur’an or other religious books may also be used as World Stories. You may use stories the GP knows that are written in the target language, so the Nurturer can read the story before telling it. You may use stories written in English or another language if the Nurturer can read them in that language. If you have the story in both the Nurturer’s language

and the GP's language, they can both read the story before the language session. The Nurturer may need to read the story a number of times to become familiar with it, so he can easily tell it.

The Nurturer should tell the story in his own words, in the target dialect, in the way children's stories are usually told in his culture. His culture may affect how he understands and tells the story.

Children's Action Cartoon: You can use an action cartoon without words, such as *Tom and Jerry* or *The Pink Panther*. *Shaun the Sheep* and *Der Maulwurf* are European options. (You may find episodes of these on the internet on UTube.) In phase 3C you might try a silent movie, such as a film with Charlie Chaplin or Mr. Bean. If possible, the GP should watch the cartoon before the language session. In the session:

1. The GP and Nurturer watch the cartoon together.
2. The Nurturer watches it again, telling the story in his dialect as he watches it. The GP records this.
3. Watch the cartoon together, listening to the recording.
4. Massage the recording together, without looking at the cartoon, adding new words to the Word Log.
5. The Nurturer tells the story again, more smoothly and naturally, using all the new words and phrases. The GP records. Massage this recording together if necessary. If there is time, do a strengthening vocabulary activity.
6. The GP listens to the recording several times before the next session.

Shared Experience: The GP and Nurturer do some activity together. It can be anything they want to do. Examples: Go to a coffee shop; work in a garden; clean up your kitchen; go to a shop to buy something; go to a restaurant; visit someone; go to the park; go to a wedding party; go to the post office and mail a letter or buy stamps; go for a walk and observe all you can, making notes of what you see, etc. (The GP and the Nurturer might take turns suggesting an activity they would like to do together.)

They interact naturally during this activity, and make notes of details.

In the next session (same day or a different day), the Nurturer will tell the GP about the experience, while the GP records. This is a "**Reminiscing Activity.**" They may talk to each other during the recording, but the Nurturer should talk much more than the GP does.

Example:

N: We went to a coffee shop.

GP: Yeah.

N: We walked there together. We were talking about the traffic. You said you were afraid to cross the street.

GP: I was afraid. Etc.

Massage the recording, strengthen vocabulary if there is time, and listen to the recording several times before the next session.

Script of Life

In each culture, people do basic daily activities differently. In a "script of life," a person from the local culture (the Nurturer) describes exactly how a process is done in his culture. There is an example in Appendix 3, and many ideas for subjects for scripts of life. Choose an activity that is already familiar to the GP.

To be a Script of Life, the list of steps must clearly come from the host person's point of view.

Step 1: Choose a familiar activity. The nurturer makes a list of all the steps he does in the activity, with as many details as he can. (He may do this before the session.)

Step 2: He tells the GP the script, action by action, and the GP asks about anything he does not understand. The GP may also think of steps the Nurturer might add to make the list more detailed. He may ask questions such as: "After you do this and before you do that, what do you do?" "How do you do that action in smaller steps?" For example, for preparing tea, the GP might ask: "After you get the kettle and before you light the burner, what do you do?" "I fill the kettle." "After you get the kettle and before you fill it, what do you do?" "I open it." "Where do you get the kettle from?" "What do you do while you wait for the water to boil?" "How do you know when the water is boiling?" The Nurturer writes down additional steps and details to make his "Script of Life" as detailed and long as possible.

Step 3: The Nurturer tells all the steps, in detail, in his dialect, while the GP records. (Instead of steps 1-3, you may use a recording already made of a Script of Life in this culture, if available.)

Step 4: Massage the recording. The Nurturer can act out some actions that the GP does not understand. Negotiate meaning. Add new words to the word log. Make a vocabulary recording if desired.

Step 5: Play the recording, and the GP acts out each step as he hears it.

Step 6: The GP listens to the recording several times at home before the next session. Example of possible steps in the activity "Washing Hands":

- | | |
|--|---|
| 1 You open the door. | 2 You turn on the light. |
| 3 You walk to the sink. | 4 You reach out your hand. |
| 5 You turn the hot water tap. | 6 You feel the hot water. |
| 7 You take hold of the cold water tap. | 8 You turn on some cold water. |
| 9 You feel the water again. | 10 You open the hot water tap a bit more. |
| 11 You hold your hands in the flowing water. | 12 You pick up the bar of soap. |
| 13 You rub soap on your hands. | 14 You put the soap back down. |
| 15 You hold your hands under the tap in the flowing water again. | 16 You rinse them well. |
| 17 You turn off the hot water tap. | 18 You turn off the cold water tap. |
| 19 You reach for the towel. | 20 You take hold of it. |
| 21 You pull it from the rack. | 22 You rub your hands with the towel. |
| 23 You fold the towel. | 24 You hang the towel on the rack. |
| 25 You turn off the light. | 26 You go out of the room. |
| 27 You close the door. | |

Try to balance different activities in the week's language sessions. The following is an example of one possible schedule:

Saturday	Sunday	Monday	Tuesday	Wednesday
Small talk (10 min)	Small talk (10 min)	Small talk (10 min)	Small talk (10 min)	Small talk (10 min)
Strengthen	Strengthen	(1 hr) Record	Strengthen	Record and

vocabulary from Wed. (20 min)	vocabulary from Sat. (20 min)	and massage reminiscence of Sunday's Shared Experience	vocabulary from Mon. (20 min)	massage reminiscence of Tuesday's Shared Experience (1 hr)
Record/massage a World Story (2 hrs, 30 min)	World Story (2 hrs, 30 min)	Strengthen vocab. from Sun. (20 min)	World Story (2 hrs, 30 min)	Strengthen vocabulary from Tues.(20 min)
Record/massage, and act out a Script of Life (1 hr)	Script of Life (1 hr)	World Story (2 hrs, 30 min)	Script of Life (1 hr)	World Story (2 hrs, 30 min)
Record/massage an Action Cartoon (1 hr)	Do a Shared Experience (1 hr)	Action Cartoon (1 hr)	Do a Shared Experience (1 hr)	Action Cartoon (1 hr)
Total: 5 hrs	Total: 5 hrs	Total: 5 hrs	Total: 5 hrs	Total: 5 hrs

Other possible activities in Phase 3A

The essential activities in phase 3A are the world stories and scripts of life. If you can, also do some action cartoons and shared experiences. If you need more variety, try some of these activities.

✓ Familiar Place Description Activity

The Nurturer describes a place familiar to the GP, such as the GP's flat, his building, his street, a nearby market, a particular shop, the public square, the route to a familiar place, etc. The GP records the description and massages it.

