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UNIVERSITY OF ALBERTA

AN INTERPRETATION

OF THE SECOND LANGUAGE LIVED-WORLD EXPERIENCE

BY

ANGELA ROSALINDE LEES

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

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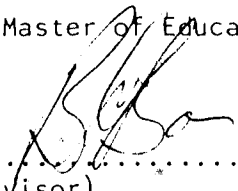
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## ABSTRACT

In this modern technocratic era we too often reduce the learning of languages to a technical skill, a linguistic code. Such learning styles alienate themselves from the learning of languages in the lived-world experience. To consider language as a instrument or a tool objectifies the intersubjective relations which have brought meaning to our own language and consequently to any other language we choose to learn.

To question second language learning in the manner of this study is to question the context in which it becomes experienced in the world for the student teachers involved. When we speak of world it is meant ontologically as what it means for a human to be in the world. The coherent whole of a world cannot be explained except in the way that human beings come to accept their being in the world.

In all knowledge of ourselves and all knowledge of the world we are already encompassed by language. The linguistic culture of each society shapes our being in the process of integration chiefly through the knowledge and use of that language. Through the perspective of world views we come to see how language influences the minds of those who use it, consequently how people using different languages classify their experiences differently. The meaning of words, their sense and denotation come to be seen as internal to the language they belong. Furthermore, the personal development of the individual in this linguistically and culturally-bound society invites the conception of that

person as an integrated whole, a person-in-tact.

Although the process of integration into any society is a similar process, coming to learn a second language cannot be considered the same process. Already integrated into the linguistic culture of our own society, a similar and yet different process occurs: similar in that it is the same culturally based socio-linguistic process, different in that our roots are already embedded in the linguistic culture of our own society.

The essence of the second language experience is explored as a mode of being where the learner's whole experience (both inter and intra-mentally) during the second language experience, nurtured through the development of intersubjective meaning, facilitates integration, linguistically and socio-culturally, into the lived-world of the second language.

From the recorded experiences of students in diary form which provide the information for the study, an attempt is made to bring to clearer light the original prereflective experience of the second language learner through meaningful interpretation. Investigating the experience in the hermeneutic tradition takes the form of drawing out and reflecting upon themes which emerge as meaning structures of the experience. Such interpretation is a process of constant movement between parts and whole where there is no absolute starting point and no absolute ending. For the study of human action and expression, the understanding of a particular action requires the understanding of the context in which it takes place, and an understanding of the context in which it takes place requires an understanding of the actions.

Understanding built up through interpreter and text develops not in linear fashion but like a circle. The understanding is essentially a dialectic born of interplay between interpreter and text. Our own situatedness in tradition makes possible our understanding but at the same time acknowledges our prejudices. With an awareness of this, the interpreter is able to understand the text by being prepared for it to tell something new.

The meaning statements which emerge from the themes constantly build new levels of meaning. In this way, the hermeneutic circle of understanding leads to new insights and new questions for as long as it is wished to pursue the question. Central themes are drawn as significant statements which hint at, and allude to the essence of the second language lived world experience.



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## Chapter 1

### SITUATING AND ORIENTING THE QUESTION OF THE LIVED-WORLD EXPERIENCE OF SECOND LANGUAGE LEARNING

#### Introduction

There exists in our society the strange and ignorant belief that the life of the imagination lies at an opposite pole from the life of the inquiring mind ... that men can live and know and master their experience of this darkening earth by accumulating knowledge and no more

(Johnson 1961, p. 21)

We live in an era of mechanisation, standardisation and homogenization, a throw away age. We accept our own de-personalization, classified as we are by numbers in the computer bank. The technical age with its objective scientific outlook has permeated the educational system. Arguments against what happens in schools are expected to be couched in scientific terms otherwise they are dismissed as 'merely subjective' (Apple, 1975). In fact, it reflects the way we thought of schools in the first part of the century, that is, the model of school as factory with the child treated metaphorically and quite literally as an industrial product.

Within the second language curriculum the era has reduced the learning of languages to a technical skill, a linguistic code to be mastered with the aid of audio visual, audiolingual equipment and language laboratories. Such learning styles alienate themselves completely from the learning of languages in the lived-world experience.

The all-important question that speaks to this issue asks why students of second languages despite years of formal teaching feel the desperate need to pursue the learning of that language-as-spoken in its own socio-cultural environment.

To imagine that coming to learn a second language can be viewed in such simplistic terms as language code or structure immediately objectifies the intersubjective relations which have brought meaning to our own language, and therefore to any language as well as denying the cultural environment embodied and transmitted through that language.

The present study attempts to address the truth behind the learning of a second language by considering the central importance of language in human existence and at the same time the emergent and developmental relationship between our first and second language and our self in the many stages of being and becoming within the construct of our life. The study attempts to show that wo/man, language and society can be viewed as a person-in-fact.

"It (language) is that attribute in virtue of which a member of a group is more than merely a member. Hence it refers to a self, a centre of activity and response expressive of a nation that is its own, fashioned from a common fund of experience and value" (Johnson, 1983, p. 42). The study attempts to extend this perspective. When we come to learn a second language it is by having that second language and all its transmitted values become an integral part of ourself, an extra dimension of our former unilingual self.

#### Purpose of the Study

To understand a second language or for that matter any language as an objectified tool of communication, a language code or linguistic

structure may be correct but commits unwarranted reductionism by transforming human beings into things neglectful of the subjectivity of the beings for whom the language is a second language. (Aoki, 1984)

With the above statement in mind, the motivating thruse of the study will be to explore and to bring into fuller view the quintessence of second language learning as a 'mode of being' where the learner's whole experience of the phenomenon, extramental and intramental, during the second language experience nurtured through the development of intersubjective meaning facilitates integration, linguistically and socio-culturally, into the lived world of the second language. Essentially a part-whole dialectic, the study will consider the critical interrelationship and interdependence of the linguistic and socio-cultural aspects of the process of integration as well as the impediments which arise to hinder the process.

At a more fundamental level, another purpose emerges. The very nature of the study invites reflection into the possibility of a more humanistic and literal education which treats the individual learner as a whole human being and, thereby, facilitates the learning of a second language based on the precept of unity of self and unity of knowledge "... an education which does not take its character from the spirit of humanism is a partial and meager one which by that token can only produce partial and meager men." (Johnson 1983, p. 23)

#### The Nature of the Study

The study takes the form of a personalised version of a hermeneutic investigation into what lies at the heart of the second language learning experience. It is a specifically reflective approach to the nature

of this lived experience. The information for the research is provided by the diaries of six student teachers, written during a voluntary four weeks in Quebec in an immersion situation, which record their experiences and reflections of learning French as a second language. From this information an attempt is made to make sense of this particular aspect of human existence, the learning of a second language.

The hermeneutic tradition rejects all attempts to derive all the phenomenon of human social life from one principle. Its goal is not reduction to the unity of one principle but rather to disclose the whole wealth of that self-given phenomenon in an unbiased way.

In the hermeneutic sense the investigation has a two fold character. It is concerned with the concreteness of the lived experience, deriving insight from the actual lived experience of the researcher and others, as well as the essential nature of that lived experience.

Investigating the experience-as-lived takes the form of drawing out and reflecting upon themes which emerge as meaning structures of the experience. From this it is hoped that a better understanding of the deeper meaning and significance of the second language lived-world experience can be reached so that as researcher I can better answer the question 'What does it mean to learn a second language?' The essence of the question, said Gadamer (1975), is the opening up and the keeping open of possibilities. For the study, researcher and text are involved in questioning the second language learning experience by dialoguing with the experiences of the student teachers through the diaries until something of its essential nature begins to reveal itself.

### Research Questions

The three questions which have guided this study are as follows:

1. What is the relationship between language and the quality of wo/man's being in the world?
2. What does the second language experience mean for the individual already embedded in the medium of a first language?
3. How does the nature of the research in the study speak to the conception of pedagogy as related to second language learning?

### Organization of the Study

Considering language to be the unifying bond between the multi-dimensions of human existence and behavior, the study will attempt in the following chapters to bring to light something of the essential nature of the lived experience of second language learning.

The study begins with recollections of my own practical experience of learning French as a second language, thereby, situation myself as researcher in that experience. In chapter II these reflections join conversation with related literature which in thematic form presents a framework for the study, not only in terms of the central importance of language in human existence but in terms of wo/man's multi-dimensional nature and his or her relation with language.

The hermeneutic mode of inquiry appears most appropriate for the interpretation of student-teacher journals which record experiences related to second language learning. Chapter III sketches a brief outline of contemporary research orientations citing hermeneutics as a valid form of interpretation of the lived world experience by drawing on the assertions of Heidegger and Gadamer that language and understanding are inseparable aspects of being in the world.



Within the same chapter the procedural activity for the development of thematic analysis is presented. To conclude the chapter, the dialectic which emerges in the process of learning a second language is discussed with reference to the hermeneutic circle, the circular movement between languages which leads at every turn towards a greater awareness of both languages as well as towards a deeper awareness of self.

The central themes emerging from the student teacher journals are discussed and drawn together in Chapter IV as meaning structures which through questioning and reflection yield significant statements on the essential nature of the second language learning experience.

#### Limitations of the Study

As an interpretation of an experiential situation the study does not attempt claims of any quantitative nature nor that those persons involved in the study are necessarily representative of the general population of student teachers attempting to learn a second language through the lived-world experience of that language.

The research gathered as descriptions of experiences by those student teachers in diary form permit the researcher and text to build up an understanding gradually through self dialogue.

Achieving a meaningful interpretation is a process of constant movement between parts and whole where there is no absolute starting point and no absolute ending. By opening ourselves up to an honest awareness and expression of our feelings, ideas and other perspectives are given the freedom to emerge.

### Definition of Terms

Culture - Culture is viewed as a way of life for designating all the peculiar valuations, institutions and systems of orientation and guidance such as folk laws, mores, laws, habits, customs, etiquette, fashions which characterise any social group at a given moment in its history. (Schutz, 1971)

Motivation - Internal processes which spur individuals on to satisfy some need.

Essence - Essence is perhaps best understood in terms of a linguistic construction: a description of a phenomenon. To seek the essence of a phenomenon - a lived experience - is 'a creative attempt to capture a certain phenomenon of life in a linguistic description that is both holistic and analytical, evocative and precise, unique and universal, powerful and eloquent.' (van Manen 1984)

Dialogue - For this study dialogue is taken to be a reading experience characterised as an encounter between two persons: reader and text which gradually builds up a shared meaning.

The study is a personalised version of a hermeneutic investigation. As such, generalised opinions are presented in terms of 'we' think, consider, etc. The personal pronoun 'I' is utilized to express personal opinions and involvement.

### Autobiographical Reflections

My stay in France 1977-78 seems quite far off now but yet the experience remains alive in my mind and a part of me. It is this experience which has prompted my interest in this particular area of study. The story told is of the educator in the experiential world of the second language learner.

As a student teacher I took English and French as joint majors considering French to be a minor in my own mind. However, as luck dictated the demand was for teachers of French and so my career began. I felt very strongly that French as a mode of living should be taught as such. There was only one problem. I had been taught French as a textbook subject and although my knowledge of the French language could be termed proficient, a three month exchange in an école normale had confronted me with the reality that getting by was by no means speaking the language. If I were to present the language properly to my students I needed to know a great deal more.

The idea came to me to spend a prolonged period of time in France. Through the scheme organised by the Central Bureau for Educational Visits and Exchanges in London it was arranged that I take over the position of teacher of English at a lycée in Abbeville, Northern France for one academic year. The prospect both excited and frightened me but that experience which I had originally considered to be a linguistic exercise gradually brought me to the realisation that learning another language was in fact more to do with how I became absorbed in that language and its world.

Practical considerations took priority. First of all I needed to establish a routine for the family, arrange schools and create a home atmosphere in the house we were to stay in for the duration. Straight away our eating habits had to change to accommodate the French pattern of events. Visitors would call at 5:30 p.m. to find us at the table and would leave hastily in embarrassment. Next, a 6:00 a.m. practice drive to my new school put my nerves at rest slightly, unused as I was to driving on the right. Another problem to surmount was the

supermarket. I had to find out what I could buy, for how much, and then just what I should buy. I spent hours to start with just picking up different items of food and reading the labels. To be truthful we had the occasional strange meal when my translation proved faulty. I seemed to spend so much time doing things I would do automatically at home.

A month after my arrival an incident occurred which caused me great concern and frustration. My son, Paul, had come to France with his wrist in a plaster cast. An X-ray indicated that it wasn't healing properly and a further consultation with a doctor left me in terrible doubts. I know I understood what he said but had I understood what he meant? The anxiety proved too much for me and rather than find myself mistaken I arranged for him to return to England and receive treatment there.

Throughout my stay I recall the intense impatience I had with myself at what I considered my slow mastery of French. I couldn't understand why I found it easier to talk to certain people and not to others; how different times and places affected my fluency. I discovered to my unflinching surprise that if I spoke spontaneously my French was correct but if I lost confidence and tried to recall my grammatical construction, I invariably floundered. I do remember how I concentrated so hard all the time, I could feel my nerves jangling in my head not only with the language but with the newness of everything.

Emotionally, I seemed to be at one extreme or the other, elated when mistaken for a French person or when classes went well or totally depressed at the slightest failure on my part to communicate effectively,

for example, when I was so tired I couldn't string two French words together or when the car or the washing machine broke down and I had to find the means of explaining the nature of the problem to a workman who spoke the local dialect.

My colleagues at the lycée were friendly and we were often invited for meals, etc. This proved highly enjoyable on one hand but exhausting on the other. Little things like how long we should stay, what we should accept or refuse were difficult to assess at first. Table etiquette was very different and I had to watch the situation very closely and quickly communicate with the rest of the family so that we could conform to the habits of our hosts. The French custom of sitting so long at the table talking in between courses meant I had to maintain conversation over a long period of time. I found these discussions frustrating when my colleagues assumed a far greater knowledge of French history, politics or current affairs on my part than actually was the case.

At the lycée, the teaching was, funnily enough, the easiest part of my experience. In the staffroom my colleagues spoke English beautifully and yet for me it lacked heart. I couldn't put my finger on what was lacking. They used exactly the right expressions but I couldn't seem to draw what I was desperately looking for in what they said.

One particular feeling I did experience which disturbed me was one of being on my own not literally but as if I were surrounded by an invisible high barrier. I wished many times the feeling would go away but although I became increasingly involved with French people and activities the feeling was always there somewhere. There were

mornings when I actively resented having to speak French yet other times when a tingle of adventure would accompany a successful experience.

Positively motivated throughout, despite the occasional setback, I found myself increasingly coming to use the language intuitively rather than mechanically and enjoying the whole process. Instances still arose when I found myself ignorant of what to do or say but by using the knowledge I had acquired, I worked my way around these situations more successfully.

My status as teacher overwhelmed me slightly such was the respect given to the profession in France but I was more concerned that I be recognised and respected as a person in my own right, and here I felt there was some distance to go. I wanted to be known more than as the English lady but how much more I had never quite analysed.

Certainly I feel a different person for the experience, more tolerant and respectful of others, much more aware of the vast amount there is to learn about people, language and the world. Most importantly, I have come to an awareness that to understand and speak another language means to understand through the people who use that language how they communicate their intent.

I still feel I have a great deal to learn in order to present the subject properly to my students but I can attempt to transmit through my teaching the enjoyment and self-fulfilment that accompanies the increasing ability to express oneself naturally in another language.

These reflections of mine have attempted to situate the study by showing through description the significance that the second language

learning experience held for me. These reflections join conversation with related literature on the lived-world experience through language in Chapter II together with the meaning statements which emerge from the students' own experiences in Chapter IV.

## Chapter II

### Review of The Literature

#### Introduction

The review is developed as four interrelated themes which consider how the linguistic culture of each society comes to shape our expression of being in the process of integration, chiefly through the knowledge and use of that language. Although the process of integration is similar in each society, to learn another language cannot be considered the same as learning our mother tongue. Already integrated into the linguistic culture of our own society a similar and yet different process occurs; similar in that the integration is the same culturally based socio-linguistic process, different in that our roots are already embedded in the linguistic culture of our own society.

The first theme considers the perspective of world views through the phenomenon of language. The second theme investigates the taken-for-granted meaning potential behind the words of any language. The third theme looks at the personal growth and living experience of the individual within this linguistically and culturally-bound society bringing together the themes: society, language and the individual as a unified conception, a person-in-tact. The final theme then considers the process of integration for that person-in-tact into another linguistically and culturally bound society.



## Review of the Literature

### A Perspective of World Views Based on the Phenomenon of Language

Since Humboldt (1963) and Herder (in Schaff 1973) modern thinkers about language have sought to study the ways in which the naturalness of language reveals itself in the range of differences between languages, a view contrary to the thinking of radicalism and orthodoxy. Humboldt believed every language to be a world view providing the frame of reference for its speaker. Such a humanistic philosophy of culture lends insight into the fundamental structure of human activity enabling us to come to an understanding of it as an organic whole.

From a more existentialist perspective Cassirer (1944) describes Art, Religion, Myth, Ideology as being the different dimensions of the historical heritage of a people that form 'the varied threads that weave the symbolic net, the tangled web of human experiences' (p. 25). This symbolic net provides the foundations for all human experiences: perception, organisation of experience, formulation of ideas and concepts and expressions of emotion. In this way, the language constitutes the structural scheme by which the world can be named, classified and organised.

Herder's thesis states that language shapes one's wettenschauung, moulding and in some ways restricting the mental process. Presenting the view that the native language is the accumulation of knowledge that corresponds to a nation's experience, he states that in the process of upbringing we come to understand the world about us through the intermediary of words which shape our thoughts.

"The language of a nation fixes its experience on the various truths and falsehoods which language transmits to coming generations

and thus language molds their vision of the world." (Herder's thesis by Schaff 1973, p. 9).

Developing on Herder's thesis, Humboldt extends it to the *volkgeist* believing both to be embodied in language .

Perhaps Grauman (1975) provides a better framework for developing the theme of the human dialectic of man as process. From his perspective human actions are seen to 'bring forth' the world of human beings and in turn motivate new modes of activity in which man accepts, modifies, rejects or surpasses the structures brought forth. (p. 17)

The sociolinguistic perspective is expressed by Halliday (1975) who suggests that it is not so much the linguistic environment in the sense of language or dialect that the child comes to speak so much as the cultural environment as this is embodied and transmitted through the language.

Gadamer (1975) extends this beyond the context of one language and considers the effect of this in the learning of another language. "Only because we always carry over whether more or less totally our own view of the world even our own language into a foreign language is this achievement not experienced in a pure and perfect way." (p. 40) Learning another language by necessity involves the acquisition of a new standpoint in regard to the view of the world we hitherto held.

The theme entitled 'A Perspective of World Views Based on the Phenomenon of Language' has attempted to probe how a language influences the minds of those who use it and consequently how people using different languages, classify their experiences differently and have different outlooks. The following theme entitled 'Language as Meaning' will attempt to look deeper into the nature of language to probe how meaning is captured within a language.