✓ Description of a common object

The Nurturer describes an object and what you can do with it. For example, he may describe a sink, a stove, a recorder, a bicycle, a car, or whatever. The Nurturer and GP do things with it, while the Nurturer talks about what they are doing. For example, with a piece of rope, three growing participators tied one another up, dragged one another around, and did many other things with the piece of rope, while the Nurturer described what they were doing. With the lamp, the Nurturer talked about a light bulb burning out and someone replacing it, electric power, and the electric panel and meter. Record and massage.

✓ Reverse Role-Plays

Act out a situation from everyday life, such as using a taxi, buying something, being stopped by a traffic police officer, etc. The Nurturer should take the role that the GP would normally have in the real life situations, and the GP takes the other role, such as the taxi driver, shopkeeper, police officer, etc. The GP should talk as well as he can (which will not be very well), and record the role play to get an example of how to talk in those situations. Do not memorize. Massage the recording.

After listening to the recording several times, do the role play again but trade roles. So, if the first time the Nurturer was a passenger and the GP was a taxi driver, the next day the GP might be a passenger and the Nurturer be a taxi driver.

Activities from Phase 2 Which Will Still Be Helpful

- ✓ **Story-building with the GP in the lead as in Phase 2A;** to give more practice in talking. Use a more advanced picture book than those used in phase 2.
- ✓ **The GP or Nurturer tells a story from his life,** supported by pictures, as in phase 2C. This is a very valuable activity for phase 3 also.
- ✓ **Story-building with the Nurturer in the lead as in phase 2B,** again with a more complex picture book.
- ✓ **Cooperative story-building** (Nurturer and GP both talk about the pictures in a children's book, building a story together; both of them contribute ideas.)
 - Choose a new wordless picture story book, intermediate or advanced.
 - Discuss it together, with both the Nurturer and the GP adding to the story.
 - Add new words to the word log.
 - The Nurturer retells the whole story, using the words in the word log, while the GP records.
 - Massage if necessary, and the GP listens at home.

Activities for raising grammar awareness

✓ **Structured Input**

Do structured input activities to focus on areas of grammar the GP is trying to use but finds difficult. See examples in the Phase 1 manual.

✓ **Input Flooding**

Use a busy picture: a picture in which many people are doing many different things. You can find busy pictures in books such as *William Wanders Off*. Or use a set of pictures in an album, or pictures in magazines or books.

For example, the GP may be having difficulties with phrases like, "the man who is flying," "the man who is wearing a red suit," "the man who is sweeping the street," "the woman who is carrying a cane and running," "the baby who is holding a blanket," etc. (These phrases describe people in the first picture of *William Wanders Off*.) The nurturer points at individuals and says, "Here is a man who is... This is the woman who is...", etc., using that sentence pattern many times for one picture. Or he could ask you "Where is the man who is wearing the red suit?" "Where is the woman who is running?" etc. The GP points. The questions help the GP to pay attention. The GP records this, massages the recording if necessary, and listens repeatedly at home. He will hear the same sentence type or phrase many times. (You can use this for many other areas of grammar, such as possessives—his hat, her car, their dog; verb tenses—he ran, he is walking now, she went to the pond, she is swimming now; if-then statements—if he keeps running, then he will fall; colors—the blue hat, the green grass; numbers—five books, two boys, 11 ducks; etc. *Anno's Counting Book* is good for practicing the forms of numbers.)

✓ **Output Flooding**

After doing Input Flooding, use a new busy picture in the next session. The GP tries to describe everyone in the picture using the target sentence type. The Nurturer helps as needed.

It is very important that you only work on aspects of the grammar that the GP is trying to use in speech. If the Nurturer tries to teach the GP something the GP is not yet needing to use, the activity will not help the GP; he will forget it before he needs to use it.

✓ **Scripts of Life for Input and Output Flooding**

Choose a script of life that the GP already knows well. Use it to work on a grammar

form he needs to practice. For example, “In awhile, I will wash my hands. First I will walk to the bathroom door. Then I will reach out my hand...” (He should do the actions after saying that he is going to do them.) Or more complex patterns can be used: “After I walk to the door, I will reach out my hand. After I reach out my hand, I will take hold of the doorknob...” First the Nurturer should tell the script of life in this way and the GP should record. Then the GP can try doing it, after listening to the recording several times at home. *Action English Pictures, Lexicarry*, or other story strips can also be used in this way.

Preparation for Phase 3A Sessions

The Nurturer and GP will need to find world stories for phase 3A in both their languages. They will also need to create lists of ideas for scripts of life, shared experiences, familiar places, and possible role plays. The GP needs to go out and participate in local life as much as he can, in order to find ideas to talk about.

Phase 3B (75 more hours)

In Phase 3B, instead of “world stories,” try to use stories from the local culture. These might include stories such as “Juha” or “Nasrudiin” stories, stories from *1001 Nights* or *Kalila wa Dimna*, or other folktales or stories from local culture. These will be more challenging for the GP, as he is not as familiar with them as he was with the world stories. You can also continue using religious stories if you wish. As before, both the Nurturer and the GP should read the story in their own languages before the Nurturer tells it for the recording. Try to add other types of activities from those listed earlier.

The Nurturer should start telling stories in a more natural way, not simplifying them as he may have done in phase 3A.

In phase 3B, the goal is that the GP will have a strong encounter with an average of about 8 words per hour of language sessions.

Example of a session in phase 3B:

Timing	Learning Activity	Resources Needed
15 min.	Small talk	
15 min.	Strengthen new vocabulary from yesterday	Word log
2 hours	Record and massage the new local story that you have become familiar with in translation	Story, recording device
15 minutes	Input Flood activity using sentences of the form “This boy (etc.) is trying to...” “The woman is trying to...”	
15 min.	Role-play of getting a hair-cut	
1 hour	Record and massage a Familiar-Place Description	
1 hour	Attempt to start up conversations with people sitting in the park (GP without Nurturer)	

Phase 3C (Final 75 Hours)

In Phase 3C, you may:

Continue stories and activities from phases 3A and 3B, and/or do familiar topic activities as described below. You may also choose to do the following:
For Arabic, I recommend that in phase 3C, or in Phase 4 or 5, you start working on comprehension of Modern Standard Arabic. To do this, choose stories from Phase 3A that are already familiar in the target dialect, and that you have in a children's book. The GP reviews the story in his own language the day before the lesson. The Nurturer should read the children's book of that familiar story (in Modern Standard Arabic) aloud while the GP records. (Some stories, such as Ladybird books, may already be recorded in MSA on tapes you can buy.) Massage the recording together. The Nurturer explains new words and phrases using the target dialect the GP already understands. Add new words to the Word Log, make a vocabulary recording with the words used in sentences, and the GP listens to the recordings at home. Start with very simple stories, such as "The Little Red Hen," then gradually do more difficult stories. Continue doing phase 3C activities in dialect as your major activities! At the most, you might do one MSA story per session. Do not do stories in MSA that the GP has not already done in dialect. Even as the GP is starting to learn to understand MSA, he still needs to focus on learning to understand and speak the dialect the people around him are speaking. He will begin to learn reading in phase 4; in phase 3 he should be patient and take advantage of the opportunity to continue to grow in his ability to understand and to speak!