## Language as Meaning

Moving between languages ... only dramatizes what happens all the time within our own language. Whatever our accent, we do not speak in the same voice to a baby, a clergyman, to an old friend to a foreigner. ... If voices are anything to go by then the idea of having a fixed form of self is wildly illusory. (Reid 1963, p. 30).

The most important thing about speaking and understanding our mother language is that we know it in the sense of knowing how to use it. We know how to communicate with other people, how to choose forms of language appropriate to the situation we find ourselves in. Considering this as a form of knowledge, we know how to behave linguistically (Halliday 1975). The meaning of the words, their sense and denotation are internal to the language to which they belong. Each language has its own semantic, grammatical and phonological structure. Within the common reality each language selects and combines elements of meaning idiosyncratically as do the language users, more or less culturally bound by temperament, personality and experience (Lyons 1977).

Halliday (1975) emphasises that Malinowski (1923) calls the dependence of meaning of each word upon practical experience and the structure of each utterance upon the momentary situation in which it is spoken. Halliday's term 'meaning potential' defines alternatives in meaning for the speaker/hearer. He sees embedded in the semantic network a pattern of linguistic and sociocultural meanings governing what a speaker can do linguistically in a given context, how social meanings are expressed in language, as well as situational, emotional and linguistic features Halliday terms contextual features which are influenced by the speaker's cultural environment.

To understand another's speech, it is not sufficient to understand the words. We also have to understand the thought behind it. Even this isn't enough. We have to understand the motivation. A true and full understanding of another's thought is only possible when we understand 'its affective volitional basis' (Vygotski 1962).

Reid (1963) supports this viewpoint. "We expect those with whom we are in sympathy with to listen to what is behind our voice; it is horrifying to have someone listen to nothing more than the words" (p. 78).

Dialogue generally presupposes sufficient knowledge of the subject to allow abbreviated speech and under certain conditions purely predictive sentences. It also presupposes that each person can see the other, watch facial expressions and hear the tone of their voice. Inflections also determine the context within which the word is to be understood (Vygotski 1962).

Vygotski also makes it clear that thought does not automatically have its counterpart in words. The transition whether direct or circumspectly from thought to words leads through meaning. Paulston (1980) explains the preponderance of sense over meaning. The sense of a word is the sum of all the psychological events aroused in our consciousness of the word. Meaning by contrast remains stable through the changes of sense. "The dictionary meaning of a word is no more than a stone in the edifice of sense, no more than a potentiality that finds diverse realisation in speech." (p. 91).

Another important aspect of meaning is brought to view by Merleau Ponty (1962). People can only speak to us using language we understand. "Each word of a difficult text awakens thoughts that were ours

beforehand but their meanings sometimes combine to form new thoughts which recast them all" (p. 101). \*Vygotski sums this up explicitly. "Words not only play a central part in the development of thought but also in the growth of historical consciousness as a whole. A word is a microcosm of human consciousness" (p. 153).

The theme entitled 'Language as Meaning' has attempted to explore the manner in which the meaning of words, their sense and denotation are internal to the language they belong. The following theme attempts to consider the personal development of the individual within his/her linguistically and culturally bound society in terms of a unified conception, a person-in-tact.

#### Language as Being

Language is the thread upon which we hang our experiences (Miller, 1973, p. 11).

Considerations so far in the study point to the central importance of language in human existence. In terms of living experience, society, language and the individual are inextricably linked, in fact developmentally determined. "Language is an evolutionary confluence of biological, psychological and sociological determinants" (Bain, 1974). This is the domain of the relatively young science of Psycholinguistics which, having gained its impetus through the linguistic works of Chomsky (1965), the psychological works of Piaget (1959) and the sociological works of Bernstein (1961) has come increasingly to a genuine acceptance of an integrated approach to language learning.

Language has its real meaning in the exercise of understanding between people. Hymes (1971) restates the cultural and social function of language and rejects a linguistic theory which consists solely of

rules for linking referential meaning to sound, 'as if language was never organized to lament, rejoice, beseech, admonish, aphorize, inveigh?'

It is the medium through which an individual becomes a personality as a result of belonging to that society and assuming the social roles and status bestowed by that society through language. Halliday (1975) presents two perspectives of social beings: one looking at the individual as an integral whole in relation to his actions and interactions with the environment and others, the other his biological nature in respect to his internal functions. He defines the former as language as behaviour, the latter as language as knowledge but suggests that one is embedded in the other and so language and the social being come to mean language as social behavior. The two perspectives viewed complementarily serve as recognition of the fact that language and the social man is a unified conception as neither one exists without the other.

Human beings are in constant and active relationship with the world, an opposing view to the traditional idea of human beings reacting to forces, sexual and environmental contingencies and human instincts. Each person is a unique individual developing in a culturally influenced environment. Personal experiences are lived out in a shared relationship with others from which that unique individual is formed and transformed. The individual asserts themselves in many ways.

Earl Johnson (1983) states:

Individuality is the harmony struck on the chords of ego and alter, for there is no inherent opposition between working with others and working as an individual. It is the affirmation of one's obedience to the values of one's culture, and at the same time, one's will to criticize, to challenge, and to change it. (p. 43)

Allport (1937) defines personality as being the dynamic organisation within the individual of those psychophysical systems that determine his unique adjustment to the environment. However, it is perhaps better in terms of the relationship of language and personality to consider it as 'a qualitative process of human existence' which distinguishes a person as a unique being in the world with others. It is a process at once immanent and transcendent being experienced from within and without as the effect that our actions have on our personality creating and recreating new situations. (Merleau Ponty 1973).

Through personality we stand out against the backcloth of the world existing for ourselves as the focal point of the surrounding community. Halliday (1975) sees language as a form of a person's own personality playing an essential role in which the individual first becomes aware of himself and the development of his personality.

Humanists like Maslow (1970) recognise the importance that subjective experiences have for the development of human capacities and potentialities. The implications of his hierarchy of needs are very real and have special significance for those trying to fit into another pattern of living, alienated from their primary identification.

Halliday (1975), Sapir (1962), Kluckholm and Murray (1948), support the view that personality is only in part determined by heredity and is to a larger extent the result of the linguistic culture of the community of people the individual grows up with. Yet an individual with genuine empathy for another language will 'start as a child and grow up again,' (Fries 1955, p. 19), the childish and nursery rhymes being part of the experience of another nation and an extension of the personality being built up.

The most successful learning of another language is achieved by those whom Lambert (1972) describes as having an integrative motivation, a desire to model themselves on members of the other group and a willingness to consider themselves in a sense members of that group. Ernest Dimnet (1935), a Frenchman who came to prefer English to French, as his literary medium writes: "I have often reflected on the curious osmose which carries the psychology of a nation into the soul of a man, not belonging to it through language." For adults learning a foreign language by necessity, he says, there tends to be a veil between them and the messages they receive. "Not so when a language is studied from curiosity about the people who speak it ... I learned English that way through sympathetic curiosity enhanced by intercourse with men I wished in many ways to resemble." (p. 195)

Unfortunately for some, integration into another language proves impossible despite their original intent. Distancing from one's own group can engender feelings of stretched loyalties, homelessness and guilt at the deepening involvement. Such feelings of cultural alienation develop in particular personalities with strong ethnocentric tendencies and, as a result, bring about a rejection of any further attempt to approach the other language group (Weinreich 1953).

Fortunately for most, however, it is not regarded so much as an encroachment on their original personality. It is truer to say that something is being added as an extra dimension to the personality, an extra mode of behavior. "The desire to become more and more what one idiosyncratically is, to become everything that one is capable of becoming" (Maslow 1970, p. 46).

The theme entitled Language as Being has drawn together from



previous themes the conception of the individual as an integrated whole, a person-in-tact. The final theme probes the possible consequences for that person-in-tact attempting to integrate into another linguistically and culturally-bound society.

#### Towards Integration into Another Language

The review of literature has so far attempted to show developmentally how any individual integrated into the cultural pattern of any society through the language can be considered as an embodiment of that culture. As a newcomer wishing to gain acceptance into another society that individual as a person-in-tact requires to come to an understanding of another culture through language as its scheme of interpretation and expression in order to become a part of its everyday lived world. The majority's voice is unmistakable. 'If you (as an individual) want to survive or succeed you will have to learn the rules of our game, firstly our language' (Paulston 1980, p.54).

The first shock to confront the newcomer in the strange society is that everything looks different from original expectations. The image of the society designed by the home as a general guide for interpretation proves to be objective in its terms of reference not anticipating subjective interaction with the other group (Schutz 1971).

Further complications lie ahead. The everyday occurrences which Max Scheler (1942) describes as being in the framework of the 'of course' assumptions of the home group break down in the face of the new scheme of interpretation provided by the other culture which is not comparable with the newcomer's own scheme of interpretation (Scheler 1942). Within the home group the world is constructed in terms of 'I know what to do' in regard to everyday events, the validity of this

knowledge is taken for granted providing security and assurance (Berger and Luckman 1967). For the newcomer no such taken-for-granted assumptions can be made. S/he has, to use the terms of W.I. Thomas (in Schutz 1971) to define the situation requiring a complete knowledge of the new pattern and all its elements. The hesitation, uncertainty and distrust experienced by the newcomer in every matter seems by contrast to be so simple and uncomplicated to those who unconsciously rely on the efficiency of the unquestioned procedure of their own group which just has to be followed not understood.

The newcomer quickly appreciates that to translate the scheme of interpretation in terms of the home culture is useless.

Disoriented and without status in the new group  
it is for the newcomer to come to an understanding  
of the interpretive scheme of the new group and  
to adopt it (Schutz 1971).

Normally the individual organises knowledge in terms of relevance to actions and groups the world around him/her as the centre of domination (Dewey 1938). The newcomer has to accept the role of 'marginal man' outside the scheme of interpretation, no longer at the centre of his/her environment but dominated by the social order of the new society (Park and Stonequist in Schutz 1971).

The means of establishing membership and status within the new society lie in the language through which the newcomer can organise a new system of knowledge compatible with that group's experience. But, as a scheme of interpretation and expression it has been established that language does not merely consist of linguistic symbols or syntactic rules. Every word is surrounded by fringes (James 1902) transcending the here and now and enveloped in affective values. The

reality of everyday life is an intersubjective world where there is an ongoing correspondance of meaning between one person and another as well as a common sense about its reality (Berger and Luckman 1967). It is for the newcomer, through continuous intersubjective communication, to come to an understanding of what is meant through the language.

As Vossler (1925) has shown, the whole history of the linguistic group is mirrored in its way of saying things, accessible only to members of that group.

Schutz (1971) states:

They are not teachable and cannot be learned in the same way as vocabulary. In order to command a language freely as a scheme of expression, one must have written love letters in it, one has to know how to pray and to curse in it, and to say things in every shade appropriate to the addressee and the situation. Only members of the in-group have the scheme of expression as a genuine one in hand and command it freely within their thinking as usual. (p. 505)

Only through continuous interaction with members of the new group can the newcomer hope to achieve such a scheme of expression.

Within any cultural group, members have as part of their biography the history of their group. Although such is accessible to the newcomer in terms of knowledge to be learnt, it is not an integral part of him/herself. The newcomer can share the present and future experience with members of the new group but must remain excluded from such experiences of the past.

Schutz (1971) states: "Only the way in which his fathers and grandfathers lived become for everyone elements of his own way of life." (p. 502)

Being unfamiliar with the new group poses another problem for the

newcomer who is inclined to take individual traits as being typical ones (Schutz 1971). On the strength of this the newcomer constructs a social world of pseudotypicalities which cannot stand the test of interactive experience. The newcomer oscillates between intimacy and remoteness with the new group until a greater awareness develops.

The integration of the newcomer into the group is a lengthy and continuous process of inquiry and growing familiarity with the cultural pattern through the language until that scheme of interpretation and expression no longer seems strange but becomes an integral part of that new member within the group.

#### A Drawing Together of Themes

The four themes developed in the review join as one to re-emphasize that the human situation can largely be seen to be embedded in the medium of language which is both the creation and creator of man's experiences (Merleau-Ponty 1973). By acknowledging the linguistic nature of the world at large we are able to consider how, within this world, language groups form their own worlds apart from each other. Born into the shelter of the familiar world of our mother language we come to accept the ready-made scheme of the cultural pattern handed down by our ancestors as an unquestioned guide to our knowledge and understanding of the world we live in though we do not fully understand its original true meaning. The language we learn doesn't consist merely of linguistic symbols, idioms, jargon and dialect but is rather a scheme of interpretation and expression. Within each social context it takes on a special secondary meaning understandable by those who have participated in past experiences, or in the tradition connected with them.

Naturally, within this language world we perceive of ourself as belonging, viewing the surrounding world with ourself at the centre concerned only with what is of relevance to us: our needs and interests. Such is our familiarity with our mother language we nestle in the security of the known, the taken-for-granted, the tried and proven.

When we learn another language we have to enter another language world, a world not only strange but different in its relations. The hitherto unquestioned scheme of interpretation we are so used to relying upon within our own group becomes invalid as a scheme of orientation within these new surroundings. This other language world has its own cultural pattern which fulfills the functions of such a scheme. Nor can our perception of self resist this disruption. As a disoriented newcomer we have to accept our lack of status, our sense of belonging, our feeling of being at the centre of our social environment. Initially, at least, we are hovering insignificantly on the margin of the new group. And yet, by questioning and probing, we can gradually familiarise ourself with this other language world and its scheme of interpretation so that we can change, as Schutz (1971) describes it, from onlookers to actors on scene.

## Chapter III

### Conducting the Research

#### Introduction

This chapter begins with a brief overview of differing research orientations. From this it emerges that the hermeneutic method of inquiry appears to be the most appropriate means of addressing the life world experiences involved in this study. The hermeneutic method of inquiry is itself investigated in terms of its application to the research pursued in this study.

#### Contemporary Research Orientations

From the epistemological perspectives of Radnitzky (1973), Kockelmans (1967), Ricoeur (1973/74), and Schroyer (1973), contemporary research and orientations can be divided into three main streams: empirical-analytic, interpretive and critical theory. The division among these three main streams of theorizing exemplify the broad cultural differences of Western thought between the predominantly dialectical hermeneutic theorizing and the more behavioral research orientations. Radnitzky refers to the former as the continental school and the latter as the Anglo-Saxon stream of researchers.

The contemporary conceptualisation of the epistemological difference between the interpretive science and the empirical analytic

sciences refers back to Dilthey's logical distinction between interpretation and understanding in the human sciences and observation and formal explanation in the natural sciences (1976).

Dilthey's thematic analysis of the circle of interpretation has been pursued further in contemporary social philosophy by Gadamer and Ricoeur. The recognition of this epistemological orientation of interpretive science has led to formulations of social theory such as phenomenological sociology by Schutz (1970, 1972, 1974), Berger and Luckman (1967), ethnomethodology by Barfinkel (1967), cognitive sociology by Cicourel (1973), and symbolic interaction by Blumer (1969).

Interpretive research differs from empirical analytic research in the sense that the former tends to study the human beings as subject whereas the latter tends to study the human being as object. Empirical analytic inquiry searches for an understanding of human experience but the form of understanding is more detached, predictive and of an explanatory kind which involves fundamental relationships between social phenomena that expresses hypothetical causal links. Interpretive inquiry has as its main concern the aspects of the human life world beyond the pale of critical interpretation and scientific self-control. On the question of validity of interpretive inquiry the call for more rigorous scientific explanation has been countered by the argument that the social world is expressive of meanings which are inaccessible to empirical analytic science and which are in need of explanations of an interpretive kind offered by such disciplines as phenomenology and hermeneutics.

The task of hermeneutics is therefore ontological rather than methodological. It seeks to throw light on the fundamental conditions

that underlie the phenomenon of understanding in all its modes scientific and non-scientific alike, and that constitutes understanding as an event. In hermeneutics the question is not what we do or should do but what happens beyond our willing and doing. The universality of the hermeneutic search emerges once we are freed of the methodologies that pervade modern thought and the assumptions regarding man and tradition. \*

Gadamer states: "the differentia between methodological sterility and genuine understanding is imagination, the capacity to see what is questionable in the subject matter and to formulate questions that question the subject matter further (Gadamer 1966).

Hermeneutics which can be defined as the art of interpretation or the phenomenology of social understanding (Gadamer 1970, Misgeld 1975) has as its object of study a text or text analogue which in some way is confused, cloudy, incomplete, seemingly contradictory or unclear (Taylor 1971). The task of the interpreter is to bring to light, to make more clear its underlying sense.

van Manen (1984) states: "Phenomenological research consists of reflectively bringing into nearness that which tends to be obscure, that which tends to evade the intelligibility of our natural attitude of everyday life" (P. 41).

#### Interpretation of Students' Diaries

The study aims to bring to light the essential nature of second language learning as experienced intersubjectively in the life world so that its intelligibility is revealed. To simply reflect on the experience recalled in the diaries written by the student teachers during this learning experience is not sufficient. It is necessary



to reflect in such a way that the essential aspects, the meaning structures of this experience as lived can be brought to expression and for this the hermeneutic mode of inquiry would seem to be the most appropriate.

All true understanding in the hermeneutic sense involves a fusion of different horizons of understanding which in turn involves a deepening of the researcher's own understanding. The customary way of defining the meaning of a text has been to identify it with the subjective intent of its author (Linge 1976). But this is not an adequate standard of interpretation because it is non dialectical and as Gadamer shows understanding is essentially dialectical born of the interplay between interpreter and text. For Gadamer, hermeneutics is universal. Our own situatedness in tradition makes possible our understanding but at the same time acknowledges our prejudices. It is with an awareness of these prejudices that the interpreter is able to understand the meaning of a text by being prepared for it to tell something new.

A person trying to understand a text is prepared for it to tell him something. That is why a hermeneutically trained mind must be, from the start sensitive to the text's quality of newness. But this kind of sensitivity involves neither neutrality in the object nor the extinction of one's self, but the conscious assimilation of one's fore-meanings and prejudices. The important thing is to be aware of one's own bias, so that the text may present itself in all its newness and thus be able to assert its own truth against one's own fore-meanings" (Gadamer 1975, p. 238).

Gadamer refers to this consciousness of the hermeneutic situation as effective historical consciousness considering that the dialogue between tradition and text opens up the possibilities for new meaning in the fusion of the two horizons.

The fusion of the two horizons which takes place in language is the central focus of Gadamer's hermeneutics. The subject matter of any text relates to our being-in-the-world. Language as being and the fusion of horizons of understanding come to be one and the same process. For real understanding, as in the real dialogue, the interpreter is engaged by the question so that text and interpreter are both led by the subject matter, by the logos as Plato said. The real event of understanding goes beyond what is brought to the understanding of the other person's words. What is needed is for the researcher to be able to envisage rather the mode of being that the text discloses by disengaging these prejudices, so that s/he may open him/herself up to what the text attempts to show through its language and carry that interpretation further.

What emerges in its truth is the logos, which is neither mine nor yours and hence so far transcends the subjective opinion of the partners to the dialogue that even the person leading the conversation is always ignorant. Dialectic as the art of conducting a conversation is also the art of formation of concepts as the working out of the common meaning (Gadamer 1975, p. 331).

I believe, to achieve a meaningful interpretation is a process of constant movement between parts and whole in which there is no absolute beginning or ending. In the study of human action and expression the understanding of a particular action requires an understanding of the context within which it takes place requires an understanding of the particular actions.

No understanding can be pursued in the absence of context. In hermeneutic research understanding is gradually built up through

dialogue not as a linear or sequential process but like a circle. New levels of meaning are built on the old in this process. The circle of understanding whilst complete is never ending leading to new insights, new questions for as long as we wish to pursue it.

### Thematic Analysis

Themes are the stars that make up the universe of meaning we travel through. It is by the light of these themes that we can navigate and explore such universes (van Manen 1984, p. 20).

Any hermeneutic interpretation requires attentiveness to the lived world of others, critical reflection, thoughtful questioning and imagination. In the hermeneutic tradition no single method is used to achieve the wealth of the disclosures. For the purposes of this study, however, there does emerge a mode of inquiry which leans towards such disclosures: thematic analysis.

The paramount end of the study is to bring into clearer light the original prereflective experience of the second language learner and to interpret the essential nature of this experience. One way to do this is 'to let that which shows itself be seen from itself in the very way in which it shows itself from itself' (Heidegger 1962). By analysing the phenomenon we try to determine what the themes are, the experiential structures that make up that experience. The lived experience is the appropriate source for uncovering thematic aspects of the phenomenon it describes, some experiences yielding richer descriptions than others.

Two approaches are used for uncovering thematic aspects of some phenomenon in a text: the highlighting approach and the line-by-line

approach (van Manen 1984). For the former we read a text again and again to see which statements or phrases emerge as particularly meaningful about the experience being described. For the latter every sentence is questioned to seek out its significance in the experience. Through these procedures certain experiential themes emerge as recurring in the various descriptions. These themes are captured in singular statements revealing the main thrust of the meaning of these themes. No single interpretation denies the possibility of another equally rich interpretation.

Using the procedural activity of thematic analysis, an attempt will be made to think through the material provided by the diaries to bring together carefully selected themes which emerge from the written descriptions of the second language learning experience by the six student teachers involved. van Manen (1984) states:

Phenomenological themes are more like knots in the web of our experiences, around which certain lived experiences are spun and thus experienced as meaningful wholes. (p. 59).

Seen as structures of meaning that give the whole experience of second language learning its special significance not only what is said but what is left unsaid is of importance for the understanding of the experience.

By reflecting on these themes it is hoped that the research will bring into clearer light the essential nature of the experience through the significant statements.

"Reflection is the courage to make the truth of our own suppositions and the realm of our goals into the things that most deserve to be called into question" (Heidegger 1977, p. 116). Through thematic

Interpretation as a fusion of horizons of understanding, the research will lead to a final interpretation woven around the carefully selected themes and significant statements, not in the sense of presenting a hypothesis, but by providing a more comprehensive context through which the whole phenomenon of second language learning can be understood.

### The Significance of Hermeneutic Questioning

Aristotle said that men by nature seek to know. Hermeneutic questioning speaks in the same way. It reflects a genuine desire to know in the hermeneutic sense of knowing. Most methodological questioning is inclined to stay within its own defined framework with the answer predetermined by that framework. Understanding in the hermeneutic sense means to seek the fundamental concern that motivates the text. We understand the subject matter of the text which addresses us when we locate its question. We are then in our own questioning continually transcending the historical horizon of the text and fusing it with our own horizon and at the same time transforming our own horizon.

As Gadamer points out that questioning requires of the researcher that s/he be able to disengage conceptions by allowing what is being questioned to be placed in the open. But this openness cannot be considered as absolute because the sense of any questioning always has a certain direction. Questioning always presupposes some fore understanding of what is being questioned. This means that the very way we ask questions is itself an issue in our understanding of the phenomenon. Problem and method are dialectically related.

From an initial vague questioning about something we can, through reflection, further questioning, talking to others, etc., rephrase

and rethink the initial problem until as Heidegger states, its sense 'stands still like a star in the sky' (Heidegger 1962).

To question second language learning in the manner of this study means to question the context in which it becomes experienced in the world. When we speak of world it is meant ontologically as what it means for a human to be in the world. The coherent whole of a world cannot be explained except in the way that man comes to understand his being in that world.

#### The Second Language Learning Experience from the Hermeneutic Perspective

Worlds given in language are not mutually exclusive entities; it is the power of language that such mutually exclusive worlds can merge in understanding the other world. Gadamer says 'what stands against us is not only a foreign but a relatively other world. It does not have its own truth simply for itself but also its truth for us.' (Gadamer 1960, p. 418)

Being rooted in the language of one world and seeking the 'truth' of another language makes central to this study the hermeneutic principle. Wo/man as a part-whole dialectic: Wo/man, language and his/her situatedness-in-the-world enters the second language world as a circular route as there is always a re-turn to the mother language. The circle is an hermeneutic one, the venturing forth, the questioning of the new language, the return to the mother language as a point of reference only to venture forth anew. The hermeneutic circle becomes a fundamental principle of man's understanding of his own nature and his changing situation. Within this dialectic the possibility for greater insight emerges. By questioning the second language and then the mother tongue, comparing and contrasting the one with the other, accepting the one as different from the other, the dialectic provides

for a deeper awareness of self and a fuller understanding of the conditions that shape that self.

## Chapter IV

### A Thematic Analysis of the Second Language Lived-World Experience of the Student Teacher

#### Introduction

In his study the lamp burns late. He does not always bend over the pages; he often leans back closing within his eyes a line he has read over and over until its meaning flows into his very blood. (Laurids Brigge 1940, p. 278).

In this chapter, by using the diaries of six student teachers, an attempt is made through thematic analysis to determine what themes, experiential structures make up the second language experience. No single statement can hope to capture the mystery of any experience. As researcher I can only tentatively allude to and hint at certain aspects of the experience. Some descriptions have proved richer than others. However, in the sharing of the experience there is always something to gather.

In the first stage, by reading each diary several times I ask myself what statements or phrases seem essential to, or revealing about the second language experience. Again, by pondering line by line on the entries made I allow for such statements to emerge.

The reading experience is like an encounter between persons, a dialogue which gradually builds up a shared meaning. Beginning as strangers to each other, the diary and I form an acquaintance, at



times a closer relationship. Such a union demands that we open ourselves up to an honest awareness and expression of feelings and developing ideas. The understanding that is built up through this dialogue is not linear and sequential from beginning to end but rather as a circle, a spiral. To understand a particular action requires an understanding of the context in which it takes place; and to understand the context in which it takes place requires an understanding of the particular actions. Gradually we come to build new levels of meaning over the old by dialoguing with the diaries, others, myself. The circle of understanding whilst complete is also never ending, leading to new questions, new insights for as long as we choose to pursue it.

In the second stage, after studying the statements which emerge as revealing and essential to the lived experience of the second language learner, I find myself able to discern certain experiential themes which recur as possible commonalities.

The final stage of the thematic analysis teases out the transcending theme of the second language experience and using this I draw an analogy between the character of Mersault as portrayed by Albert Camus in his novel 'The Stranger', and the second language learner.

#### Essential Statements Emerging from the Diaries

Each diary is considered separately as a unified whole, a total experience and the statements which emerge as the parts which make up that unified whole.

#### Sherrey

Reading Sherrey's diary is a look at life itself. It brims full of aspirations, happiness and yet at the same time is fraught with despair

and frustration. Perhaps my second language experience have trodden a similar path for without realising it, as reader, I seemed to build up a certain intimacy with this diary.

The words which seem to raise themselves from the pages speak out to her passion for the French language and the Québécois. However, the story which emerges through the themes is not a simple, happy one but that of a young woman driven by a fierce determination to improve her French and at the same time having to cope with the tremendous feelings of frustration and disappointment within herself as she slowly reconciles herself to the fact that it will take a long, long time to achieve what she had thought she could accomplish much sooner.

The diary speaks of her warmth and closeness with the French language and the Québécois whom she describes as very warm, generous people (May 3). "Je me sens tres bien avec les Québécois autour de moi et je les aime beaucoup" (May 4). This feeling is expressed on other occasions throughout her visit. "Je me sens à l'aise dans l'environnement et je pense que ce programme vaut la peine" (May 10). The language and people seemed to come together as one. "J'ai parlé avec un Québécois ce soir qui m'a donné une vision de ce qu'est ma motivation d'apprendre le Français. Il était étranger a moi au debut mais après la conversation il était comme un frère " (May 16). To love someone who doesn't share this same passion is at the least upsetting. Very early on Sherrey makes reference to her husband and his attitude towards French and the Québécois. "Je m'ennuie de Jon et ça me fait de la peine qu'il ne partage pas mon amour pour les Québécois et leur langue" (May 5).

Her rapport with the French language manifests itself immediately.

"J'ai beaucoup de confiance en moi quand je parle Français. Je me sens plus libre de dire mon opinion. Je m'aime plus quand je parle français" (May 8). The diary expresses a strong sense of irritation as what is seen as a 'put down' of the French dialect with which she has developed such an affinity. "I get the distinct impression that our leaders consider the Quebecois as an interesting species but not as a people who speak 'real French.' It's like coming here is a compromise. We can't go to Paris so we'll settle for Jonquière."

Emerging from the diary at the same time is the discontent, the reasoning with herself and the re-emerging discontent as Sherrey struggles with her increasing awareness that her spoken French is not improving at the rate she would have wished. "Je pense qu je suis paresseuse et je ne me force pas comme il faut. Il faut que je fasse mieux demain" (May 11). Despite the repeated praise and encouragement she receives from others on her progress her dominant thoughts are in terms of her failure to achieve the goal she had set herself. "Je me sens très frustré. Il me semble que je ne fasse pas de progres. J'apprends des mots ici et les expressions là mais je ne vois pas a 'rémarkable improvement' " (May 13). An entry defines Sherrey's goal. "Je veux être si à l'aise en Français que je ne remarque pas en quelle langue je parle" (May 16).

As time goes on, despite her apparent fluency, her ability to communicate at any level, to be mistaken frequently for a Quebecois, Sherrey intimates that she feels she has not measured up. "Le seul probleme que je prevois pour moi c'est l'integration de ma langue seconde Le Français ne fait pas partie de moi autant que j'aurais préféré" (May 25). Entries in her diary indicate that she attempts to

readjust her horizons. "Je ne pense plus que c'est possible d'être aussi à l'aise dans une deuxième langue que dans la langue maternelle. Si je ferais un programme d'immersion pendant dix ans ici ou ailleurs ce serait possible mais il faut du temps. Ça prendrait presque toute une vie" (May 22). Modifications as far as being a French teacher also have to be made as well as personal adjustments. "Je pense qu'il me fait modifier mes attentes personnel un peu. Je suis capable d'enseigner, d'exprimer et de comprendre en Français mais je ne suis pas fluent comme en Anglais.

Despite the apparent determination to speak French at all times which comes through in her diary entries, Sherrey speaks of resorting to English in a crisis. "J'étais tenté de parler en anglais toute la journée et plusieurs fois je l'ai fait" (May 11). A stronger sentiment emerges towards the end of her visit. "Je commence à m'ennuyer beaucoup de ma vie à Edmonton. Le Français perd un peu de son attrait" (May 25).

The experience albeit a frustrating one seems to have proved worthwhile for Sherrey in terms of self growth as a person and as a student teacher. An entry states: "de toute façon cette expérience m'a apporté une appréciation profonde de moi-même. J'ai pris le temps de réflexion ... et je me connais mieux qu'avant" (May 25). This reflection manifested itself also in suggestions as to how effective yet humanistic learning in the classroom could be facilitated. "Je sais qu'il est nécessaire de faire parler les gens mais il doit avoir d'autres moyens plus efficaces par exemple ... l'encouragement au lieu de la culpabilité ... empathie ... phrases simples expliquées ... une nouvelle expression à apprendre chaque heure" (May 3). Entries sug-

gest that final discussions with her group brought home with even greater significance the need for empathy in the classroom. "I had forgotten how frightening and humiliating immersion can be. I passed that stage years ago" (May 26). Sherrey's entries speak to a need to raise the standard of French teachers in order for French to gain more credibility in Alberta. "Comment veux-tu que les élèves soient passionnés de la langue Française quand les professeurs sont incompetents" (May 25).

Diary entries indicate that Sherrey found it difficult to adjust to working with others in a group (May 18). This personal problem she transferred to an attitude she needed to acquire as a teacher. "I'm learning how to cooperate with others in order to accomplish certain goals and that I believe is an important part of teaching. A feeling of closeness and compassion for each other is slowly developing. I had forgotten what it was like to be in a group; at first people are cautious and anxious to keep up their good side. Then after a while they relax and be themselves" (May 18).

#### Pauline

Despite the fact that Pauline did not keep up her diary for the duration entries made have a significant message to give. A positive mood prevails as Pauline begins her diary with remarks concerning her feelings of being at ease with her Quebec family and her excitement at the prospect of what lay ahead. "I was able to have an interesting conversation with Monsieur Renouf in which I felt quite successful. This was definitely the longest on-going conversation I have ever had with anyone in French. I was quite excited with my ability to get

along in French" (May 3). Her response to praise received is a natural one. "Monsieur Renouf commented that my French was very good. That boosted my morale tremendously" (May 3). Reading the diary, however, different mood began to emerge and gradually a darker and more demoralised tone became dominant. "Tonight we had a wine and cheese party followed by a dance. There were government employees from New Brunswick who were also learning French. It was embarrassing to talk to them because my French is not good" (May 10). Another entry serves to emphasize this loss of confidence. "It's very embarrassing when a clerk asks you something several times and you haven't got the foggiest idea what she is saying" (May 12).

Entries made about this time seem to indicate that in between times there were more occurrences, not mentioned, when Pauline felt she had let herself down by her inability to communicate effectively and this was causing her spirit to fail. On Mother's Day when relatives came to the house an entry is made. "At first I was afraid to start a conversation with them in case I would get confused and embarrassed. However, I got out a French book (storybook) that I had bought for my own children and a rubber ball and read the story to Linda. She seemed to understand me and she really liked the book. That gave me confidence and soon I was talking to her mother" (May 13).

Understanding French at times seems to be proving a problem and an embarrassment. "Most of the time (in class) I know what the instructor is saying ... for a time I'm clued in and following along, then I get lost for a period and nothing makes sense" (May 2).

An entry the night before expresses embarrassment at an incident that took place at table. She had used the literal translation of an

English expression saying 'Je suis bien plein'. "M. Renouf informed me that I had said I was either drunk or pregnant. Of course I was neither but this was a little embarrassing" (May 3). Pauline went on to record the correct expression 'J'ai mangé à ma faim.' A few days later an entry was made. "Many times when someone tells me a correct term or phrase I forget it if I don't write it down" (May 5). Another entry describes how although she was misunderstood when asking a question earlier in the day she succeeded in making herself understood later on. This would seem an achievement but at the same time a reference is made to her feelings of embarrassment occasioned by her misuse of 'tu' and 'vous'.

The word 'pressured' appears to creep into the entries made after the first few days. "There is a lot more work than I expected. I thought it would be a relaxed and enjoyable experience but it's too pressured" (May 7). Another entry of a similar nature reads "I really enjoy learning new songs and singing. I don't feel I sing well but I find it a profitable way to learn language and there is no pressure to understand what the other person is saying" (May 4).

For the time being at least the diary seems to become a refuge where Pauline can express her feelings freely. "I find this a very emotional experience. I have my ups and downs constantly. The people who speak worse than I do frustrate me and the people who speak better make me feel incompetent" (May 11). An explosive entry the day after states: "I can't handle speaking French all the time. That's not Pauline P. I am an English person. French is just fun right! I feel as if I am having an identity crisis" (May 12). After two consecutive entries expressing faltering confidence, fatigue and disen-

chantment with Quebec City a further two entries, a few lines a piece, conclude the diary. As reader I can only surmise from this silence that Pauline felt by communicating any more episodes of what she considered her own failures she would be letting herself down even further and reinforcing the idea in her own mind.

### Diane

Diane's diary is an interesting one. The story which emerges is of a young woman intent in her purpose of improving her French and drawing strength for her continued contact with her English attachments.

It's noticeable that Diane has frequent phone calls throughout the visit with her roommates in Edmonton, her boyfriend and her mother. Although no great emphasis is laid on the calls one comment seems significant. "I also feel emptiness for some reason today. The phone wasn't working when I tried to phone Rob. Around midnight the operators finally clicked in" (May 21).

Throughout the visit English and French seem to be mixing themselves up in Diane's mind. Initially she states: "Je trouve que je parle Français la plupart du temps, mais juste après que je me suis réveillé je parle en anglais sans pensée sans intention" (May 3). After speaking on the phone to her friend, Rob, an entry notes "J'avais les difficultés à prononcer des mots vite en anglais sans penser ce que les mots signifient en Français" (May 6). Towards the end of her visit the problem hadn't resolved itself completely. "Je trouve que je pense la plupart du temps en Français mais c'est encore difficile de penser en Français avec les numéros" (May 2).

English appears to be an escape valve in times of emotional crisis. "Je me sentais vraiment agressive à cause de toutes les choses qu'on



doit faire. Ca m'énerve et à cause de ça je voulais parler en anglais. Je l'ai fait avec trois filles pour une demi-heure. Ça m'a beaucoup aidé ma mentalité" (May 11). A similar kind of reaction occurs at a later date. "Il y a une fille qui n'a pas de manières. Elle a invité elle-même chez Shirley et moi pour le diner. A cause de ça j'ai parlé en anglais pour enlever mes frustrations" (May 26).

Fatigue plays a part in the experience sufficiently to be mentioned on various occasions. "Je suis vraiment fatigué aujourd'hui. Je ne pense pas que je puisse écrire beaucoup. Il me reste aussi le devoir à faire" (May 7).

Entries indicate Diane's commitment to speak French but positive reinforcement has a powerful effect. Recounting an episode when she and some other girls were watching a hockey game the entry continues "deux messieurs qui venaient de Nouvelle Ecosse ont pensé que nous étions Francophones. Ils ont essayé de nous parler en Français. C'est commique mais ça me donnait la confiance de continuer à améliorer mon français" (May 15).

From entries emerge the feeling of a desire to cultivate the feeling of closeness she feels towards the Quebec people. "Je ne sens vraiment proche à la population ici à Quebec. Si seulement mes amis d'Edmonton, ma famille ou mes étudiants de l'avenir pourraient se sentir la même chose" (May 15).

Despite this willingness to embrace the Quebecois, entries suggest that Diane still feels very much the newcomer. "cependant à la banque je me sentais comme une anglophone. Je regardais tout le monde et ils avaient l'air des francophones mais moi, je ne sentais pas que je faisais parti avec eux" (May 10). Describing an incident in a bar later

on one evening an entry stated: "Nous avons rencontrer un gars mais c'est difficile de l'entendre dans le bar à cause de fatigue, d'essayer à l'écouter. J'ai laissé Shirley à lui parler" (May 8).