New activity for phase 3C:

Familiar Topic Activity:

Instead of a familiar story, the Nurturer talks about a topic that the GP knows a lot about. For instance, if the GP and Nurturer are interested in computers, the Nurturer might talk about computers. Or cooking, cats, health, cars, or some other familiar topic. The Nurturer may use a children's book on that topic, and tell the GP what the book says, in the target dialect. The GP records the Nurturer talking about this topic. Massage the recording, etc., as usual.

Other possible activities for phases 3B and 3C

Movie Plots

Choose a movie that both the GP and the Nurturer have watched in their own languages and know well. The Nurturer tells the story of the movie, while the GP records. Massage the recording, etc.

Book Summary

If there is a book both the GP and the Nurturer have read in their own languages, the Nurturer can tell the story of the book while the GP records. Massage, etc. (There are many parallel classics available in Arabic and English.)

News Broadcasts

If the GP and the Nurturer have both heard or read about an event in world news, the Nurturer can tell the GP about the event while the GP records. Massage, etc. At first, there will be much new vocabulary in discussing the news; it will take time to focus on this area, if the GP chooses to do so.

Your old stories retold, "native-to-native"

The Nurturer could tell a story that was done in an earlier language session to another native speaker, telling it naturally, without simplifying. The GP should not be present when he tells the story. The Nurturer records this and massages it with the GP.

Activities to Help the GP Talk More

If the GP is not talking enough in language sessions, try:

Story retelling

After hearing, recording, and massaging a story, the GP tells the story to the Nurturer in his own words, and at his own level of ability. He tries to use as much of the new vocabulary as he can.

Telling stories from the GP's life

The GP may try to tell stories from his own life, as in phase 2C, but without using any pictures. The Nurturer should help him with any difficult parts of the story. Negotiate meaning. The Nurturer retells the story at the end and it is recorded, massaged, etc.

Ongoing stories

The GP might choose a very long story and talk about a part of it each session. The Nurturer retells the story at the end of each part and it is recorded, etc.

What I did yesterday

If the GP did something interesting the previous day, he may tell the Nurturer about it in detail. He should not avoid the hard parts, but negotiate meanings. The Nurturer should retell the story for recording, etc. (The GP should not keep talking about the same daily activities each day; he should talk about them only when there is something new that will be somewhat difficult for him to talk about.)

More picture stories, busy books and the *Lexicarry*

Use the *Lexicarry* strips at the beginning of the *Lexicarry* book. Discuss them together, including different options for what might happen. For example, what if the person who was knocked down gets angry? What if he is nice? What are possible responses to a beggar? The Nurturer at the end records the story you have created together or the options you have discussed.

You can also continue to use *Action English Pictures* to add vocabulary and to practice verb forms, *Listening Contrasts* to practice different sounds, and busy pictures to add vocabulary and practice grammar.

Matters currently of wide interest in the community

The Nurturer may tell the GP about current topics people in the community are discussing, such as recent events, community problems, or gossip. The GP and Nurturer can then discuss this topic on later days. Record the Nurturer's thoughts and opinions, and massage as necessary. The GP can then try to talk about these topics with other people he visits.

Action Cartoon, GP describes

Play an Action Cartoon such as *Tom and Jerry*, and the GP tries to describe as much as he can about what is happening in the program.

Appendix 1: If The Approach And Programme Are New To You: Understanding The Growing Participator Approach

If this programme is new to you, you should read the brief article, *The Growing Participator Approach to "Language Learning" and the Six-Phase Programme*. If you are continuing on from Phase 2 to Phase 3 (as you will generally assume below), then you have partially or largely come to terms with the Growing Participator Approach.

The Growing Participator Approach versus traditional approaches

Traditional approaches to language learning are sometimes described in terms of

metaphors, such as “the mind is a set of containers,” “a language is a set of pieces,” or “grammar is a recipe.” To learn a language, it is believed, one needs to get all of the pieces (words, rules, paradigms, model sentences, etc.) into a container in one’s mind. There is a common feeling that the pieces need to be presented in written form for most people. In fact from the common viewpoint, the pieces are ideally first collected and presented in textbooks. The main goal is understood to be to learn to speak the language by having a teacher help you to master all of the pieces that are found in the textbook. Grammar is also viewed as the recipe for putting sentences together in order to speak. It is believed to be important to learn the recipe and apply it a lot in constructing sentences in order to become fluent in speaking.

By contrast, in the Growing Participator Approach, language (or rather languaculture) is viewed as a way of living, into which newcomers need to be nurtured or apprenticed. We grow into the world of the host people by being led into the worlds of host individuals, starting with one or two, and gradually branching out.

Understanding speech, rather than speaking, is the foundational ability, and other abilities, including speaking, reading and writing, are built on that foundation.

Recognising and understanding many thousands of words is crucial, as is understanding the life-world of host people. The primary function of grammar for native language users is to guide listeners in the processes of understanding speech. Speech is then produced that conforms to what the speakers would expect to hear from others. In the case of adults learning another language, it is useful to devote a small amount of attention to becoming more aware of grammar, in part, in order to use that awareness as an aid to speaking in a manner that is more native-sounding than would otherwise be the case. Overall though, vast experience with the life that is lived in the language, with the language and through the language is the key to becoming increasingly native-like. In the end, we recognise that almost no one who starts out learning another languaculture as an adult will ever become fully native-sounding and only a small percentage will become highly native-sounding. It is also a fact that there will be great variation in how native-sounding different people become, and we accept that as fine. Our strategies keep such facts in mind, since ignoring them can cause harm.

We aim to learn to understand most of the speech that we hear in the host language.

As long as we can understand what others are saying to us, we can generally manage to get our point across when speaking, as well. Besides that, our ongoing experience of understanding speech will lead to improvements in our own speech in the host language, as we become more and more familiar with how host people talk, from thousands of hours of hearing and understanding what they are saying. On the other hand, people who give the highest priority to learning to speak may be able to express themselves to their own satisfaction, but face the embarrassment of often not understanding host people. Also, putting the first priority on speaking ability rather than understanding ability seems to us to be a “me-centred” philosophy. However, for our part, we want to learn languages for others more than for ourselves. For this reason as well, it makes sense to put understanding ability ahead of speaking ability. We sometimes use the phrase speech-led language learning to refer to the traditional approaches to language learning that view speaking ability as the primary goal.