A sentiment of frustration creeps in at times. "Je suis un peu déprimé aujourd'hui parce que j'ai pensé que à ce temps - là je pourrais mieux parler le Français. Je trouve que mon vocabulaire a beaucoup grandi mais ma prononciation et intonation paraissent qu'elles restent à même niveau" (May 18). A mild sort of panic seems to induce itself from this. "Je me sens que 'time is running out.' I feel like I'm wasting my time every minute that passes. Even though our days are packed full of activities I would like to spend more time concentrating on my oral language. We are working too hard at the receptive level and I would like to work more at the expressive level." (May 21).

Entries reflecting her own attitude towards learning tackle certain issues. "Je pense qu'un professeur peut profiter beaucoup en enseignant le vocabulaire d'un sport aux étudiants en même temps qu'ils jouent le sports (Peut-être le professeur de Français et d'Education Physique peuvent faire ça ensemble)" (May 7). On another occasion when Diane had just acquired vocabulary of the subject of the farm, a topic which interested her very much it prompted an entry. "C'est une bonne chose pour les étudiants de chercher eux - même le vocabulaire que les interesse au lieu de professeur qui le leur donne" (May 6). Another entry speaks to the same issue in that the best way to learn is 'to do.' "J'ai beaucoup appris en préparant les repas par exemple mesurer les pommes de terre" (May 13).

A diary entry indicates an awareness of growing discontent within the group towards certain aspects of the course. Diane's maturity is

reflected in a comment made at this time. "Après la lecture mon groupe décide de porter un sourire la plupart du temps et d'être optimiste pour le reste du programme" (May 15).

### JOSE

As reader I found Jose's diary intriguing in its singular approach to describing events during this second language experience. It provides a detailed and professionally oriented critique of the course. As I interpret the diary it is as if it were one of the professors monitoring and assessing the progress of the programme not the whole experience of living in Quebec. A detached air surrounds the whole diary with few personal comments included.

A very positive attitude towards this French experience emerges as comments indicate a contentment with the course and with the family. "Je me sens que tout va bien avec la famille et le groupe."

Despite an awareness from entries that Jose has already the material comments seem to indicate that she is prepared to be patient and wait for those features of the programme which will help her to improve (May 9).

A sense of her awareness of her superior standard in relation to others manifests itself from the start. "Je pensais que j'utiliserais plus de Français mais bien des fois je me trouve à m'expliquer en anglais puisque c'est plus facile pour ceux qui comprennent très peu de Français" (May 4).

Aspects of working with a group come over as being irksome despite Jose's recognition that it could be an integral part of teaching. "une personne s'habitue à faire ce qu'elle veut et quand elle veut. Je trouve

que je me sens très frustrée quand je dois attendre le groupe ou attendre pour faire les activités. Mais il est certain que je reconcentrerai ce phénomène dans l'enseignement alors j'aurai à m'habituer" (May 16).

Feelings of discontent surface as Jose's entries indicate that she has not attained her goals for this French experience. "Après quatre semaines d'immersion je me sens encore incompetente en Français. Tout le monde me dit que je parle très clairement et que je m'exprime bien mais je ne semble pas avoir leur certitude. Bien des fois quand je me sens en train de m'exprimer je me trouve cherchant désespérément pour un mot nécessaire pour communiquer une idée" (May 25).

Nevertheless the sense of confidence is not lacking. "Sur une échelle de 10 je trouve que je me situe aux alentours de 8. J'ai encore quelques problèmes à surmonter mais je me sens que j'ai la meilleure partie conquise" (May 25).

Without reference to reasons for her opinions, Jose's entries forcefully indicate certain approaches to second language learning which she feels are essential. "une ambiance positive est extrêmement nécessaire pour l'apprentissage d'une nouvelle langue. Si un amateur se sent menacé dans la situation l'apprentissage sera moins efficace. ... aussi en apprenant une nouvelle langue l'enseignement doit toujours encourager l'étudiant soit en lui félicitant pour quelque chose bien fait soit en lui corrigeant positivement les problèmes" (May 25).

#### Hannah

The cheerful mood which prevails throughout Hannah's diary made a great impression on me as reader as well as the calm maturity that manifested itself in her writing.

A note of positive motivation is present throughout the diary. After an initial questioning as to the real purpose of her visit a total commitment is made. "Today I got a more accurate indication of what this trip can/will do for me. The Monod's insistence on 'Français seulement' seems overwhelming unless you try." In philosophical manner the entries speak of her aspirations. "I've set myself an impossible task. So I'll try to remember the milestones and be patient with the rest" (May 8). Her motivation takes the form of setting herself goals and then setting out to achieve them. One such goal was for her billet to understand her better in the future. A later entry indicates that she is still pursuing this intent. "Today I was able to carry on a passable conversation with Jacqueline (billet), another stepping stone." Naturally she finds praise motivating. An entry notes: "Tracy paid me a very nice compliment. She said my accent was very good. I heartily thanked her" (May 9).

An awareness of her own improving standard seems to be a motivator to continue her efforts. "Listening to her (a friend) I realised how much progress I had made although I could by no means answer all the questions she posed" (May 13).

However, at the same time emerges feelings of frustration and inaptitude as feelings about her poor use of the language as well as the problems with understanding come to the surface. "Noticing that I wore contacts, François asked whether I had the soap that could be used to clean them. In faltering French I tried to explain that I didn't have it with me as I didn't use it everyday. Although I managed to make myself understood it was certainly with no finesse of any sort." (May 5). Other problems with understanding occurred. "I attended a

drama production. I didn't find the actors spoke very quickly but they used slang expressions and slang pronunciations throughout resulting in very little comprehension of actual words or phrases" (May 5).

Hannah's entries express the frustration she feels. "It just seems that I am still unable to put my phrases together correctly and that is frustrating" (May 7). Undaunted, she uses every course available to her in her quest for better communication. "Visit to the hairdresser! Thank God for the language of gesture. The procedure for explaining went something like this. I would start a sentence and make the appropriate gesture with my hands. The hairdresser would pick up on my ideas and expand and complete it for me. It worked! Marion was really chatty and willing to help me make the most as regards acquisition in my new situation. This is probably because she is bilingual herself" (May 12). Another occasion is used when Hannah uses another ploy to help her understanding. "The evening brought a wonderful dinner with Jacqueline and her friend. I was finally able to understand him. It really helps when you can see a person's lips" (May 13).

Hannah appears to become preoccupied with finding the precise words to fit her meaning (talking about writing her journal) - "They seem to take longer now than at the beginning. I think it's because I need to be able to express myself far more precisely which sends me off at tangents - into the dictionary, grammar books, which seem to take forever" (May 13). Linked with this is another preoccupation for collecting everyday sayings to fit into her dialogue "J'aime beaucoup avoir les expressions utiles et sous la main" (May 17).

Another observation referred to is Hannah's need to maintain a high level of concentration when listening. "(Talking to the guide on a bus

tour) Although they spoke fairly quickly I could understand most of what they said because they didn't use much slang. However I did have to listen very closely. I'm finding along with others that the latter is what causes us most to flop into bed each night. It's extremely taxing to pay such close attention to everything that is said" (May 6). Constant fatigue that Hannah makes reference to causes her anxiety. "I wasn't nearly so tired today as I have been but after today's full programme I probably will be tomorrow." That worries me a little because the wine tasting promises to be eventful tomorrow evening and I hope I'm not too tired to appreciate the outing" (May 9).

Hannah's sensitivity to changes which have affected her in her new situation emerge from certain entries. In her comments about following instructions for a folk dance she notes: "It was amazing how you have to THINK about simple things like counting up to 16 for the steps or main gauche, main droite" (May 11).

As a reaction to her own experiences in listening to a struggling student Hannah makes reference to insights gained for the teaching of French. "This trip of future teachers of French should be revealing to us. I find that without patience and understanding of the skills and knowledge involved in teaching a second language one should forget trying to teach it. When you can empathize with the struggles of another person but also wait and give them a chance to try for themselves then you have come a long way in having the appropriate gear for teaching" (May 14). A certain maturity is reflected in her attitude toward events within the group. Aware of growing complaints, she is affected but listens and doesn't get involved. "A mon avis, le probleme s'agit de jeunesse et communication. J'espere qu'elles se

rendront compte quand elle deviendront des professeurs elles-mêmes combien il est difficile d'organiser un groupe comme le notre."

Despite the early resolve to speak French all the time and something she seems to achieve to a greater extent during her visit to Quebec this becomes an inner battle. "I found that English words or expressions would just pop out of my mouth more than ever before. I think it was due to fatigue and perhaps that the brain just needs a rest. I don't know" (May 14). Another entry makes the comment: "J'ai passé quelques heures seule aujourd'hui et je remarquais que mes pensées sont en anglais et Français. C'est souvent une bataille à forcer mes pensées en Français" (May 15).

Entries make note of particular observations which indicate Hannah's awareness of the distance she has to go before mastering the new language, and her sense of still feeling a stranger to the language. "Today Jennifer and I witnessed a conversation between our billet and one of her friends ... I only understood about 1 out of 3 words. They spoke extremely quickly with inflections which made it seem like a different language altogether. It was a first hand experience of how far we had to go" (May 4). The following day another entry states: "In the morning we had another occasion to listen to two Francophones - our billet and her son. Conversations between mother and son I understood very little. However, when he asked us questions directly or answered ours comprehension increased" (May 5).

#### Arlene

Every diary, although involved with the same experience has a different message. As reader, I was struck again and again by the



differing emotions and attitudes which emerged related to the different people and experiences.

Arlene's strong determination to succeed in her spoken French emerged at once. Dismayed but not daunted at being put in a lower group she regulated the situation. "I managed to convince the people to place me in a higher group. I felt I would benefit more. I felt I had accomplished a lot in doing this because I had to 'show off' my French" (May 4).

Her motivation to comprehend and to communicate effectively seems to have been a driving force and extreme emotion seem to have been connected with either her success or failure at achieving this. An early entry indicates the pleasure experienced and the importance attached to understanding French people. "The girl spoke really fast but I managed to 'get the drift' of what she was saying." Another entry at a later date comments: "Today I went swimming and in the changing room a little Quebec girl asked me a question. I felt so intimidated I couldn't understand a child. I just looked at her like I wanted to cry" (May 21).

Frustrations at her limitations with the French language leave Arlene demoralised as well as feeling very much the outsider. "I had a date with a guy tonight. We went to a bar. It was very difficult because we kept running into people he knew. I felt so stupid because I really didn't know what to say to them. I felt very limited and depressed" (May 19).

Throughout the diary references are made to the praise and encouragement she received on her spoken French. These comments seemed to be important to her. "I went shopping with my girlfriend and her father

(here) and two other Quebecois. Her father said I spoke French really well ... It feels great" (May 25). The approaching end of the visit seemed to induce a form of panic. "I was talking to all the family. They said my French has really skyrocketed but I am starting to get a little scared that I am going to lose it (French) in Edmonton. I wish I could stay longer" (May 26).

Fatigue and stress seem to have played quite a part in the experience. Entries through her diary record how tired she felt. "Today we took a long bus tour of the Quebec countryside. I wasn't feeling well and I was very tired" (May 6). Another entry notes: "Today I wasn't feeling very good. I came home and slept all p.m. and evening" (May 18). Also English pushed its way in at certain times. An entry states: "I noticed my brain tries to block out French first thing in the morning. A girlfriend called me at 10 a.m. and I had to speak anglais because I simply couldn't speak French" (May 6). A sense of stress seems to develop particularly related to certain aspects of the experience in particular the CEGEP courses. "Today I found my linguistics professor very irritating. I have noticed I can't speak French in the classroom. I feel that I am under a lot of pressure" (May 23). Entries indicate the ability to communicate with certain people rather than others (May 23). Certain professors make her feel 'nervous and discouraged' whereas she stresses the difference with the Quebec people. "I like the French people in Jonquière because they have a lot of patience with anglophones" (May 5). "I feel I relate to the Quebec people" (May 6).

A pattern seems to emerge of a growing dislike for the courses at the CEGEP and a growing desire to spend more time with her family.

Entries such as the following abound. "I had another lousy day at the CEGEP but I had an okay day at home" (May 9). "At school today I was totally exhausted and frustrated. However, I went out with several people that I live with and their friends. After one biere I was able to speak excellent French" (May 11). This desire to disassociate herself from the English group seems to emerge at quite an early date. "Today was a horrible day. I was in school from 8 a.m. - 10 p.m. with 2 hours breaks in between. I had to work on my theatre and people didn't get along. I ended up sitting on my own speaking to no one" (May 8).

In relation to her own experiences references are made to improve methods for the teaching of French. An entry comments emphatically that learning grammar is not enough (May 26). "The child is really harmed by not being able to speak French" (May 26). A further point is made that students should not be interrupted in the flow of speaking French. A final comment on the subject echoes Arlene's feeling that the teaching of Quebec culture is essential. "I can't believe how blind students (including me) are about Quebec" (May 26).

#### Emerging Central Themes

Listening to these lived experiences of the second language, talking with others and myself certain experiential themes began to emerge as recurring through all the diaries. The main thrust of these central themes are captured in singular statements.

One such theme appears to be the positive attitude brought to the experience by the students who demonstrate through their diary entries a very strong personal commitment and motivation to improve their French.

Hannah: "Today I got a more accurate indication of what this trip can/will do for me. The Monods' insistence on 'Français seulement' seems overwhelming unless you try" (May 3). The strong motivation is borne out by the fact that these students have made the visit of their own volition. Also they are gaining no university credits for the courses taken.

From the very beginning of the visit to Quebec a central theme with various features began to manifest itself. One such feature was the fatigue experienced by the students throughout the trip.

Shelley: "Je suis toujours fatiguée et je n'ai pas d'énergie" (May 13).

Arlene: "At school today I was totally exhausted and frustrated" (May 11). Another feature of the same theme as expressed speaks for itself.

Hannah: "Today Jennifer and I witnessed a conversation between our billet and one of her friends ... I only understood about one out of three words. They spoke extremely quickly with inflexions which made it seem like another language. It was a first hand experience of how far we had to go" (May 4). A variation on the same theme records the intense concentration required at all times.

Hannah: "Although they spoke fairly quickly I could understand most of what was being said because they didn't use slang. However, I did have to listen very closely. I'm finding along with others that the latter is what causes us most to flop into bed each night. It's extremely taxing to pay such close attention to everything" (May 6). Another feature of the same theme expresses difficulty in the function of simple taken-for-granted things.

Diane: "Je trouve que je pense la plupart de temps en Français mais c'est encore difficile de penser en Français avec les numéros" (May 22).

Hannah: "It is amazing how you have to think about simple things like counting up to 16 or main gauche, main droite." Yet another feature of this central theme is expressed in the feelings of pressure and stress experienced by students.

Pauline: "I really enjoy learning new songs and singing. I don't feel that I sing well but I find it is a profitable way to learn language and there is no pressure to understand what the other person is saying" (May 4).

Diane: "Je me sens que 'time is running out.' I feel like I'm wasting my time every minute that passes" (May 2).

Arlene: "I'm starting to feel a little scared that I'm going to lose it (French) in Edmonton. I wish I could stay longer" (May 26).

The diaries are full of comments on the students delight and pride at being complimented on the level of their French. Entries indicate that students are encouraged by supportive comments and totally devastated by failure on their part to communicate effectively.

Shelley: "Je suis allée voir une ancienne amie qui ne comprend pas Anglais ... Elle s'est étonnée de mon niveau de Français" (May 4).

Arlene: "Today I went swimming. In the changing room a little Quebec girl asked me a question. I felt so intimidated. I couldn't understand a child and I couldn't get out of the situation. I looked at her like I was going to cry" (May 21).

All these features unite under one central theme - the measure of being a stranger. The students appear to be encapsulated in the learner experience; suffering fatigue and stress, seeking praise and encouragement, requiring to concentrate at all times even on the simplest details.

Closely linked with this theme is another set of experiences which

challenge the students' integration into the new language and culture and make up another central theme - that of the non-integrated person. One such feature of this theme is the intrusion of English in the minds of students.

Sherrey: "J'étais tenté de parler en anglais toute la journée et plusieurs fois je l'ai fait" (May 11).

Diane: "Je trouve que je parle Français la plupart du temps, mais juste après que je me suis réveillée je parle en anglais sans pensée, sans intention" (May 3). Occasions provoking frustration, anger usually brought on a desire to revert to English at least for a while.

Pauline: "She (roommate) sometimes speaks to me in English when we are alone if the communication becomes too complicated" (May 5).

Diane: "Je me sens vraiment agressive à cause de toutes les choses qu'on doit faire. Ça m'énervé et à cause de ça je voulais parler en anglais. Je l'ai fait avec trois filles pour une demi-heure. Ça m'a beaucoup aider ma mentalité" (May 11).

The need appears through comments in the diaries to learn and use everyday expressions, and to become more precise in the use of the language.

Hannah: (talking of journals) "They seem to take longer now than at the beginning. I think it's because vocabulary idea wise I need to be able to express myself far more precisely which sends me off at a tangent to look up the dictionary, grammar books which take forever" (May 13).

Shelley: "Je me sens très frustré. Il me semble que je ne fasse pas de progress. J'apprends des mots ici et les expressions là mais je ne vois pas 'a remarkable improvement'" (May 13). Another feeling within

this realm is that of students' awareness of how much more the language needs to become a part of them and how they see themselves in relation to native speakers.

Diane: "à la banque je me sentais comme une anglophone. Je regardais tout le monde et ils avaient l'air des Francophones mais moi je ne sentais pas que je faisais parti avec eux" (May 10).

Arlene: "I had a date with a guy. We went to a bar. It was very difficult because we kept running into people he knew. I felt so stupid. I didn't know what to say to them. I felt very limited and depressed" (May 19).

Sherrey: "le seul problème que je prévois pour moi c'est l'intégration de ma langue seconde. Le français ne fait pas parti de moi autant que j'aurais préféré" (May 25). The non-integrated person senses the need to become more like the other language group, to improve on his/her limited use of the language aware also that the mother tongue has still a dominant hold.

Running parallel with these central themes is another, that of the sense of camaraderie with Quebec, its language and its people. Students wanted to go with the accent, discover more about the people.

Sherrey: "Je me sens très bien avec les Québécois autour de moi et je les aime beaucoup" (May 4).

Diane: "Je me sens vraiment proche à la population ici à Québec" (May 15).

Arlene: "I feel I relate to the Quebec people" (May 6).

Another strong central theme which runs through each journal is the students dissatisfaction with their progress in French, the feeling that they haven't achieved their goal.

Après quatre semaines d'immersion je me sens encore incompétente en français. Tout le monde me dit que je parle très clairement et que je m'exprime bien mais je ne semble pas avoir leur certitude" (May 25).