Traditional approaches are also usually writing dependent. The Growing Participator Approach is understanding-led and listening dependent. We see this not as an issue of learning styles, but rather of learning purposes and learning goals. If someone is still in the grips of the speech-led, writing-dependent mindset, then they tend to feel that learning doesn’t count as learning except insofar as it results in speaking. In the

Growing Participator Approach, we push our listening ability far ahead of our speaking ability, quite deliberately. Someone who wants to learn everything immediately for speaking as well as listening will need to go a lot slower than we go, and will be frustrated by the fact that not everything they are learning is of the highest immediate importance. Learning to understand the word “stepsister” in the context of Cinderella will not require much effort. It would take a lot more work to learn “stepsister” well enough to be able to recall it and say it at will from this day forward. What’s more, the hard work may lead to disappointment, as it may be months or years before the speech-led language learner actually needs to talk about a stepsister again. Besides that, speech-led language learners may not want to listen to Cinderella at this point in any case, since they cannot imagine that they would ever want to tell anyone that story. Understanding-led language learners want to be able to understand whatever host people may wish to say to them, and that might include mention of a stepsister. Besides that, they value the fact that listening to the Cinderella story strengthens their understanding ability, even if they never plan to tell anyone that story.

In short, when people try to convert the Six Phase Programme into something that is speech-led and writing-dependent, they are placing themselves at odds with the spirit and plan of the programme. It might be better for them to choose a different programme altogether—one that is designed along lines that coincide with what they are trying to do. In other words, the Growing Participator Approach and the Six-Phase Programme are not for everyone. If you are a strong believer in more traditional approaches, pursue them with our blessing! Lots of people do great at learning a language after having followed a traditional approach in the early stages, and that is no doubt a good strategy for many.

Some people may be familiar with the idea of communicative approaches and wonder how they differ from the Growing Participator Approach, since communicative approaches are also generally set in contrast to traditional approaches. However, communicative approaches are often speech-led and writing-dependent, just like traditional approaches. They also may stick to the metaphors of “the mind as a set of containers” and so on. They may not view language learning as an interpersonal process of being nurtured into a host languacultural world. Also, they may be preoccupied from the very beginning with learning only what is considered especially important for communication in life “outside the classroom.” For a class that is following the Growing Participator Approach, the classroom setting is simply the first kernel of life, from which people grow into outside-the-classroom life eventually. So early on, they will be more concerned with what they can do right now in their relationship with their teacher, than with what they could do in relating to people outside the classroom. The latter will come in its own natural time.

Some essential concepts of the Growing Participator Approach

If you are new to this approach and to the Six Phase Programme, then some concepts you need to understand are:

- * growing participators
- * nurturers
- * supercharged participation sessions
- * negotiation of meaning
- * massaging stories
- * the Iceberg Principle
- * the word log

- * the Listening Library
- * the importance of frequency
- * languacultures

Growing participator

You, the foreigner, attempting to become an ever-further participant in the host world, are a growing participator. This process is never completed.

Growth zone

When we are learning anything, there are those activities which we cannot yet carry out, even with a bit of help, and there are those which we can carry out already, without any help at all. In between these two groups of activities is the “zone” of activities that we can carry out with just a bit of help from a person who is already experienced with those activities. We grow best when such a person is there in our growth zone with us, helping us grow. In the case of language learning, this means that someone is making a special effort to help us understand them, as they talk to us, and to help us express ourselves well, as we talk to them. Finding people who will spend time with you in your growth zone (usually called the Zone of Proximal Development) is a challenge, as it is typically hard work for the host people who do it.

Nurturer

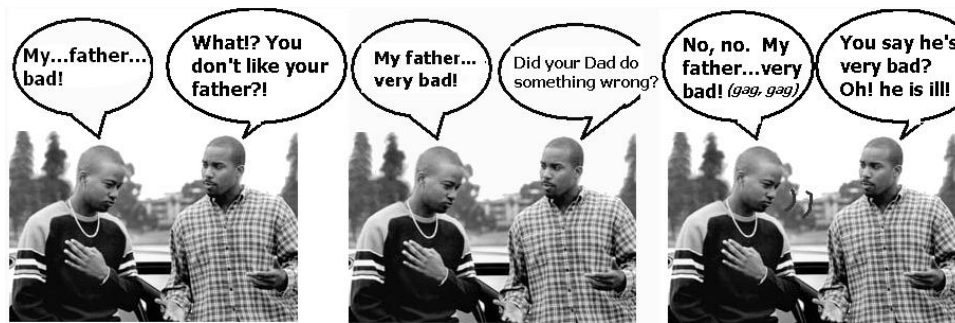
In your early years in the host world, you need a lot of help from host people who meet you in your growth zone, if you are to be able to start participating in their lives as they live them in their world. Such a host person, who kindly, gently, patiently assists you in your efforts to participate in her world, is a nurturer. During Phases 1 through 5, you depend a lot on paid nurturers. It would be helpful if the paid nurturer for Phase 3 enjoys telling stories, and has a knack for story-telling, but is also able to simplify stories and gear them to your current level of understanding ability. People differ greatly in their story-telling ability as well as their ability to adapt themselves to your level of ability (that is, to be truly nurturing).

Supercharged participation sessions

Most people are not prepared to nurture a new person who doesn't know their language. You need to start participating in the host world in order to participate in it more. So how can you start? You need to hire a nurturer to spend many hours per week with you. This will give you concentrated opportunities to participate in the life of the host world at your level.

Negotiation of meaning

When the nurturer says something you don't understand, you ask questions and try to check whether you understood correctly. When you try to speak, the nurturer may see what you are trying to say, and help you. Or she may say that she does not understand you. So, you try again to say it in a different way. She asks more questions, and checks whether she has understood you correctly. This process is called negotiation of meaning.



An example of negotiation of meaning

During the process of negotiating meaning, it will often be difficult for you to find the words you want. In the Growing Participator Approach, you are not supposed to memorize words (see below on the Iceberg Principle). Often, as you try to find a word, or try something close to it, and receive help with it from the nurturer, the words become part of your speaking ability.

Massaging stories

When we listen to a voice recording of a story with our Nurturer, there may be a little or a lot that we do not understand or do not understand well. Every time there is something we do not understand, perhaps words or grammar or cultural expressions, we stop the recording and discuss it with the Nurturer. We ask the nurturer about those parts, and then negotiate the meanings that we did not understand. In the process we encounter many new words.

Iceberg Principle

We don't try to totally master every new word that we encounter in our supercharged participation sessions. The fact that we met these words means that they are in the iceberg of words growing in our heads. Only the words which we have heard and spoken frequently are in the top, exposed part of the iceberg. At the bottom are words we will recognise only in a particular context. Every time we encounter them, they rise in the iceberg. We try to put thousands of words into our icebergs, and to keep encountering as many as possible. Often when we want to use a familiar word in our own speech, we are not quite able to. But, as noted, the nurturer assists us, and in the process the word moves higher in our iceberg.

Word log

This is a running list of words we have encountered and have become acquainted with. It is not for memorisation, but just for a record of the words with which we have made some acquaintance. They are in our mental iceberg as well. Most of them will be in recordings such as the recorded stories that we have massaged. Therefore, just listening to those stories again at a later time will refresh words that we have not heard for a long time. If words come up in our supercharged participation sessions that are not in our voice recordings, then it is good to make a special recording in the host language mentioning those words and the context in which they arose. You might have the language helper say the word, explain it or use it in a sentence, then say the word again.

Listening Library

As time goes on, in our activities we will listen to more and more complex and

difficult speech. Most of the activities of our supercharged participation sessions depend on, and may result in, recordings—recordings of stories, of interviews, and of other spoken materials. The sequence of these materials shows our growing ability to understand speech. Often materials from several months (or years) ago are still useful to listen to. Therefore each day’s recordings are added to our growing library of recordings that we can understand. These recordings will be more complex as we learn to understand more complex speech. Most of the words in the word log will be found also in the recordings of the listening library. Listening to the recordings refreshes and strengthens those words in our iceberg. Some words that we think we have forgotten will thus be reawakened!

The importance of frequency

Our brains can understand words that are heard often more easily than words that are not common. We can pronounce syllables that are used often more easily than we can pronounce less common syllables. Therefore, good language ability depends on our being exposed to huge amounts of speech that we can understand, and our speaking huge amounts of speech that communicates.

In the Six Phase Programme, two changes occur as you move from stage to stage. First, things that were infrequent become frequent. Second, the quantity of speech that we hear and understand increases significantly. Words that at first were extremely rare in speech that we heard and understood, eventually become much more common in our experience. The same is true of grammar. Grammatical structures that were once rare become increasingly common as we hear and understand more and more speech. Once a word, or some aspect of grammar, or any other aspect of language has become quite common in our experience, it becomes increasingly familiar. Then it is easier to learn and use in our own speech. Therefore we put much emphasis, in the Growing Participator Approach, on the growing quantity of speech that we hear with understanding and that we produce in our own speech.

Language and culture

In the Growing Participator Approach, language and culture are not separate. Culture is the shared life that people experience together, and speech is the most powerful activity involved in the creation, enrichment and ongoing practice of that shared life. The words of a language, and ways of combining them and using them, are as much “culture” as is a religious ritual. If we are learning language at all, we are learning “the culture” at the same time, and if we are learning language well, we are learning “the culture” well, since the two are one. Human life can be viewed as a flow of actions, carried on in a world that is given meaning by the actions carried out in it. The actions of speaking, and nonverbal actions, flow along in a single stream of action. Learning to participate in the host world is not a matter of learning “the language” and also learning “the culture,” but rather, it is a single learning task that takes place gradually over a long period of time in which we progress from stages where we speak and act very differently from the host people, to stages where we speak and act more like them.

The Six-Phase Programme

The Six-Phase Programme is just one way of using the Growing Participator Approach. The Phases are based on the supercharged participation activities, which keep changing as the growing participators' abilities change, until they reach the stage where healthy growth continues without the aid of special activities—Phase 6—which goes on as long as they live among the host people. The phases use different growth activities, but also relate to the development of life among host people in general.

Phase	Major Supercharged Participation Activity	Social Life in General	Ability to Understand and Talk that Develops	Time in Supercharged Participation Sessions
1) Here-and-Now Phase	Activities that involve understanding and responding by actions (TPR)	Little interaction with host people is possible	Ability to understand speech about what we see before us, and the beginnings of talking ability	100 hours
2) Story-Building Phase	Communicating around wordless picture stories	Some interaction possible	Ability to talk about the “here-and-now” and to understand simple stories	150 hours
3) Shared-Story Phase	Communicating around familiar stories	Able to start developing meaningful relationships with a number of people	Ability to understand complex stories and simple explanations, and to tell simple stories	250 hours
4) Deep-Life Sharing Phase	Interviewing people in depth about host life	Able to develop deep relationships	Ability to understand complex explanations, to tell rich stories and give simple explanations	500 hours
5) Native-to-Native Discourse Phase	Communication around long sound-recordings of host people talking to one another, and reading materials written for host people.	Able to belong to host groups as a true participant in the life of those groups	Ability to understand most of what you hear, and give complex explanations	500 hours
6) Self-Sustaining Growth Phase	Full participation in the life of host individuals and groups dominates the life of the growing participators		Live as a complete participant in host life	From a few years to many years

Appendix 2: Bridge Stories, Sample Script Of Life

The Story of Cinderella

Long ago lived a little girl. Her mother died, and her father married a widow woman who had two daughters. The woman's two daughters were lazy and mean, and didn't like to do any work. So they made their stepsister do all the work. One of the jobs she had to do was to clean the cinders (ashes) from their fireplace, and she would become black and dirty from that. So people called the girl Cinderella (cinder girl).

In that land there was a king. His son, the prince, wanted to marry the most beautiful girl in the land. But she must be a girl from a wealthy family, not a poor girl. So he decided to put on a great ball at the palace, and invite all the unmarried girls of the wealthy families to come. He would see them all, dance with many of them, and choose the one he liked the most to be his bride.

Cinderella's stepsisters went to the ball. Cinderella's stepmother wanted one of her daughters to become the bride of the prince. Cinderella could not go to the ball. She did not have any nice clothing to wear. Her stepmother and stepsisters told her to stay home, and to do a lot of housework while they were gone.

After the stepmother and stepsisters left, Cinderella sat down and started to sob. She wanted to go to the ball like her stepsisters, and perhaps dance with the prince. But what could she do? She had no nice clothes, and no way to go to the ball.

Suddenly, someone appeared in the room. It was a fairy. The fairy said, "I am your godmother. Why are you crying?"

Cinderella answered, "The prince is holding a ball, and all the wealthy girls of the land were invited. I want to go. Perhaps I could dance with the prince. But I have no nice clothing to wear. My stepsisters and my stepmother left without me. They told me to stay home and work, work, work."