Diane: "Je suis un peu déprimé aujourd'hui parce que j'ai pensé que à ce temps-la je pourrais mieux parler le Français" (May 18). A final theme which emerged from the experiences of the student-teachers was their considered opinion as to the approach to second language teaching in the light of their own learning experiences. As one, they felt that such teaching should be characterised as holistic and humanistic. This issue will be addressed in greater depth in Chapter V.

Even as we consider these central themes they merge as one portraying the students at a transitional stage of their integration into the second language. The all consuming intent of the student-teachers is not simply to master the words of the new language but to interpret the meaning of those words as understood by the new society. In so doing they would be able to achieve the scheme of expression sought after. The structures, the phrases, an ease with the language all contribute to integration as does the motivation to belong to the new society. The language holds so much. It is the key to the speaking the thinking, and the feeling of a nation.

The student-teachers are all at different stages of integration - in transition. They have come only so far. But when you learn a new language you cannot go back. A new dimension of yourself has been opened up. It has become a part of you and each time you go forth and return it becomes a greater part of you. In between times it lies dormant. The study has brought forward an awareness of how the learning of a second language uncovers the mystery of all that is contained



within any language.

Camus' Character, Mersault, and the Second Language Learner:  
A Comparison

The student teachers in the study sought the scheme of interpretation and expression of the new language in their desire to integrate into that language and culture. The novel 'The Stranger' by Albert Camus draws a perfect parallel between his character Mersault and the second language learner in their experiences though not in their intent.

Just as Mersault took for granted his world which revolved around the office, the restaurant, and the beach so we normally organise our life around the places and people we choose. Only when this is taken away do we realise the importance of what we had hitherto never questioned.

For us as second language learners the realisation emerges quickly that the attitudes and values of a society are transmitted through the language and therefore, in order to be accepted by a new society it is essential to acquire the knowledge of the scheme of interpretation by coming to an understanding of that language. Until this can be achieved we are destined to remain unaccepted by that society.

But what if we don't choose to adopt the new scheme of interpretation and expression? Camus shows the value that any society places on its scheme of expression in the way that it deals with Mersault, an individual already embedded in the medium of the language and other symbols of his society.

Mersault, accused of the crime of killing another man, finds himself judged not so much on the crime committed as on his strange attitudes which manifest themselves as contrary to the established

order of his society.

As we grow up we learn the value of words, that there are ways of expressing ourself in different situations. Certain events and occasions call for a particularly stereotyped form of language and conduct to express certain sentiments. To some extent we may judge this form of behavior to be hypocritical but nevertheless we conform to the dictates of society.

Mersault as a person demonstrated a certain passivity towards other people and things. In this respect he set himself apart. In addition he was a purist in terms of language. He sought the precise meaning of every word used. As an observer the others' speech he questioned the exact meaning of their words. "Aujourd'hui Maman est morte. Ou peut être hier, je ne sais pas. J'ai reçu un telegramme de l'asile. Mère décedée. Enterrement demain. Sentiments distingués. Cela ne veut rien dire. C'est peut être hier" (p. 9). He even questioned banal statements such as made by Raymond. "Le temps passe vite" by replying "dans un sens, c'est vrai!" (p. 55). His friends, even his lawyer recognised in him this quality "Il connait la valeur des mots" (p. 142). But if he recognises the value of words he refuses to follow the dictates of convention both in behavior and language. He will not play 'the comedy of words.' As a result he is condemned as an outcast from his society as well as to death for a crime judged not on its own merits but on his unconventional conduct.

Before the trial his lawyer had warned him that the prosecution had learned of his insensitive behavior concerning the recent death of his mother. He asked Mersault to help him on this issue and asked him again if he had felt any pain on that day. He replied "Sans doute

j'aimais bien Maman mais cela ne voulait rien dire. Tous les êtres sans doute avaient plus ou moins souhaité la mort de ceux qu'ils aimaient" (p. 94).

Part of his being was the need to remain unfettered by conventional use of language. Mersault refused to lie. But lying is more than just saying what isn't. It also includes saying more than is felt. It's what we do everyday to simplify life. Again, when asked if he regretted his crime rather than follow the conventional formula for such a response he replied "J'ai réfléchi et j'ai dit que plutôt que de regret véritable, j'épouvais un certain ennui" (p. 101).

For the second language learner there is a strong motivation to adopt the new values of the society as quickly as possible. Doing so is to be a stranger to oneself until we can accept those values but the realisation is very apparent that unless those new values are accepted or shown to be accepted as natural, there is no chance of being accepted by the society as demonstrated by the fate of Mersault in "L'Étranger."

Witnesses at Mersault's trial testified that he had not wished to see his dead mother, hadn't shed a tear and had left straight after the funeral. The prosecution had followed with even more damning statements. "Messieurs les jurés, le lendemain de la mort de sa mère cet homme prenait des bains, commençait une liaison irrégulière et allait rire devant un film comique. Je n'ai rien de plus à vous dire" (p. 133). Mersault is witness himself to the primitive mentality which denounces him as an outcast in respect to the conception of his society. "Il (prosecution) a déclaré que je n'avais rien à faire avec une société dont je ne connaissais les règles les plus essentielles et que je ne pouvais pas en appeler à ce cœur humain dont j'ignore les réactions élémentaires" (p. 145).

The experience of Mersault at his trial mirrors that of the second language learner. For Mersault the courtroom was a strange world where he didn't understand the rules of law just as for the second language learner, the new society looks and sounds different and operates by a new and different set of rules. Mersault experiences a curious sensation at the trial. It was as if he was looking at a spectacle and watching himself at the same time. "J'ai l'impression bizarre d'être regardé par moi - même" (p. 122). Although he was the accused it seemed as if the whole proceedings took their course without needing him. "En quelque sorte on avait l'air de traiter cette affaire en dehors de moi. Mon sort se réglait sans qu'on prenne mon avis" (p. 140). There were times when Mersault wanted to draw attention to his importance, the fact that he was the reason for the trial. "de temps en temps j'avais envie d'interrompre tout le monde et de dire 'Mais tout de même qui est l'accusé? C'est important d'être accusé. Et j'ai quelque chose à dire' " (p. 146).

In like fashion it's difficult for the second language learner to accept that coming from a familiar world where one's role and status is acknowledged that when entering a new language and society that status signifies nothing. The newcomer is initially very much a stranger forced into the role of spectator obliged to observe the new order whilst present therein. Only through the ability to interpret and use the new scheme of expression can one hope to be considered for membership in that society.

Mersault makes himself a stranger to his own society because although embedded in the medium of his own language and aware of its scheme of interpretation he rejects its scheme of expression and in

doing so threatens society itself. The consequence is grave, rejection and more. "J'ai eu une envie stupide de pleurer parce que j'ai senti combien j'étais détesté par tous ces gens-là" (p. 127).

## Chapter V

### Being and Becoming

I live my life in growing orbits which move over the things of the world. Perhaps I will never achieve the last but that will be my attempt. (Rilke 1981):

The threads of reflections interwoven through the experiences of the participants in the study weave a tapestry depicting a shared journey. Where each of us arrives is a reflection of her own and distinct reality. Each person's experience in life is unique to him or herself. As researcher I drew on the experience of others and from it produced my own understanding. By transforming this understanding into meaning structures, I have been able to grasp at the fuller meaning of what I believe to be the essence of an original experience.

What characterises research is that it is always in the lifeworld we begin as it is the things of the world we seek to change. It is the world of the natural attitude of everyday life which Husserl (1970) describes as the original prereflective, pretheoretic attitude. By bringing to reflective awareness what we believe to be the essence of experience researched, we can transform that understanding into knowledge for the benefit of others. "... every new bit of knowledge increases the scope of what may be imagined and hoped for" (Johnson 1961, p. 17).

Tied to this expanding view of knowledge is the view of 'human the wise', homo sapiens and 'human the creator', homo faber. Our bivalent nature is the reason for this precious ability to think and to create (Johnson 1961). Thus the role of imagination emerges as significant. "Imagination is the starting point -- a feeling, a hunch, an intimation of something which is not but could be, even ought to be" (Johnson 1961, p. 20).

Rilke describes the experience of life as 'growing orbits' where we expand our knowledge and understanding of ourselves and the world through a process of continuous re-searching and change.

As researchers we explore the complexity of life with an awareness of the need to transcend the 'terribly narrow single - dimensional comprehension of what life is, what research and life ought to be' (Rist 1979, p. 19). While we must have freedom to choose what and how we know, we stand in a dialectical relationship between the generic (philosophical) and the specific (discipline)

in engaging ourselves in philosophical inquiries, if we forget the specific basis of our reasoning and arguments, then we might indeed be classified as armchair philosophers (Yamamoto 1983).

With this in mind you may ask, as reader, how the issue of this study speaks to pedagogy in respect to the second language learner. The student teachers in the study are seen to be 'in evolution', at various stages of integration in the second language each one searching further to achieve her goal. As Sherrey writes: "Je veux être aussi à l'aise en Français que je ne remarque pas en quelle langue je parle." Despite the different realities brought to the experience by the student teachers two commonalities emerge: formal second

language instruction and now, the lived-world of the second language. Without exception these student-teachers speak with one voice as they address the issue of how to facilitate second language learning in the classroom.

Hannah's words speak of the qualities she felt were essential for a teacher of second languages.

This trip of future teachers of French should be revealing to us. I find that without learning another language one should forget trying to teach it. When you can empathize with the struggles of another person but also wait and give them the chance to try for themselves you have come a long way to having the appropriate gear for teaching (May 14).

Another thought captured by Diane speaks to the root of second language learning as a part-whole dialectic.

Je pense qu'un professeur peut profiter beaucoup en enseignant le vocabulaire d'un sports aux étudiants en même temps qu'ils jouent aux sports. (Peut-être le professeur de Français et d'Education Physique peuvent faire ça ensemble) (May 7).

Pauline for her part touched on another vital issue, the feelings of the students involved and their attitudes towards learning a second language.

I really enjoy learning new songs and singing. I don't feel that I sing well but I find it a profitable way to learn language and there is no pressure to understand what the other person is saying. We sang a new song in class today and that was my most enjoyable time (May 4).

Thus the issue of the research speaks to the need for more emphasis on the humanistic value to the students of the experience and knowledge gained through second language course.

Past records indicate that improved second language programmes need



to be developed within the school system (Senate of University of Alberta 1981) but technocratic concerns with methods, techniques and curricula must not be allowed to override the importance of considering the human uniqueness of individual students concerned. Programmes and policies may be seen as structures allowing for interaction between human beings, not replacing them.

The present system is inclined to fragmentize second language learning so that instead of presenting the language as an integrated whole, a living language it is broken up into disjointed parts standing isolated as verb groups, grammar and vocabulary, flat and expressionless on the pages of the textbook.

It is for the educator to relate these specifics to the whole and to present them as such to students using such approaches as suggested by Hannah, Diane and Pauline in light of their own experiences when they encountered part and whole integrated in the lived-world experience. Teacher education at the university level should be conceived of in this way.

Teachers and students are co-participants in the educational experience, not embodied respectively in teaching and learning but rather as individuals learning and changing with that learning. The teacher as facilitator should seek to enable the student to discover his or her full potential and capacities through the learning of the second language, to discover social consciousness and international understanding with openmindedness through language as a perspective on the world. At the same time the education process should be concerned with and involved in nurturing the unique individuality of each student. "The self is a harp, all of those strings throb together -

emotion impulse and reason are simultaneous and intermingled parts of a single human experience" (Johnson 1961). As such, unity of knowledge and unity of self can unite as one for the student in the process of becoming.

For me, as researcher, involved with the research it has also been a process of change. It would be impossible to remain untouched and detached from the process and issue of the research. No wo/man is an island and no research can be understood outside the context of this highly interdependent context. Furthermore no person, researcher or otherwise can avoid being first and foremost a human being although what that person is as a person must inevitably define his or her measure as a researcher. "Research is man's reasoned way to get a teacher for himself that he may grow in his knowing of the way life comes fully into being known" (Mooney 1979).

As researcher of this individual study I can only exhort that as humans we stay in awe, wonderment, in puzzlement and perplexity as regards any sort of experience in human life, that afforded as we are the freedom to create and to use knowledge, that we continue to do so in the process of becoming.

I am circling around God, around the ancient tower, and I have been circling for a thousand years, and I still don't know if I am a falcon, or a storm, or a great song. (Rilke 1981).

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APPENDICES



APPENDIX A

INTRODUCTORY LETTER AND NOTE TO STUDENT-TEACHERS

Department of Secondary Education  
University of Alberta

16th April, 1984

A Request to Students Taking The French Immersion  
Programme in Quebec, May, 1984

Dear Students,

My Master's thesis entitled - An Interpretation of The Second Language Lived-World Experience - requires as its central component a study of young adults' second language experiences.

This involves quite simply, the keeping of a language-related diary - simply a brief daily entry describing language experiences.

With the kind permission of Dr. Parker, I address the following request: as a past student of French, teacher and now a graduate researcher into second language learning, I would ask you to consider if you would like to assist me in the venture outlined above.

I appreciate that your courses are demanding and some of you may feel, justifiably, that you haven't the time. However, those of you who feel that you yourselves as future teachers of second languages might benefit in gaining insight into second language experiences and/or would like to help a fellow Secondary Education student, please call me as soon as possible at 435-7439.

With thanks,

*Angela Lees*

Angela Lees

### Note to Student-Teachers

Please treat your diary as your "confidant." Note down your impressions of the past day and your aspirations for the following day. Feel free to express yourself anyway you like - with graphics if you wish, in French or English, or a mixture of the two.

Include:

- How you feel as a person speaking French.
- How it affects you, and others towards you.
- An expression of your emotions at your use of the language.
- The catastrophes, successes and failures, embarrassing moments, amusing incidents with your experiences of speaking French.
- Humour when ever you want.

Consider these particular questions as time progresses:

1. What could you do (linguistically) today that you couldn't do last week?
2. What linguistic situation did you get yourself into that you couldn't get yourself out of, or weren't satisfied that you got yourself out of?
3. What linguistic situation did you get yourself into that you managed to get yourself out of? How?
4. (Towards the end of your stay) Based on your experience, what kinds of things do you think we should be teaching students in French classes that we aren't?

APPENDIX B  
STUDENT DIARIES

HANNAH

Hannah is thirty-one years old and of German parents. As a young child she spoke German but this changed quickly to English after beginning school. She has sustained a command of the German language by practising it outside the home, visiting relations, singing in a German choir, etc. Hannah's formal French instruction began in Grade 4 and continued to Grade 12. There followed a period of seven years when she spoke no French. Hannah picked up her French again just before taking French courses at the University of Alberta. She is in her second year of the teacher training programme. This is her first visit to Quebec -

le 2 Mai, 1984

At the airport I wondered what I had gotten myself into. Although I could understand the Monod's it seemed as though I would never be able to rattle my thoughts in French the same way.

I made extra effort to listen to french instructions during flight.

Shyed away from speaking french until supper. Ordered menu in French, made conversation in French. The latter died down as we walked through 'Vieux Montreal' because, I think, we were still trying to stick to French but couldn't think of how to say it.

Was successful with relating some thoughts to peers in french ie., c'était dommage que nous n'étaients pas allés ici d'abord pour manger (we spent a good 1/2 hour trying to decide who was going to go eat, sightsee, when and where) also pourboire = tip.

Unsuccessful: "recognize" =  $\frac{?}{?}$   
 straight ahead =  $\frac{?}{?}$   
 giving instructions (always) of where to get where we were going

\* \* \* \* \*

le 2 Mai, 1984

Nous sommes arrivés.

Today I got a more accurate indication of what this trip will/can do for me. The Monods' insistence on "Français seulement" seems overwhelming unless you try. Then by jumping in, as well as listening, I think my confidence began to build syllable by syllable.

Jacqueline, our billet speaks very quickly, but to my surprise I do understand much of what she says. Except "inquiet." Thank God for Jennifer, my billet partner. There was a reason for us two being put together. I envy her command of tenses and grammar and appreciate the suggestions for corrections that she makes.

Today I learned or relearned by speaking and referring to my dictionary the following:

recontrer	bois - wood
attendre	fermier/cultivateur
reconaitre	pierre
amener - bring	
emmener - take	
tout droit	
malpayse - homesick	

I feel that my conversations with Jacqueline proceed rather falteringly and slow. Although Jennifer understood my drift, in a couple of instances, I don't think Jacqueline did. My goal will be that she is able to understand me better in the future. I really do need a lot of review of verb conjugations.

Right now I am fairly satisfied about vocabulary, considering, but grammar needs a lot of work.

Neither Jennifer nor I seem to find any problems in relating to Jacqueline personally. I hope we will become friends.

\*\*\* \*\* \*

le 4 Mai, 1984

Aujourd'hui c'était très fatigué parce que nous avons reçu beaucoup de nouvelle de votre program.

It is somewhat surprising to note how I respond to peers who seem to know their french very well versus those who are more at my level. My billet partner has a much better grasp of tenses that I do. I spent most of my break time today with the others I have gotten to know so far. I think I spoke much more freely with them than I do with Jennifer or my billet, Jacqueline. Although I must add that the latter two do not inhibit me into absolute silence, it's just a different feeling.

Today I was glad to be able to understand about 98% of all the explanations we were given (and they were extensive.)

Our valiant effort to speak French among ourselves continues probably mostly due to the pep talks of the Monods.

I find that I'm still searching for words but what I find most frustrating is not being able to put things in a correct structure. I sure hope our courses (starting next week) will help in this regard.

Today Jennifer and I witnessed a conversation between our billet and one of her friends. Was I ever relieved to hear Jennifer say "I only understood about 1 out of 3 words." They spoke extremely quickly with inflections which made it seem like an entirely different language altogether. It was a first-hand experience of how far we have to go.

\* \* \* \* \*

le 5 Mai, 1984

Today was an unplanned day. In the morning we had another occasion to listen to 2 francophones -- our billet and her son (he had arrived unexpectedly the night before). Conversations between mother and son I understood very little. However when he asked us questions directly or answered ours, comprehension increased.

Noticing that I wore contacts, François asked whether I had the soap that can be used to clean them. In faltering French I tried to explain that I didn't have it with me because I don't use it every day. (He does use the soap everyday.) Although I managed to make myself understood it was certainly without finesse of any sort.

In the afternoon I walked to a nearby mall, purchased a Mother's Day Card and Birthday Card (English) and a newspaper and asked for les cartes postales, which were not available.

In the evening I attended a student drama production. I didn't find that the actors spoke so very quickly but that they used slang expressions and slang pronunciations throughout resulting in very little comprehension of actual words and phrases. I did understand the second half better than the first and was able to get a general understanding of the plot.

In meeting other members of our group at the production, I was glad to discover that Jennifer and I were doing much better than some in the amount of French we were speaking, especially with one another.

\* \* \* \* \*

le 6 Mai, 1984

Today was a fulfilled day of sightseeing. We travelled, as a group, throughout the Saguenay Region. Our guides, Melville and Guy, were

informative and very amusing which made for a thoroughly enjoyable time. Although they spoke fairly quickly, I could understand most of what they said because they didn't use much slang. However, I did have to listen very closely. I'm finding, along with the others, that the latter is what most causes us to flop into bed each night. It is extremely taxing having to pay such close attention to everything that is said.