The fairy had a magic wand. She could touch something with her magic wand and make it change into something else. She said to Cinderella, "I will help you to go to the ball." She touched Cinderella's ragged dress with her magic wand, and it turned into a beautiful gown. She touched Cinderella's worn-out slippers, and they turned into beautiful glass shoes. She said, "Now you can go to the ball, Cinderella, but you need some way to get there." They went outside. The fairy saw a pumpkin, and she touched it with her magic wand. It turned into a big carriage. Then she saw some mice in the grass. She touched them with her magic wand, and they turned into horses, hitched to the carriage. Then she saw a lizard, which she touched with her magic wand, and it turned into a coach driver.

The fairy said to Cinderella, "Now you can go to the palace. But the magic will end at midnight. At that point, the coach will turn back into a pumpkin. The horses will turn back into mice. The coach driver will turn back into a lizard. And your beautiful gown will turn back into your ragged dress. So you must leave the ball before midnight."

The coach started off with Cinderella in it, and soon it reached the king's palace where the ball was underway. Cinderella got down from the coach and went into the palace. No one recognized her in her beautiful clothing. The prince took one look at her, and he walked up to her and asked her to dance. At once he fell in love with her. They danced and danced. The whole evening, he only danced with Cinderella.

Everyone was wondering, "Who is that beautiful girl?"

There was a tower with a big clock outside of the palace. Every hour the bell in the

clock would ring. It rang nine times at nine o'clock, ten times at ten o'clock, eleven times at eleven o'clock. When it started to ring at midnight, Cinderella remembered what the fairy had said. She knew that soon her beautiful gown would turn back into her ragged dress, and so she pulled away from the prince, and ran from the palace. The prince ran after her, but she ran very fast. As she ran, one of her glass shoes fell off. The prince stopped and picked it up. Cinderella escaped from the prince's view. Suddenly her beautiful gown turned back into her old ragged dress. The horses turned back into mice. The coach driver turned back into a lizard. The coach turned back into a pumpkin. Cinderella kept running until she reached her home.

The prince decided that he wanted to marry the beautiful girl he had danced with, but he did not know her name. He did not know where she lived. He did not know anything about her. So he sent his servants to take the glass shoe that Cinderella had lost, and find the girl that it belonged to. They went to every wealthy family in the land that had daughters who had been at the ball. But the shoe belonged to none of them. Finally they came to Cinderella's home where she lived with the two stepsisters and her stepmother. The stepmother invited them in. She said, "The shoe belonged to my daughter." The prince's servants told the daughter to put the shoe on, and she tried, but her foot was too big. Then the second daughter tried, but her foot was also too big.

Just then, the prince's servants saw Cinderella. Who is that, they asked? "It is just my stepdaughter," said the stepmother. "She was not at the ball."

The prince's servants said, "She must also try on the shoe." Cinderella tried on the shoe and it fit perfectly. Then she brought out the other shoe that matched it, and showed that she was the owner of the shoes. The servants asked Cinderella to come with them to the palace.

The prince recognized Cinderella as the girl he had danced with all evening. He loved her very much. He told his father that he wanted to marry Cinderella. Then there was a great wedding, and the prince married Cinderella. The prince and his princess Cinderella lived happily ever after.

Goldilocks and the Three Bears

Once upon a time, there was a little girl who had beautiful, golden-coloured (yellow), curly hair. So people called her Goldilocks (Gold Hair, or Yellow Hair). She loved to walk in the forest, gathering flowers and chasing butterflies.



One day, very early in the morning she went for a walk in the forest. She got lost, and found herself in a totally unfamiliar place in the woods. She came to a house. She knocked on the door, but no one answered. She looked through the window, but she couldn't see anyone inside. She went back to the door. It was not locked. Slowly she opened it and went into the house. Then she knew for sure that no one was home. This house belonged to a family of bears—a mama bear, a papa bear, and a baby bear. The three bears had just gone for a walk, because when they had sat down to eat their breakfast of porridge (Nurturer may substitute local breakfast foods for porridge), it was too hot to eat. The papa bear had a big bowl of porridge that would take a long time to cool. The mama bear had a medium-sized bowl. She blew and blew on it, but it was still a bit too hot to eat. The baby bear had a little bowl of porridge, but it was still too hot to eat. And so the papa bear said, "Let's go for a walk in the forest. When

we come back, the porridge will have cooled.” And so the bears left and went for a walk in the forest. And that was when Goldilocks arrived and found the house with no one home.

Inside the house Goldilocks saw the table with the three bowls of porridge—a big bowl, a medium-sized bowl, and a little bowl. The porridge smelled good and she was very, very hungry. She tasted the porridge in the big bowl, but it was still too hot to eat. She tasted the porridge in the medium-sized bowl, but it was now cold. She tasted the porridge in the little bowl, and it was just right. She ate it all.

Then Goldilocks looked around the room and saw three chairs. There was a big chair, a medium-sized chair, and a little chair. She got up on the big chair. It was hard for her to get up on it, and the chair moved back as she tried to get up onto it. Finally she got up on it, but it was too hard, and so she got down. She got up on the medium-sized chair, but it was too soft. Then, she sat on the little chair and it was just right. She felt very happy, and she started to rock back and forth in the chair and from side to side. Suddenly the chair broke to pieces, and Goldilocks fell to the floor.

Goldilocks looked around again, and she saw three beds, a great big bed, a medium-sized bed, and a little bed. She got up onto the big bed, but it was too hard. Then she got up onto the middle-sized bed, but it was too soft. Then she lay on the little bed, and it was just right. Soon she was sound asleep.

And then the bears came home! They went straight to the table, to eat their porridge. The papa bear got there first, and he said, “Someone has been tasting my porridge.” The mama bear then said, “Someone has been tasting my porridge.”

The baby bear got to the table and said, “Someone ate my porridge all up!” and she began to cry.

Then the bears looked around. The papa bear said, “Someone moved my chair a little.” The mama bear said, “Someone sat in my chair.” The baby bear said, “Someone sat on my chair, and broke it to pieces.” Then she bawled loudly.

Then the bears looked around again. The papa bear said, “Someone has been up on my bed.” The mama bear said, “Someone has been on my bed.” The baby bear said, “Someone is on my bed! Quick. Grab her!”

At that, Goldilocks woke up and saw the three bears. She was very frightened. Nearby there was an open window. She ran to the window, jumped out, and ran off into the forest. The bears were watching through the window. Goldilocks ran and ran. Soon she came to a place she recognised, and she found her way home. She never again went into a strange house without being invited in!

Examples of Religious Shared Stories

(The Nurturer may also choose to use stories from the Qur’an or other religious stories.)