Today was filled with a number of enriching linguistic experiences:

lait battu	être accoutumé
laitière	raccourci
crème molle ou dure	
érable	
moyen petit	
soupe de l'oignon du gratin	
l'eau doux	
l'eau salé	
portage, barrage	

I am having difficulty "hearing" some peers who ont peur de parler plus fort which I find frustrating. Otherwise, it is reassuring to be able to speak to more and more people in the group as the days go by.

Tomorrow the grammar lessons begin. Thank God! I am sadly in need of a concentrated review and hope the classes will help.

\* \* \* \* \*

le 7 Mai, 1984

Quelle journée! Nous étions très occupés.

I think the classes are going to be even more helpful than I thought. I only wish I weren't so impatient with myself. It just seems that I'm still not able to put my phrases together correctly at all, and that is frustrating. However if my instructors and my peers can be patient (which they surely are) so can I.

I started a vocabulary list which I hope will help to reinforce the numerous new words which are continually cropping up.

Things learned today:

- x difference plus plus vs trop
- quotidienne
- dif. entre leur et leurs
- une etrui
- l'argot

I am hoping for some time to sit and ponder over my grammar books, which has so far been next to impossible. Perhaps tomorrow evening.



le 8 Mai, 1984

I did finally find some time to review grammar. However I find myself tempted to try to squeeze a never-ending process into a few hours or even a few days. Naturally, I've set myself an impossible task. So I'll try to remember to note the milestones and be patient with the rest.

The courses are wonderful for augmentation of vocabulary and reinforcement of grammar details.

I was disappointed to understand very little of an important news message concerning several people demonstrating at the legislature today. However when I hear it again either in French or English maybe I will be surprised at how much I actually understood.

I did figure out the difference between je suis fatiguée and j'ai faim, chaud, mal a la tete, etc. today (a revelation).

Yesterday we discussed our opinions of Quebecois before we arrived. There are some who have conflicting views on the topic. I discussed it with a number of people including Jennifer and Jacqueline. I think I've come to a decision, but it is one of those circular topics which really has no answer.

I was really tired today and tomorrow promises to be very active.

\* \* \* \* \*

le 9 Mai, 1984

Today I was finally able to carry on a passable conversation with Jacqueline. Another stepping stone.

I also carried out the interviews required for our classe d'enquête. I was really surprised at how well I was able to carry on a conversation with strangers. We made each other understood.

It was quite a day of political and historical discovery and inquiry for me. Both in our classe d'enquête et classe de civilisation we discussed the religious and political aspects of Quebec. Many of the facts related were new to me so I was quite taken with the amount of influence the church used to exert and how the province has adjusted to our technological age because of it, especially in regard to schooling.

I wasn't nearly as tired today as I have been, but after today's full program, I probably will be tomorrow. That worries me a little because the wine tasting promises to be eventful tomorrow evening, and I hope I'm not too tired to appreciate the outing.

Our grammar class was particularly enlightening due to the Quebecois expressions ie., un chai, c'est de valeur, faire de magasinage, etc.

Also we covered the very common problems of dans vs en pendant depuis, pour, jour vs journée and placement of certain adjectives.

Tracy paid me a very nice compliment. She said that my accent was very good. I heartily thanked her.

Jennifer and I still seem to be one of the duos that stick faithfully to speaking french. There are quite a number who do not.

\* \* \* \* \*

le 10 Mai, 1984

Well the soiree went very well. We were joined by a groupe mostly from New Brunswick for whom it was their last night in Jonquiere. Much of the music we danced to was in English. It was actually strange to listen to English!

It was very difficult preparing the dialogue for our pièce de théâtre for the final evening celebrations. However after a concentrated effort in French we did come up with a reasonable scene and the appropriate dialogue.

A friend reminded me of the expression 'Cela vaut la peine' as I needed to explain why I wasn't going home to change for the evening like most of the others were.

I did get a chance to do some shopping today. Something which really made an impression was the "Bonjour madame" I encountered in the shops.

\* \* \* \* \*

le 11 Mai, 1984

In spite of lack of sleep I felt really chipper today. I suggested to Jennifer that we take a taxi home last night. That was interesting. I phoned, "Je veux un taxi a chez Max." Toute de suite Madame! Sure enough he was right there and it cost only \$2.65. We did give the address but had to give instructions to the driver as we approached our house as to which one it was.

I assisted David in grammar class by writing verbs for a or de and infinitif on the board. Had problems spelling choisir, conseiller and condamner.

I understood the presentation given by the society for the handicapped except when Pierre (a mentally retarded person) presented his story. Otherwise both the lady from the society and the slide/tape were easy to understand.

The instructions for the danse folklorique were easy to understand but hard to hear. Learned: avance recuel? la swing l pas ... dosi-doe(?) talons - point. It was amazing how you have to THINK about simple things

like counting up to 16 for the steps or main gauche; main droite.

\* \* \* \* \*

le 12 Mai, 1984

Another first! Visit to a French hairdresser! Thank God for the language of gesture. The procedure for explaining what I wanted done went something like this:

- (1) I would start a sentence, and make the appropriate gestures with my hands;
- (2) the hairdresser would pick up on my idea and expand and complete it for me.

It worked. The haircut and style are very close to what I wanted. Marion (the hairdresser) was really quite chatty and willing to help me make the most as regards acquisition of French in my new situation. This is probably because she is bilingual herself, although we rarely resorted to English.

The evening brought a wonderful dinner and conversation with Jacqueline and her friend Robert. I was finally able to understand him. It really helps when you see a person's lips. Just as in English I 'fell into' one of his jokes. That is the way it usually goes with me. However I do usually catch on, as I did in this case ("super" poisson blanc de l'Alberta.)

\* \* \* \* \*

le 13 Mai, 1984

La Fete des Meres!

Today was a day for catching up on journal and letter writing as I am writing I know that I am just about finished what seemed like a never ending task. It is now 10:00 p.m. I started at 4:00 with a break for supper. I wrote French journals for Thursday, Friday, Saturday and Sunday, each about a page long. They seem to take longer now than at the beginning. I think it's because vocabulary and idea-wise I need to be able to express myself far more precisely which sends one off on tangents into the dictionary and grammar books which seems to take forever. I can't wait to get back the corrections in order to see how the ideas would have been better expressed in french.

\* \* \* \* \*

le 14 Mai, 1984

Another first! First time ever in Quebec city! We travelled via coastal route to Quebec city. I loved every minute. The paysage is so pretty, I didn't care about our inclement weather.

Linguistically, however, I found that English words or expressions would just pop out of my mouth more than ever before. I think it was due to fatigue and perhaps the brain just needs a rest. I don't know!

I found I could understand most of the commentary as provided by our guides however. (They described history, geography and population and occupations of towns and villages we passed).

Today I spent some time talking with Louise about why she and Cathy weren't speaking as much French as they would like and how she felt about her progress so far. She was reading a fairly easy novel and explained how since she was the quiet type even in English, it was particularly hard to express her ideas in French, but she was determined to try. In listening to her, I realized how much progress I have made, although I could by no means answer all the questions she posed.

This trip of future teachers of \_\_\_\_\_ should be revealing to us to find that without patience and some understanding of the skills and knowledge involved in learning another language one should forget trying to teach it. When you can empathize with the struggles of the other person, but also wait and give them a chance to try for themselves, then you have come a long way in having the appropriate gear for teaching.

\* \* \* \* \*

le 15 Mai, 1984

Il reste seulement deux semaines. Aujourd'hui c'était une journée à pied. Le ville de Quebec est vraiment belle. Je m'étonne parce qu'il y a beaucoup plus l'anglais ici que j'avais pensé. J'ai commandé mon souhaite pour le diner, pas de probleme. J'ai acheté des chausseurs (en caoutchouc) en Français. J'ai appris le mot "le facteur."

J'ai passé quelques heures seul aujourd'hui et remarquait que mes pensées sont en Anglais et Français. C'est souvent bataille à forcer mes pensées en français. Mais l'environnement les aide.

\* \* \* \* \*

le 16 Mai, 1984

J'ai appris quelque chose avant 8:00 du matin aujourd'hui: "talons" de chaussures et 'de toute façon.'

Au restaurant pour le dîner, le serveur nous a demandé quelque chose que veut dire, "Do you want something from the bar?" Je lui ai demandé répéter la question en français mais je ne l'ai pas entendu.

On ne peut pas dire non plus, "Je me sens comme une truie au lieu de, "Je me sens comment un cochon" pour exprimer quand on se sent sale.

J'étais très heureuse d'avoir compris les directions d'une dame au

bureau de tourisme. Malheureusement le chauffeur de l'autobus n'était pas d'accord. J'ai voulu aller à la Banque du Commerce avec un guichet automatique pour retirer plus d'argent. La dame a telephone m'a donne l'adresse et les instructions pour éviter de payer \$2.00 pour l'autobus. J'ai pris le numero 11. Mais un peu plus tard, le chauffeur m'a demandé quelle route je voulais. Je lui a montré l'adresse et il m'a dit qu'il faut que je prenne le numero 7.

Ce n'était pas la même décision que la dame et moi avions prise. Mais, comme j'ai remarqué qu'il n'y avait pas de choice, je suis descendue de l'autobus. De toute façon j'ai trouvé l'adresse et j'ai demandé a quelques personne le numero de l'autobus pour revenir à l'université.

\* \* \* \* \*

le 17 Mai, 1984

Encore un debut: la danse aerobique toute en français! (et presque tout compris).

Je me suis demandée quelque fois comment on dit "steps" pour décrire les directions pour faire quelque chose, etc. J'ai trouvé le mot "etape" dans une brochure de la banque de commerce. Est-ce qu'on peut utiliser ce mot pour cette intention?

Enfin je remarque qu les conjugaisons vont mieux. Quelques autres points de grammaire sont claire comme de l'eau de roche. J'aime beaucoup avoir des expressions utiles et sous la main. Je me rends compte maintenant comment le Français pourra couler de source si je m'efforcee de saisir toutes les occasions pour le pratiquer.

Le dernier mot incite deux questions. Est-ce qu'on peut employer "pratiquer" comme "practice" en anglais? (pour les sports ou pour la musique).

Comment dit-on "I give piano (music) lessons?"

\* \* \* \* \*

le 18 Mai, 1984

En écoutant les autres decrire leurs cours de français à l'école, je me rends compte que j'ai eu plus d'occasions de parler qu'elles. Je me souviens qu'ils insistaient sur le parler toutes les années sauf la dernière. Donc en écoutant les autres il me semble que l'oral a changé au cours des années. Je pense que j'ai eu de la chance.

Aujourd'hui il y a eu quelques choses specials qui m'ont frappée. En enseignant je pourrai utiliser les expressions suivantes: "revenons a nos moutons" ou bifurquons nous et "pas de messes basses." J'étais heureuse d'apprendre "propic" parce qu j'ai essayé d'employer "nette" mais naturellement ça ne marchait pas. L'expression "se mettre sur son 36" m'a frappée aussi/ J'ai bien remarqué la différence entre

'usage de "gens," "monde," et "personne" la queue à la cafeteria et David l'a expliqué en classe. Ce sont toutes les choses qui vont faire de vendre ce programme un reussite.

\* \* \* \* \*

le 19 Mai, 1984

A la soirée hier, j'étais très heureuse d'avoir eu plusieurs conversations grace auxquelles je ne suis rendu compte de combien de progress j'avais fait. Pourtant, j'avais bien écouté pour comprendre les paroles du chanteur.

En faisant l'enquête, les personnes ne semblaient pas avoir eu de problemes à me comprendre. Pourtant, je suis loin de mon but de parler courant avec ma mère, Jacqueline, ici à Jonquière. Quelques fois je lui ai expliqué ce que nous allons faire. Un peu plus tard je remarque qu'elle ne m'a pas compris parce qu'elle demande a Jennifer la même chose que nous avons discuté. C'est drôle, n'est-ce pas?

\* \* \* \* \*

le 20 Mai, 1984

En voyageant au lac St. Jean j'ai remarque la verité de l'expression "jeter des pierres dans mon jardin: "Comment?" En ecoutant les conversations des animateurs je pense que le sens de cette expression etait claire comme de l'eau de roche.

J'ai entendu deux mots qui ont fait rire les autres. Les mots etaient, "plat" et "platte." J'ai demandé à quelqu'un de m'expliquer la difference entre les deux. Elle m'a dit que le mot "plat" veut dire quelque chose horizontal mais le mot "platte" signifie "boring."

Pendant le voyage j'ai eu l'occasion de regarder dans mon livre d'expressions. J'étais tres heureuse de decouvrir les mots et les expressions conneus.

\* \* \* \* \*

le 21 Mai, 1984

Aujourd'hui, je me suis sentie comme si j'étais surchargée jusqu'a l'instant des sports. Je pense que la raison majeure pour mes sentiments est les reclamations que j'ai entendues. Bien qu'on ne puisse pas faire plaisir à tout le monde, je m'inquiete un peu parce qu'ils me semblent etre trop. A mon avis le problème s'agit de jeunesse et communication. J'espère qu'elles se rendront compte quand elles - memes combien il est difficile d'organiser un groupe comme le notre. Donc j'étais heureuse de participer aux sports aujourd'hui parce que je me sentais mieux après.

\* \* \* \* \*

le 22 Mai, 1984

L'expérience la plus frappante aujourd'hui était d'apprendre le quadrille en Français: faire l'étoile, tirer les mains, allemande gauche au coin, etc. Nous avons encore trouvé les difficultés qui arrivent quand il faut communiquer dans une langue étrangère. Mais nous étions tous de bonne humeur et je pense que la danse carrée sera le clou de notre soirée finale.

J'ai essayé de parler avec Jennifer et Jacqueline du jardin que mon amie est bien en train de planter chez moi. Jacqueline a suggéré un autre mot pour "to plant" qui commence avec "s" mais.

Je l'ai oublié toute de suite quand elle a dit "planter" Mais en cherchant dans mon dictionnaire, je pense que le mot était peut être "ensemencer." Elle a appelé et j'ai appris "grains" pour "seeds." Est-ce qu'on appelle un jardin de légumes de la même façon qu'un jardin d'herbes et des fleurs et des arbres?

\* \* \* \* \*

le 23 Mai, 1984

Enfin j'ai remarqué de progrès quant à les pronoms relatifs. Le schéma que David nous a donné est utile. Mais sans savoir s'il faut avoir "a" ou "de" c'est encore difficile. C'est pourquoi il faut qu'on apprenne le Français par cœur.

PAULINE

Pauline is twenty-six years old, born in Newfoundland and of Scottish descent. She is in her third year of the teacher training programme at the University of Alberta. Pauline is married with two children one of whom is in the French immersion programme. Her formal French instruction began in Grade 4 and has continued through to university. This is Pauline's first visit to Jonquiere. She has expressed a great love for the French language and the desire to transmit this love of the language by teaching children who are just beginning to learn French in kindergarten.

le 3 Mai

Cher Journal.

Bonjour. Je suis arrive a Jonquiere. Pendant le voyage I alternated between worrying about whether the entire venture would be a waste of my time (because of the amount of English being spoken among the girls) and worrying about not being able to understand the French spoken by the family I would be placed with. However, now that I have met the family and settled in, I feel much relieved. I discovered that the man and woman (Mme. et M. Renouf) understand and speak English, but do not do so as a rule. This is an asset because it relieves the fear of being really stuck in a situation and eliminates looking up every word in a dictionary. Par exemple si je dis: Que est -ce que le mot pour     ? it is supplied readily. Mme. et M. Renouf live alone and Anne-Marie (my roommate) and I each have our own bedrooms. The Renouf's are very warm and friendly and Anne-Marie and I feel quite comfortable. Anne-Marie is making an effort to speak as much French as possible. She sometimes speaks to me in English when we are alone if the communication becomes too complicated, but I am trying to answer as much as possible in French in order to help us both. However, a few times I just felt I need to speak to her in English (the flow and speed of communication is hampered in French and becomes frustrating.) Upon arriving at the Renouf home we sat around and got acquainted. I was able to have an interesting conversation with M. Renouf in which I felt quite successful both in extending and



receiving communication. This was definitely the longest on-going conversation I have ever had with anyone in French. I feel quite excited about my ability to get along in French (although I still make many mistakes). This is something I feel you never realize your ability until you are in the situation where you are "forced" to try it out. M. Renouf commented that my French was very good. That boosted my confidence tremendously.

However, after supper, while we were still seated at the table I made the comment "Je suis bien plein." M. Renouf informed me in French that I had either said that I was drunk or pregnant. Of course, I was neither but this was a little embarrassing. He was very kind and handled it in a joking manner. Because he knew that I meant that I had had enough to eat. From the experience I learned a new phrase: "J'ai mangé à ma faim." In going to bed, I feel very positive about this immersion experience and I know I will learn a great deal. I am looking forward to the classes tomorrow. It bothers me that I have to write letters to some friends and relatives in English because I find myself composing them in French in my head during my spare moments. C'est tout pour aujourd'hui.

Bon nuit Journal.

\* \* \* \* \*

le 4 Mai

Bonjour journal.

Today was the first day of classes. However, for the most part we received instructions. Most of the time I knew what the instructor is talking about, but sometimes I'm not sure what is being said about the subject. For a while I am clued in and following along and then I get lost for a period and nothing makes sense. The instructors need to speak slowly and clearly and repeat themselves often. When we change instructors it can throw me off because of their different styles of speaking. I really enjoy learning new songs and singing. I don't feel that I sing well but I find it a profitable way to learn language and there is no pressure to understand what another person is saying! We sang one new song today and that was my most enjoyable time in class today. I am finding that when I really want to say something I find a way to say it. The grammar is not perfect, but I am managing fairly lengthy conversations with the family (eg., around the supper table). Anne-Marie and I spoke English walking home from school today. We were both feeling pressured and tired of trying to communicate in French. We also had an English conversation this evening. It seems to improve our morale for the time being. However we are both working very hard at learning to speak fluent French. I am surprised at how I can manage to get by in French and at how well my personality comes through in spite of the language barrier.

C'est tout pour aujourd'hui, à demain.

\* \* \* \* \*

le 5 Mai

Bonjour Journal.

Today is Saturday. There were no classes. I find myself thinking in French and trying to put sentences together most of the time. Anne-Marie and I went shopping at the mall today. While driving there I asked Mme. Renouf if we will be going on a ferry during our trip to Quebec City. She misunderstood me and thought I said something to do with the railway tracks we were crossing at that time. I left it at that. We had very little trouble in shopping. Gestures help a lot. While in a record store I asked the clerk about which Quebecois singers I might enjoy. I did not understand all of what he said but I bought one of the records he pointed out. In the evening I asked the question about the ferry again and this time I was understood and I received an appropriate answer. However, many times when someone tells me a correct term or phrase I forget it (if I don't write it down). I seem to learn best by using both mediums at once. I am in the habit of using the tu form (with my children) and often I forget to use the vous form. This is a little embarrassing. Well, c'est tout pour aujourd'hui. Bon nuit.

\* \* \* \* \*

le 6 Mai

Bonjour journal.

C'est aujourd'hui dimanche et nous sommes allés pour un voyage autour la region de Jonquière. Pendant la voyage sur l'autobus j'ai appris les mots pour quelque choses comme un fromagerie et un barrage. Nous avons mangé dans un restaurant. These excursions provide many chances to hear numbers like dollars, miles, population, time, etc. This is helping me to recognize numbers (ie., the meaning of numbers) immediately when I hear them. I feel that I need to work on my verb tenses and placement of pronouns in particular. I believe it would be helpful to learn 4 common verbs thoroughly (ie., all tenses) and use them regularly. These would be: être, avoir, faire, and aller. These verbs are used so often that one can hardly get by without knowing them well. Today, I spoke French, all day during the trip but this evening Anne-Marie and I had a good conversation, about our plans for French courses next year, in English. I think I could speak French all the time if I was in that situation, but I don't think speaking English for short periods is harmful.

Bon nuit Journal.

\* \* \* \* \*

le 7 Mai

I stayed up too late talking to Anne-Marie. I am tired. We had an atelier workshop this evening. We are expected to write daily journals

(personal), compose something for the final journal, memorize poems, etc. There is just a lot more work than I expected. I thought I would be a relaxed and enjoyable learning "experience", but it is too pressured.

\* \* \* \* \*

le 8 Mai

We went to visit several churches in Jonquiere today. The weather is depressing: rain, rain. The churches were all different and interesting. The courses for grammar and pronunciation are very good. I am learning a lot of differences between the Quebecois and the French of France. I am beginning to tell the difference between a natural Quebecer and someone who has a native English accent (for example.) I can understand English people who speak french better than the Quebecois.

\* \* \* \* \*

le 9 Mai

Today I feel good about French. I understand almost everything that is said in class. I still have trouble finding words when I talk, however I don't feel intimidated by it. There are a lot of common words and expressions which I don't need to translate into french. They just come out. Sometimes I am unaware of what language I will say a word in until I have said it. Likewise I sometimes have to think to determine which language a person may have spoken to me in.

\* \* \* \* \*

le 10 Mai

Tonight we had a wine and cheese party followed by a dance. There were government employees there from New Brunswick who were also learning French. It was embarrassing to talk to them because my French is not good.

\* \* \* \* \*

le 11 Mai

I find this a very emotional experience. I have my ups and downs constantly. The people who speak worse than I frustrate me and the people who speak better than me make me feel incompetent.

Today we wrote an evaluation of the course. I found that when I wrote in English I wrote some words in French. I feel I can no longer write or speak completely in either language.

\* \* \* \* \*

le 12 Mai

Today is Saturday. We went shopping. It's very embarrassing when a clerk asks you something several times and you haven't the foggiest idea what she is saying. I feel that I'm not taking this course seriously enough and I'm guilty. I can't handle speaking French all the time. That's not Pauline P. I am an English person. French is just for fun, right! I think I'm having an identity crisis.

\* \* \* \* \*

le 13 Mai

Today is Mother's Day. I miss the kids. I telephoned home this morning. The Renouf's son, his wife and 3 year old daughter were here for supper. At first I was afraid to start a conversation with them in case I would get confused and embarrassed. However I got out a french book (storybook) that I had bought for my own children and a rubber ball and read the story to Linda. She seemed to understand me and she really liked the book. That gave me confidence and soon I was talking to her mother.

\* \* \* \* \*

le 14 Mai

We are in Quebec City tonight. It was a long bus ride here. The accommodations are not great and the weather is depressing. We went out to a little restaurant in old Quebec for a lobster supper. We ordered our meal in (halting) French and the waitress answered in English. She continued to speak English to us which surprised us greatly and finally we were speaking English also. It was disappointing because it would have given me a certain satisfaction to have ordered a meal in a restaurant where no one understood English.

\* \* \* \* \*

le 15 Mai

We went sightseeing today but I was too cold and miserable in the rain to enjoy or understand anything. We walked so much I was exhausted.

\* \* \* \* \*

le 16 Mai

Today we visited the convents of the Urselines and the Augustines. Interesting vocabulary and history.

\* \* \* \* \*

le 23 Mai

Today things are going well. Claire-Lise said that my English accent

is not too strong and that I could overcome it with time and effort. We had a good political discussion today. The views here in Quebec are much different than what we interpret them to be in Alberta. Its challenging to take part in a political discussion in French. there is so much I want to say and I search very hard to find the words to make myself understood.

DIANE

Diane is twenty-two years old and of Ukranian parents. Although as a child she didn't speak her parents' language she has in recent years made a great attempt to learn Ukranian. She is in her final year of the teacher training programme at the University of Alberta. Her formal French training began in Grade 4 and has continued through to university. This is Diane's first visit to Jonquière.

le 3 Mai, 1984

Hier, à Montreal, j'ai eu un "catastrophe" au téléphone. J'ai demandé au téléphoniste comment est-ce qu'on dit "Collect call" en français et elle m'a répondu qu'elle est anglophone! J'étais si fâché, mais ce soir, je n'ai pas eu des problèmes au téléphone. C'était plus facile d'expliquer que je veux renverser les frais du téléphone.

C'est le premier jour à Jonquière.

Je m'inquiétais sur quelle famille je vais recevoir. Je pense que je vais les aimer. Ils s'appellent Thérèse et René Lepage. Ils ont une fille à la maison, Marthe, qui a 21 ans, le même âge que moi. Shirley Himschoot, qui est d'Edmonton sur ce programme et qui a 19 ans, est avec moi dans la même chambre. J'espère qu'il n'y aura pas des problèmes. Je m'inquiète un peu sur la fait que toute la famille et Shirley fument et moi, je ne fume pas.

Ce soir, avec le père de ma famille, j'ai eu un problème de compréhension. Le père a une vieille voiture et je voulais lui demander s'il avait des problèmes avec le "RUST". Mais, je ne connaissais pas le mot en français pour "Rust". Pour résoudre ce problème j'ai dit "C'est quand le métal tourne rouge avec le sel sur les chemins en hiver. Rust, il a compris et il m'a dit le mot.

Je suis très fatiguée maintenant.

Je trouve que je parle Français, la plupart du temps, mais juste après que je me suis réveillée, je parle en anglais - sans pensée, sans intention.

\* \* \* \* \*

le 4 Mai, 1984

Nous avons beaucoup fait aujourd'hui. Trop pour le premier jour au CEGEP.

Je vais écrire plus demain - samedi.

\* \* \* \* \*

le 5 Mai, 1984

Aujourd'hui, je me rappelle des choses drôles qui me sont passées il y a deux jours:

- J'étais dans l'autobus en allant à Jonquière et je me suis assise avec un gars, Alan. Je lui ai expliqué que l'autre fois je suis venue à Jonquière, nous avons pris le train. J'ai dit que nous étions dans la deuxième classe et au lieu de dire que nous avions une siége j'ai dit assiette. Il m'a regardé comme j'étais un peu folle, mais j'ai remarqué ce que j'ai dit n'était pas correct, alors je me suis corrigée, en disant "siège."
- Une autre chose drôle m'est arrivée le même jour. J'ai dit "J'ai pris une douche" au lieu de dire "J'ai pris un train." Je pense que l'explication pour cet erreur est que j'utilise beaucoup l'expression "prendre une douche."

Today as a person speaking French, I felt like a real anglophone. I was tired today and I think tired of speaking in French. All my words came out but with much more difficulty. I felt better when we met two french-speaking girls in a theatre - bar (I wanted to put accents on "theatre"). They were very surprised and glad that we were making this sacrifice to learn French. (For me it is not a sacrifice).

I forgot to mention on Thursday, May 3, I learned a lot of vocabulary by watching the NHL (c'est LNH en français) hockey game with my family.

One thing I think we don't teach some of our students in French classes (at least it was this way in mine) is to get accustomed to the Quebecois accent (et vitesse), since Quebec is a part of our country. This evening there was one actor who spoke very rapidly and very few of us could understand him.

\* \* \* \* \*

le 6 Mai, 1984

Aujourd'hui, encore, je me sentais vraiment anglophone quand je parle en français. Il faut me débarasser de cette pensée-là.

J'ai appris beaucoup d'expressions pour la ferme comme les grains en passant par des fermes ici. Je m'intéresse beaucoup dans les fermes, alors, le vocabulaire pour les fermes en français m'intéresse aussi.

C'est une bonne chose pour les étudiants de chercher, eux-mêmes, le vocabulaire qui les intéresse au lieu de professeur qui le leur donne.

C'est la fin de la semaine et je vais expliquer la relation que je me sens vers la population du Québec. Je pense un 6.5/10 explique ces sentiments.

Demain on va commencer les cours. Je suis un peu excitée.

Je suis en train d'écrire deux autres journaux - un pour moi et l'autre pour Madame Monod. Peut-être qu'il y aura des choses dans les autres journaux qui peuvent vous aider aussi??

Une dernière chose qui m'est arrivée, c'est que quand j'ai parlé à mon chum, Robert, ce soir, j'ai dit "événement" en anglais au lieu de dire "event." J'avais des difficultés à prononcer des mots vites en anglais sans penser ce que les mots signifient en français. Après 3-5 minutes les difficultés avec l'anglais ont disparu.

\* \* \* \* \*

le 7 Mai, 1984

C'était notre premier jour de cours, de sports et d'ateliers.

Je suis vraiment fatiguée aujourd'hui. Je ne pense pas que je puisse écrire beaucoup. Il me reste aussi le devoir à faire.

Aujourd'hui je me sentais mieux en parlant le français. Je parlais plus lentement et à cause de ça les mots roulent plus facilement.

J'ai joué au badminton et j'ai rencontré des hommes du Nouveau Brunswick qui sont aussi ici pour apprendre le français. Je me sentais plus qu'un francophone avec eux.

Les sports sont une très bonne façon pour apprendre le français. En regardant le match de hockey la semaine passée, j'ai appris des mots comme "le filet", le gardien", "la rondelle", et aujourd'hui, j'ai encore utilisé le mot "filet", puis j'ai appris beaucoup d'autres mots tous en m'amusant. Par exemple - "le volant", "un smash", "ligne de service", etc. Je pense qu'un professeur peut profiter beaucoup en enseignant le vocabulaire d'un sport aux étudiants en même temps qu'ils jouent ce sport. (Peut-être le prof. de français et d'éducation physique peuvent faire ça ensemble).

J'ai téléphoné à mes camarades de Chambre. C'était difficile de penser en anglais sans penser en français en même temps.

\* \* \* \* \*

le 9 Mai, 1984

Après un bon sommeil, je me sentais mieux. C'est bon parce que le



Mercredi on a un jour longue. On commence a 8:10 h et finit a 21:30!

Je me sens coupable parce que je n'ai pas fait beaucoup d'attention à ce journal. Je vais mettre plus d'attention après cette semaine. Pour nous, cette semaine est encore nouvelle et je veux m'habituer au plan de ce programme.

\* \* \* \* \*

le 10 Mai, 1984

Un chose que je ne pouvais pas faire linguistiquement avant, c'est de prendre l'argent de mon compte, une quittance de retraite. (Quand j'ai demeurais à Montreal, j'ai fait ceci en anglais). J'ai appris des mots comme succursule, compte d'épargne, etc. à la banque.

Cependant, à la banque, je me sentais comme une anglophone. Je regardais tout le monde et ils avaient l'air des francophones, mais, moi, je ne me sentais pas que je faisais parti avec eux.

J'étais aussi au centre d'achats et je disais à une vendeuse de garder une robe pour une demie-heure. Puis, quand je suis revenu, j'avais des difficultés en demandant à une autre vendeuse pour ma robe. Je ne sais pas ce que j'ai dit était correct, mais j'ai réussi à avoir ce que je voulais. J'ai demandé pour la robe grise qu'une autre madame a mis à côté pour moi.

Ce soir, nous sommes allés pour un souper et une danse au C.E.P.A.L. Il y avait des hommes de Nouveau Brunswick avec nous et c'était drôle d'entendre les hommes avec les accents anglais en parlant le français. Pour moi, c'était comique parce que dans notre groupe, il y a seulement deux garçons, et ils parlent bien le français et nous (les filles) sommes accoutumées seulement aux filles qui ont un accent anglais.

\* \* \* \* \*

le 11 Mai, 1984

C'était un jour longue et dur aujourd'hui. Nous étions occupés depuis 8:10 jusqu'à 17:00, puis à 19:30 nous avons les leçons de la danse folklorique.

J'ai remarqué que les jours précédents, je n'ai pas bien écrit dans ce journal. Je pense que c'est parce que j'ai écrit tard le soir.

Je me sentais vraiment agressive à cause de toutes les choses qu'on doit faire. Ça m'enerve et à cause de ça, je voulais parler en anglais. Je l'ai fait aujourd'hui avec trois autres filles pour une demie heure. Ça beaucoup aidé ma mentalité.

Nous sommes sortis hier soir et en classe aujourd'hui nous avons appris les expressions qui exprime le lendemain d'une soiree ou on a beaucoup

bu. Par exemple - passer la nuit sur la corde à linge; avoir mal aux cheveux.

\* \* \* \* \*

le 13 Mai, 1984

Aujourd'hui, Shirley et moi avons fait un souper pour la fête des mères. J'ai beaucoup appris en préparant le repas. Par exemple, Messer les pommes de terres, \_\_\_\_\_ le fromage.

Ce matin le groupe de l'Alberta est allé pour un "brunch" a une école. Il y avait de la musique et surtout beaucoup de monde. A cause de ce beau matin et le souper ce soir, qui a été très bien fait, je me sentais très proche à la population ici.

\* \* \* \* \*

le 14 Mai, 1984

A six heures du matin nous sommes partis pour Quebec. Le voyage était beau mais il faisait gris avec beaucoup de nuages. On était vraiment fatigué en arrivant et juste après avoir arrivé, nous avons du faire un tour de l'université de Laval. Après un long voyage in autobus, qui voulait voir une piscine ou un gymnase?? Pas moi!!

Je me suis couchée de bonne heure après un petit souper et un crêpe pour le dessert. Au vieux Quebec, j'ai rencontré une fille Sandy, avec qui j'ai pris un cours de Canadien-français cette année à Edmonton. Elle travaille pour le gouvernement de Quebec pendant l'été. (J'étais très surprise?)

Avant de se coucher, j'ai fait des exercices. Je trouve que les sports ou les exercices aident mon mentalité.

\* \* \* \* \*

le 15 Mai, 1984

Deuxième jour à Quebec.

On a eu une lecture ce matin qui nous disait d'avoir plus de patience et d'accepter que le programme ne peut pas plaire tout le monde tout le temps. Après la lecture, mon groupe a décidé de porter un sourire la plupart du temps et d'être optimiste pour le reste du programme. Cette lecture m'a beaucoup mérité parce que toute la journée j'étais heureuse! En même temps, quand même, nous étions énervé de décider sur un endroit dans lequel nous allons manger (pour diner).

Ce soir nous avons souper dans la Chalet Suisse. L'expérience était mémorable. Nous avons beaucoup ri, surtout aux nos professeurs. Notre bonheur a continué après, a un bon bar, où quelqu-uns de nous avons regardé le match de hockey entre les Islanders et les Oilers. La

Il y avait deux messieurs qui venaient de Nouvelle Ecosse et ils ont pensé que nous étions francophones. Ils ont essayé de nous parler en français. C'était comique mais ça me donnait la confiance de continuer à améliorer mon français.

Les Oilers ont gagné le 3 match ce soir. Hurray!

Après le match nous sommes dans un autre, plus petit, bar pour voir un chansonnier. Nous y sommes restes jusqu'à 2:30 du matin.

Je me sent vraiment proche à la population ici à Québec. Si seulement mes amis d'Edmonton, ma famille ou mes étudiants de l'avenir pourraient se sentir la même chose ... Mais je sais que c'est mon attitude qui a les influencer quand je retournerai, et je sais que ça va être un bon attitude.

\* \* \* \* \*

le 16 Mai, 1984

Le dernier jour à Québec.

Nous avons visité les endroits religieux comme le Versulines. C'était très intéressant, mais fatigant.

Toute la journée j'étais dans la lune. J'étais fâché aussi parce que nous avons encore le devoir à faire - le journal et les questions à répondre. Cependant, je les ai tous faits.

Ces trois jours ont passé vite à Québec.

Je suis heureuse p.q' aujourd'hui j'ai reçu mon cheque d'empot. J'ai téléphoné à ma mère et elle m'a dit qu'elle l'a mis dans mon compte.

Je suis très contente aussi de revoir ma famille à Jonquière. Ils étaient heureux de nous voir aussi!

\* \* \* \* \*

le 17 Mai, 1984

En classe encore!! (Blah!)

Dans la classe de grammaire nous avons fait une revision du conditionel. J'ai essayé d'utiliser ce mode dans ma langue aujourd'hui.

\* \* \* \* \*

le 18 Mai, 1984

Je suis un peu déprimé aujourd'hui parce que j'ai pensé qu'à ce temps-la, je pourrais mieux parler le français. Je trouve que mon vocabulaire a beaucoup grandi, mais ma prononciation et intonation paraissent qu'

elles restent au meme niveau.

Ce soir, après une bonne soirée à un club "Norwegian", Shirley et moi avons décidé d'aller avec les autres à un bar de Jonquière. Nous avons rencontré un gar mais c'était difficile de l'entendre dans le bar, alors, à cause de fatigue d'essayer à l'écouter, j'ai laissé Shirley à lui parler.

Je suis aussi déprimé parce que Shirley essaie d'avoir plus d'attention avec notre famille. J'ai parlé à une bonne amie d'ici sur ce sujet. Je me sentais mieux après cette conversation. Je vais rester comme je suis. Je suis certaine que la famille m'aime aussi beaucoup si je ne compete pas avec elle.

\* \* \* \* \*

le 19 Mai, 1984

J'ai passé la plupart de la journée seule.

Il pleut (comme tous les Samedi!!!)

J'ai rencontré deux filles de notre groupe au centre d'achats. D'habitude je ne fais pas correspondance avec elles, seulement en disant "Bonjour ou Salut." Nous avons parlé en anglais pour 15 minutes. Je me sentais coupable après ça mais j'étais plus heureuse que j'ai parlé plus avec elles que d'habitude.

Les Oilers ont gagné le cup Stanley!! Je suis très excitée à cause de ça. Je veux être à Edmonton à ce moment.

\* \* \* \* \*

le 20 Mai, 1984

J'ai mal à la gorge.

Pas de soleil encore!

Nous avons eu une excursion de la région Lac St. Jean. C'était un long tour!

J'étais très heureuse de voir ma famille pour le souper. J'aimerais mieux d'avoir le jour libre pour que je puisse rester avec ma famille.

\* \* \* \* \*

le 21 Mai, 1984

Nous avons fait une évaluation du programme. Je suis un peu fâché avec notre cours d'enquête. Je trouve qu'il n'y a pas d'objectifs que l'animateur n'est pas toujours prêt pour les classes. J'ai écrit mes sentiments dans l'évaluation.