The First Man and Woman (from the Old Testament)

At creation, in the beginning, God made the heavens and the earth, the light, the sky, the seas, the dry land, the trees and plants, the sun, moon, and stars, the fish and the birds and the animals. And God saw all that He had made, and it was good.

Then God created the first man out of dirt and breathed into him. The man became alive. His name was Adam (on him be peace).

God created a beautiful place for Adam to live, full of beautiful rivers and trees. The place was called the Garden of Eden. A special tree was there called the Tree of Life. By eating the fruit of the Tree of Life, Adam would live forever and not die.

Adam was allowed to eat from every tree in Eden, except for one. That one was called “The Tree of the Knowledge of Good and Evil.” God told Adam not to eat from that tree, and that if he ate from it, he would die.

Then God brought all the animals to Adam, to name them. And Adam named all the types of animals and birds. But among all the animals, there was none that was a proper companion for Adam. And so God caused Adam to fall deeply asleep. While he was asleep, God opened Adam’s body and took out a rib. Then He closed up Adam’s side again. From Adam’s rib, God made the first woman, to be Adam’s wife. Her name was Eve.

And God saw all that He had made, and it was very good.

When God brought Eve to Adam, Adam said, “This is now bone of my bone and flesh of my flesh. She will be called woman because she was taken from man.” Therefore when a man marries, he leaves his father and mother and is united with his wife.

Adam and Eve lived together happily in Eden as husband and wife. They were naked, and they felt no shame.

One day Satan came to Eve in the form of a snake. It was a snake, but it did not look like snakes that we know. It did not slide on the ground, but walked on legs. Satan caused the animal to talk to Eve.

The snake (Satan) asked Eve, “Did God say that you must not eat the fruit from any tree in Eden?”

Eve said, “We can eat from every tree but one. We must not eat the fruit of the Tree of the Knowledge of Good and Evil, and we can’t even touch it, or we will die.

The snake said, “You won’t die if you eat the fruit of that tree. You will become like God, knowing both good and evil. That is why God told you not to eat it. He doesn’t want you to become like Him.”

Eve thought about what the animal said. She wanted to become as wise as God. She saw that the fruit of the Tree of the Knowledge of Good and Evil was beautiful to look at. And then she tasted it, and it was delicious. And so she ate it and gave some to Adam, who also ate it.

Suddenly, Adam and Eve felt ashamed that they were naked. They took leaves from a fig tree, and sewed them together to make clothing. That evening God came to visit with Adam and Eve in Eden, but they were frightened, and so they hid.

God called out to Adam, “Where are you?” Adam said, “We heard you coming, and so we hid because we were naked.”

God said, “Who told you that you were naked? Did you eat from the tree that I told you not to eat from?”

Adam told God, “The woman that you gave me gave the fruit to me, and I ate it.” God said to Eve, “What is this that you did?” Eve said, “That animal tricked me, and so I ate it.”

God said to the snake, “You are cursed for doing this. You will always slide along the ground.” So the animal became a snake as we know snakes. God said to the snake, “I will make you and the woman hate each other, and your descendants and her descendants will hate each other. You will injure his heel, but he will crush your head.”

Then God said to Eve, “I will make it so that having children will be painful, and giving birth will be painful. Also, you will live for your husband, and he will rule you.”

Then God said to Adam, “Because you have sinned, the ground is cursed. You will have to work hard to plant and grow your food, but thorns will grow among the plants that you plant. So you will work hard all your life until you die and return to the dirt. I

made you out of dirt and you will become dirt again.

That is when Adam gave his wife the name Eve. Before that he just called her “woman.” He said he named her Eve, which meant “living,” because he knew she would be the mother of all people who would ever live.

God then made clothing for Adam and Eve to cover themselves, since they were now ashamed to be naked. He used the skins of animals to cover Adam and Eve. Finally, God made them leave Eden, so that they could not eat from the Tree of Life, so that they would not live forever. And so God sent an angel with a fiery sword to guard the entrance to Eden.

Adam and Eve never returned to Eden, and they experienced the hard things God had told them about. When they grew old, they died, and turned back into dirt, as God had said they would.

Noah (on him be peace) and the Great Flood

Long ago there lived a man named Noah. He was married and had three married sons (Shem, Ham, and Japheth). In those days all of the people in the world except for Noah and his family had become extremely evil. God looked at the world and saw that people were very bad. He decided to destroy the people, because they were so evil, by sending a flood to drown the world.

But God saw that Noah was a good man, and did not want to drown him and his family with the rest of the people in the world. So God revealed to Noah that He was going to send a flood and drown everyone in the world except Noah and his family. Therefore God told Noah to build a huge boat to save himself and his wife and sons and daughters-in-law, and to take a male and a female of each kind of animal into the boat, and food for all of them.

God told Noah how to make the boat (the ark), and how big to make it. Noah began building the boat. In those days people lived very long. It took Noah many years to build such a large boat.

Then God caused a male and female of every animal to go into the boat. (And God brought seven each of the “clean” animals.) After that He told Noah to take his wife, and his three sons (Shem, Ham, and Japheth) and his daughters-in-law into the boat. Then God closed the door of the boat, and He sent a great flood on the earth. Water came up from below the ground, and down from above. It rained for forty days and forty nights, and the water rose and rose until it covered even the highest mountains. All the people of the earth were drowned, but Noah, his wife, and his three sons and daughters were safe in the boat, along with a male and female of every kind of animal.

After the flood had continued for 150 days, God sent a wind to dry up the water. As the water went down, the boat came to rest on top of a mountain. But there was still water covering most of the earth. After another three months, more mountains appeared. After another forty days, Noah opened a window in the boat and released a raven. It didn’t return. He released a dove, but it could find no place to land, because much of the earth was still flooded. A week later, he sent out another dove. It returned in the evening with an olive leaf in its mouth. A week later, he sent the dove out once more. This time, it did not return. Some time later, Noah opened the ark and saw that



the earth was dry. God told him and his family to leave the ark, and let all of the animals out.

Noah thanked God and sacrificed some of the clean animals to the Lord. God was pleased with him, and God promised Noah that there would never be a great flood again that would kill all people and animals on the earth. He promised that from then on the seasons of the year would always come and go, and life would continue. He caused a rainbow to appear in the sky and told Noah that whenever he saw the rainbow, he should remember God's promise, and we can also remember God's promise.

A Sample Script of Life

This is a sample script of life created by a Nurturer in an Arab country.

(Arabic text)

Appendix 3: Script of Life Ideas

Scripts of life will differ in different places. Get together with other Nurturers or Growing Participators and think of many possible ideas together. Here are some ideas to begin with. Choose only activities that the Growing Participator has seen already. Other activities can be used in phase 4. For example, if you live in the city, village activities will be done in phase 4, not phase 3. These examples are from Yemen. You will need to brainstorm appropriate ideas for your cultural context.

<p>Home</p> <ul style="list-style-type: none"> Sweeping, mopping Washing dishes or clothes Setting up for a meal Cleaning a sitting room Watering the garden Answering the door Ironing, hanging out clothes Lighting the stove Changing a gas bottle Opening the gate for a car Preparing for guests Preparing a water pipe 	<p>Personal care</p> <ul style="list-style-type: none"> Brushing teeth (brush or miswak) Washing hands, face Doctor or dentist visit Haircut, shave Bathing Fixing hair for a party Applying henna, naqsh Visit to public baths Washing for prayer 	<p>Food and Beverage</p> <ul style="list-style-type: none"> Making rice or bread Eating with hand or utensils Making tea, coffee, or qishr Making cold drinks (sharaab) Cleaning and cutting vegetables or fruits Cooking helba, bint issahen, salta, or any foods the growing participator has observed being made Lighting a tanuur oven Buying meat from butcher, vegetables, spices
<p>Clothing</p> <ul style="list-style-type: none"> Putting on local clothes or headcoverings, such as a futa, sharshaf, mashaddah, hijab, etc. Getting dressed, undressed Buying clothes, fabric 	<p>Car Care (or motorcycle)</p> <ul style="list-style-type: none"> Washing a car Changing a tire Checking oil, air, fluids Putting gas in car 	<p>Baby care</p> <ul style="list-style-type: none"> Changing a diaper/nappy Bathing a baby Feeding a baby Burping a baby Quieting a baby
<p>Errands</p> <ul style="list-style-type: none"> Paying bills Mailing a letter Ordering food in a 	<p>Village life</p> <ul style="list-style-type: none"> Feeding chickens, cows Using a wood stove, lighting a fire 	<p>Out and About</p> <ul style="list-style-type: none"> Registering at a hotel Playing football Playing games such as

restaurant; paying the check Using an ATM Recharging a cellphone Getting a driver's license Getting a travel permit Picking up mail at post office Bargaining, paying Checking out at a large store	Making foods eaten in the village Plowing, planting, weeding, other farming activities Herding sheep and goats Milking a cow	cards Children's games Wedding Birth visit, Death visit Taking a taxi, bus, or other public transportation Going from one specific place to another Giving a gift, inviting to a party
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Appendix 4: Shared Story Resources

Rated from Easy (1) to Difficult (6)

Diffi- culty level	Resource	How to Use
For Dialect:		
1.	A. Wordless or nearly wordless books B. Other GPs' recordings of their wordless book stories with their nurturer.	GP (Growing Participator) looks through book in advance then gives the book to the nurturer. Nurturer tells the story in dialect without the GP looking at the pictures. For stories from other GPs, let your nurturer look through the story, then massage the recording with your nurturer.
2.	World stories such as: A. Easiest: Animal moral tales such as <i>Aesop's Fables</i> , <i>Kalila wa Dimna</i> B. Fairy Tales, World stories such as "Cinderella," Arab stories such as stories from <i>1001 Nights</i> C. More difficult: Stories from Holy Books	Nurturer looks through the story in a language he/she is familiar with and then re-tells the story in dialect at GP's level.
3.	Silent movies or action cartoons such as: <i>Tom & Jerry</i> <i>Mr. Bean</i> <i>Charlie Chaplin</i> <i>Shaun the Sheep</i> <i>Der Maulwurf</i>	Two versions may be produced: Nurturer watches video and talks about what is happening while watching After watching video, Nurturer describes what happened
4.	Local stories for preschool or young children including: local animal tales, moral tales, children's tales, folktales, legends & myths, Juha/Nasrudiin stories	First, GP becomes familiar with the story in translation. Then Nurturer retells story in her own words, in dialect.

Difficulty level	Resource	How to Use
5.	Local stories written in host language that are more complex or abstract. For example, they might include a conflict or misunderstanding in the story.	First, GP hears or reads the story in translation. Then Nurturer retells story in her own words, in dialect.
6.	Retelling of the plot of a feature-length popular movie or a book available in languages accessible to both nurturer and GP.	Nurturer or GP summarizes or retells the plot of the movie or book in dialect. (Both should be familiar with the movie or book in their own languages.)
Whenever the learner is ready to start working on comprehension of the standard or written form of the language (that is, when he can understand explanations of the new words in dialect, not needing translation), he can start on the following activities.		
1.	Any stories previously done in dialect which are available in written form.	Listen to and review the dialect version recorded earlier. Then Nurturer reads the story aloud as it is written.
2.	World stories as in #2 above written in the host language.	Nurturer reads the story aloud to the GP while GP listens.
3.	Simple stories written for children or youth that are printed in the host language and are already familiar to the growing participator (i.e. translated children's classics).	These stories will be longer. Nurturer reads them aloud to the GP.
4.	Local stories written for children or young adults where a translation is available. Or, if no translation is available, the nurturer translates it orally into the GP's native language, or some other language she shares with him, or may tell the story in dialect and massage it with the GP.	Once the GP is familiar with the story, the nurturer reads it to him just as it was written for local people.
5.	More complex local stories written in host language.	In advance GP hears or reads the story in translation. Nurturer reads the story aloud as it is written.
6.	A discussion of a more abstract topic printed in the host language for children. For example, it might be a section of a school textbook (perhaps first or second grade) on science, social studies, health, etc.	The nurturer translates it orally into the GP's native language, or some other shared language, or explains it in dialect. Once the GP feels familiar with the information, the nurturer reads it to him just as it was written for local people.
7.	A discussion of a more abstract topic printed in the host language that is written for adult native speakers.	The nurturer translates it, as above. Once the GP feels familiar with the story, the nurturer reads it to him/her just as it was written.

On ranking of resources

In addition to the above, you will also be doing “scripts of life” activities and “shared experience” activities. Some of those will be very easy and some will be more difficult, so you will need to choose when to do them.

You may mix the difficulty levels if you wish, for example, doing activities from 2-4 in the same day. This will give you a good balance of new words and review.

On gathering resources

For the Language Learning Advisor or the Nurturer, the major tasks during Phase 3 are:

To gather as many books suitable for Phase 3 as possible (a good phase 3 collection could include 150 or more children’s books, silent videos, etc.)

To arrange for translations of world stories or stories from GPs’ home culture into host language

To arrange for translation of local host stories into English or a shared language

To encourage GPs to share their recordings of Phase 3 stories and activities, and gather these onto a CD.