(Pas de jour de congé pour nous - Victoria Day).

Robert, mon chum, voulait que je lui téléphone ce soir. Je lui ai parlé hier aussi. Je suis heureuse!

Je me sens que "time is running out." I feel like I'm wasting time each minute that passes. Even though our days are packed full of activities, I would like to spend more time concentrating on my oral language. We are working too much at the receptive level and I would like to work more at the expressive level.

I also feel emptiness for some reason today. The phone wasn't working when I tried to phone Rob. Around midnight, the operators finally clicked in.

\* \* \* \* \*

le 22 Mai, 1984

Il fait beau! Hurray!

J'aime Jonquière. Je suis heureuse. J'ai écrit une poème pour mon chum, sous le soleil.

I can't believe where the time went!!

Je pense que le temps est passé si vite parce que d'habitude je marque dans un calendrier ce que je dois faire chaque jour et ici, le mois de mai dans mon calendrier est vide!

Je me sentais coupable avec ce que j'écris dans l'évaluation de cours d'enquête parce que le cours était beaucoup mieux aujourd'hui et j'espère que le prof. pense que je ne l'aime pas.

Au lieu d'être fâché avec le cours d'enquête j'ai aperçu que le cours de prononciation m'a dérangé aujourd'hui. La raison pour ça c'est que la prof. met trop d'importance sur l'attention, d'être à l'heure, etc. La plupart de nous ne sont pas habitués à un prof qui dit des choses comme ça. (She kept 2 people after class)! C'est bon pour les étudiants de junior high et peut-être sr. high, mais pas pour les étudiants de l'université. I find it hard to work in an environment where I might get pointed out if I happen to look out the window for 2 seconds. (This didn't happen because I was too afraid it might if I did look out the window.) Je ne serai pas un prof comme ça.

Je trouve que je pense la plupart de temps en français mais c'est encore difficile de penser en français avec les numéros.

Il pleuvait ce soir. J'aime les éclairs et le tonneure.

Un soir libre!

J'ai rêvé en Ukrainien ce matin.

Je me sens bien en parlant le français. Je prends mon temps.

\*\*\*\*\*

le 23 Mai, 1984

Quand j'écris des lettres maintenant, je ne mélange pas le français et l'anglais aussi beaucoup. Je m'inquiétais au commencement que je n'ai pas mélangé les deux langues aussi beaucoup que la première fois que j'étais dans ce programme d'immersion. J'ai pensé que j'ai gaspillé mon temps mais je crois que maintenant je peux séparer les deux langues avec moins de problèmes.

Fatigue - humidité - il faisait gris.

En jouant le volleyball, je voulais dire "over" au lieu du mot correct en français.

\*\*\*\*\*

le 24 Mai, 1984

Une chose que je veux voir ici, c'est plus de renforcement positive.

Tout le monde veut retourner mais je suis contente de rester ici, si c'était une autre semaine. Maintenant il reste 4 jours.

\*\*\*\*\*

le 25 Mai, 1984

Beaucoup de pluie!!!

C'était un bonjour, en dépit de la pluie.

J'ai fait du magasinage avec mes amis ce soir à Chicoutime.

Après, je suis allée à un petit café avec une amie pour un café au lait. Nous avons eu une bonne conversation jusqu'à minuit et demie sur nos vies à l'université.

\*\*\*\*\*

le 26 Mai, 1984

Le dernier jour pour faire du magasinage.

Mais avant le magasinage nous avons eu une grande répétition pour le concert de la soirée finale.

Il y a une fille qui n'a pas de manières. Elle a invité elle-même chez Shirley et moi pour le dîner. À cause de ça, j'ai parlé en anglais pour enlever mes frustrations.

Nous ne sommes pas sortis ce soir. Je suis contente finalement de rester à la maison.

\* \* \* \* \*

le 27 Mai, 1984

Un jour libre.

Il fait froid, mais il y a du soleil.

Shirley et moi sommes seules dans la maison.

J'ai pensé beaucoup sur la question de dire au revoir aux autres. Demain nous allons avoir une autre évaluation. J'aimerais mieux d'avoir vendredi pour faire l'évaluation et lundi pour avoir du temps à dire au revoir à nos amis. Je pense que c'est très importants pour une classe d'avoir le temps de dire "Au revoir." Dans notre société, nous fêtons l'arrivée d'un nouveau bébé, d'un mariage et les graduations, mais nous ne mettons pas assez d'importance sur les sentiments associés avec la mère, quand son dernier enfant quitte la maison ou avec les étudiants à la fin d'un programme d'immersion.

J'ai essayé de rendre visite ma mère de l'autre fois que j'étais ici. J'étais déprimé qu'elle a demanagé mais contente que j'ai, au moins, essayé de la voir.

Shirley et moi, vous sommes allées pour voir notre soeur d'ici qui était dans un chœur. Le concert de son groupe était fantastique. Là, nous avons vu les Monods et Les Rogers. Ils nous ont dit que nous deux avons beaucoup amélioré avec notre langue. Je n'étais pas d'accord mais probablement ils peuvent remarque un amélioration mieux que moi. Je disait a Shirley que c'est probablement parce que nous avons toujours parler en français ensemble. (Une fois, nous avons essayé de parler en anglais, mais nous avons arrêté tout de suite, parce que c'était trop difficile de le faire).

\* \* \* \* \*

le 28 Mai, 1984

Il y avait un grand dispute entre les personnes qui voulaient qu'ils étaient dans un programme ou if n'y avait pas assez de gens qui parlent mieux le français, et entre celles qui ne parlent pas bien, mais qui sont heureux d'avoir la chance d'être ici pour apprendre le fr. Je suis d'accord avec le deuxième groupe parce que j'étais dans leur situation avant, et maintenant j'essaie d'être plus comme les autres en parlant le fr.

Le concert ce soir était excellent. Tout le monde a cooperé sans hesitation.

Il y avait beaucoup d'autres étudiants qui sont aussi ici pour apprendre

le fr. dans l'audience. Ils ont bien aimé le concert et ils voulaient parler comme nous en 4 semaines. (C'est leur 2 semaine ici). Je suis très fière de tous que nous avons fait pour ce concert - les danses, les paroles, les chansons. J'ai recité un poème avec une autre fille. Le poème m'a aidé avec ma prononciation et intonation.

C'était très triste et dur de dire "au revoir" à notre famille. Nous avons dit bonne nuit, comme nous serons la le lendemain. C'était plus facile comme ça.

\* \* \* \* \*

le 29 Mai, 1984

Il pleuvait - notre dernier jour - c'est comme d'habitude.

Ce matin notre père nous a conduit au CEGEP dans son Cadillac de 1957. Il (et nous) était très fier!

J'aime beaucoup mon papa ici. Il est très gentille, et toujours prêt à nous parler et aider. C'est la même chose avec ma mère.

Dans l'auto nous j'ai dormi.

A l'aéroport, c'était dur de dire au revoir et beaucoup de monde a pleuré. Nous nous allons rencontrer à Edmonton plus tard.

J'ai pris le train pour aller à Toronto. Je suis impatiente de voir mon chum.

Dans le train j'ai rencontré une dame qui a une fille dans un autre programme d'immersion. Nous avons eu une conversation formidable et je vais l'écrire. Elle m'a aussi invitée chez elle à Toronto pour un café.

Tous a bien été pour moi. Je suis très chanceuse d'avoir cette chance d'aller à Jonquière et de rencontrer si beaucoup de gens sympathiques.

Merci Dieu!



SHERREY

Sherrey is twenty-one years old, of Scottish descent and married. She began her formal French instruction in Grade 4 and is currently in her third year of the teacher training programme at the Faculté St. Jean. Prior to this visit to Quebec, she spent three weeks there in 1979 and again five weeks in 1980.

le 2 Mai, 1984

Very little French spoken today.. Tout le monde est gêné and a peur de faire des erreurs.

Montreal is cold and damp and miserable but the French life is beginning. Signs, waitresses, T.V., etc.

\* \* \* \* \*

le 3 Mai, 1984

C'était une bonne journée aujourd'hui. On est arrivé à Jonquières vers 7 heures et a rencontré tout de suite la famille. Etant déjà capable m'exprimer and de comprendre les autres, je participe souvent à la conversation. La Madame me corrige ce qui est merveilleux. Very generous, warm people. On est tout à fait à l'aise ici.

Les Monods nous obligent de parler français d'une façon qui crée de la tension parmi nous autres. Je sais qu'il est nécessaire de faire parler les gens, mais il doit avoir d'autres moyens plus efficaces ... par exemple:

- (a) l'encouragement au lieu de la culpabilité
- (b) empathie
- (c) phrases simple expliquées etc.
- (d) une nouvelle expression à apprendre chaque heure.

\* \* \* \* \*

le 4 Mai, 1984

Je suis allée voir une ancienne amie qui ne comprend pas anglais. Toute la soirée s'est passée en français et on a parlé de beaucoup de choses.

Elle s'est étonnée de mon niveau de français puis qu'elle me connaissait tout au début de ma carrière dans ma langue seconde.

Je me sens très bien avec les Québécois autour de moi, Je les aime beaucoup. Le langage coule partout et déjà je reconnais the loosening of my tongue. Pourtant j'ai une très mauvaise attitude envers Mme. Monod qui me fait vouloir parler l'Anglais directement dans sa face. Elle est vraiment négative cette femme-là. Mais rien va m'empêcher de vivre en français! Je pense que c'est important de montrer le peuple canadien-français and leurs différences par rapport aux Européens ici à Jonquière (dans un cours de français).

\* \* \* \* \*

le 5 Mai, 1984

J'ai trouvé ça plus difficile de faire l'effort en français aujourd'hui, mais étant donné que c'était une journée libre et que je n'ai rien fait, c'est compréhensible.

Je m'ennuie beaucoup de John et ça me fait de la peine qu'il ne partage pas mon amour pour les Québécois and pour leur langue.

Il a neigé hier and il pleut maintenant et je pense c'est la raison pour laquelle je me sens un peu malheureuse depuis que je suis arrivée. J'ai hâte à l'été. Je me sens très paresseuse concernant mes efforts et cela me dérange beaucoup. I'm still resorting to English in a crisis.

\* \* \* \* \*

le 6 Mai, 1984

Pour la première fois depuis qu'on est arrivé, le soleil s'est montré. Il fait du bien pour l'esprit - toute la gang était vraiment heureuse aujourd'hui. Linguistiquement, je n'apprends pas encore de nouvelles choses à l'orale, mais ce que je connais déjà j'emploie avec plus de facilité.

J'espère que demain dans nos cours, je vais apprendre des choses en grammaire qui m'aideront plus à comprendre la langue. Le problème avec ce programme c'est qu'il y a deux extrêmes: plusieurs sont très compétents and capables de s'exprimer and d'autres ont de la misère à comprendre de simples questions.

\* \* \* \* \*

le 7 Mai, 1984

On a commencé les cours ce matin et j'ai trouvé ça un peu ennuyant mais pas pire. Je suis toujours fatiguée et je n'ai pas beaucoup d'énergie. J'apprends plusieurs expressions nouvelles dans chaque cours et de nouvelles chansons.

Ce soir on a commence à preparer notre journal - for once people seemed to wake up and show some enthusiasm. Problems some others are experlencing with cultural shock and the continual bombardment of all the French language don't seem to touch me this time as they did on my last 2 visits to Quebec. I feel totally at ease although I am not capable of saying or understanding everything. But there are no major catastrophies.

\* \* \* \* \*

le 8 Mai, 1984

David est très bon dans mon cours de grammaire. Il connaît bien la matière et est capable de montrer pourquoi on fait quelque chose en français. I get the distinct impression however that our leaders consider the Quebecois as an interesting species but not as a people who speak "real french." It's like coming here is a compromise: we can't go to Paris so we'll settle for Jonquière.

J'ai beaucoup plus de confiance en moi quant je parle en français. Je me sens plus libre de dire mon opinion. C'est ridicule, mais je pense qu'Angela avait raison en disant je m'aime plus quand je parle le français. People are impressed with my level and I feel like I've achieved something and I can be proud of myself.

Je suis sortie ce soir avec des amis francophones et ca m'etonnait que je comprenais tout ce qui se passait. Mon oreille fonctonne bien - les problemes sont dus seulement à un manque du vocabulaire.

\* \* \* \* \*

le 9 Mai, 1984

J'ai parle avec Martine ce soir, une fille que je connais à Edmonton et elle ne pouvait pas croire la difference de mon nvx de français - bad sentence! I'm very tired. She could hear a difference in my spoken french and her praise encouraged me greatly. Il me semble que je ne fait pas beaucoup de progress, mais selon Martine ce n'est pas le cas.

Je me force de parler de longues phrases en français p-9, ca m'empêche de recourir à l'anglais tout le temps.

\* \* \* \* \*

le 10 Mai, 1984

Une bonne soirée avec les amis à CEGEP. Tout le monde est capable de parler, en phrases simples au moins, en français.

Je suis sortie avec une chère amie d'edmonton qui a remarqué une grande difference de ma capacité de parler en français. Ce soir, moi aussi, I feel like it is becoming easier. I guess that's how it goes after

attaining a certain level. Il n'y a plus grande pas, mais seulement des petits.

Je me sens à l'aise dans l'environnement and je pense que ce program vaut la peine d'être experience.

\* \* \* \* \*

le 11 May, 1984

C'était une très bonne journée aujourd'hui! On s'est amusé bien malgré qu'on était tous très fatigué après la soirée d'hier.

J'étais tenté de parler en anglais toute la journée and plusieurs fois je l'ai fait. Je pense que je suis parasseuse et je ne me force pas comme il faut.

Il faut qu je fasse mieux demain!

\* \* \* \* \*

le 12 Mai, 1984

Resumé de l'évaluation que l'on a faite vendredi: ce que j'aime

- (1) le professeur de grammaire
- (2) la variété d'activités ds le programme
- (3) vivre ds une famille française
- (4) aspect d'immersion

Ce que je n'aime pas

- (1) comment vs groupes ont été divisés. Deux extrêmes ds chaque classe.
- (2) renforcement négative par rapport au français parlé et anglais.
- (3) cours de civilisation est ennuyant - je connais déjà la matière.

\* \* \* \* \*

le 13 Mai, 1984

Je me sens très frustrée. Il semble que je ne fasse pas de progrès. J'apprends des mots ici et des expressions là mais je ne vois pas "a remarkable improvement." Maybe I expect too much. But the last two times I spent time in Quebec it increased my fluency level by 100%.

\* \* \* \* \*

le 14 Mai, 1984

J'ai décidé d'arrêter mes soucis de mon progrès. J'apprends quand

Je fait un effort et c'est tout. If I can't experience a high then so what, it's been a lovely vacation at least. It just doesn't seem the same this time. I guess it's because the majorite of people here are at a level so inferior par rapport au francais parlé. Patience ma fille!

I think a helpful suggestion for professors on Main campus would be to get their students to speak more French in class. Their written skills are good, but oral is weak.

\* \* \* \* \*

le 15 Mai, 1984

Une très mauvaise journée! Nous avons eu une grande "lecture" de la part de nos leaders. Tout le monde se sent devaloisé et malheureux. Heureusement, ça ne semble pas affecter la détermination de parler en francais. Nous continuons de le parler entre nous et avec d'autres gens. C'est curieux!

I have decided never to go on a program with anglophones - I'm helping others learn, but am not learning as much as I would if I were with Francophones.

\* \* \* \* \*

le 16 Mai, 1984

J'ai parlé avec un Quebecois ce soir qui m'a donné une vision de ce qu'est ma motivation d'apprendre le francais. Il était étranger a moi au debut, mais après la conversation il était comme un frère. Je me sentais très mal parce que je ne pouvais pas m'exprimer avec autant de facilité que j'aurais aimé. Je veux être si à l'aise en francais que je ne remarque pas en quelle langue je parle. I feel enthusiastic again!

\* \* \* \* \*

le 18 Mai, 1984

Quelle journée fantastique! Le cours sont assez plaisants et le groupe commence à souvrir, uns aux autres. A feeling of closeness and compassion for each other is slowly but surely developing. I had forgotten what it was like to be part of a group: at first people are cautious and anxious to keep up their good sides. Then after a while, they can relax and be themselves. It takes a lot of effort though to function well in a group setting. Although there are some things about the program that bother me, for the most part it is a tremendously valuable experience; I'm learning how to cooperate with others in order to accomplish certain goals and that, I believe, is an important part of teaching.

\* \* \* \* \*

le 19 Mai, 1984

Une experience interessante a raconter: il me fallait faire 4 entrevues aujourd'hui avec les jeunes de Jonquiere. J'ai demande a une fille si elle avait 5 minutes pour me parler et j'ai explique le but de mon travail. Elle m'a refuse parce qu'elle ne croyait pas que j'etais anglophone de l'Alberta!

Cela m'est arrive plusieurs fois pendant mon sejour ici. Je parle naturellement en francais et il paraît que j'ai adopte un accent pas mal quebecois.

\* \* \* \* \*

le 20 Mai, 1984

Trop fatiguee pour ecrire.

\* \* \* \* \*

le 21 Mai, 1984

C'est un peu bizarre. Moi au debut je me sentais malade, je m'ennuyais et il y avait certaines choses que je m'aimais pas dans le programme. Maintenant tous ces problemes sont regles.

Cependant le groupe comme un tout devient de plus en plus mecontent. Peut-etre je devrais dire certains membres. L'attitude envers nos professeurs qui essaient de nous aider est souvent assez hostile et negative. Je me demande pourquoi ces filles sont venues se elles ne veulent pas apprendre ou etre corrigees. Cela n'a aucun sens! Je pense qu'on doit apprendre a retirer le bien de chaque situation et de ne pas toujours chercher l'autre cote. Grass isn't always greener somewhere else!

p.s. (I'm preaching to myself as well).

\* \* \* \* \*

le 22 Mai, 1984

Je ne pense plus que c'est possible d'etre aussi a l'aise ds une seconde langue maternelle. Peut etre si je faisais un programme d'immersion pendant 10 ans ici ou ailleurs ce serait possible. Mais il faut du temps. Ca prend presque toute une vie.

Je vais etre un bon professeur, mais je pense qu'il me faut modifier mes attentes personnelles un peu. Je suis capable d'enseigner, de m'exprimer et de comprendre en francais, mais je ne suis pas fluent comme en anglais.

\* \* \* \* \*

le 25 Mai, 1985

Je commence à m'ennuyer beaucoup de ma vie à Edmonton. La français perd un peu de son attrait. Je ne sais pas si le programme a été une réussite ou non pour moi. Je verrai en Septembre quand je fais mon examen de compétence. De toute façon cette expérience m'a apporté une appréciation profonde de moi-même. J'ai pris le temps de réfléchir sur plusieurs questions importantes et je me connais mieux qu'avant.

Le seul problème que je prévois pour moi c'est celui d'intégration de ma langue seconde de français ne fait pas partie de moi autant que j'aurais préféré. Je ne suis pas prête encore à enseigner - même après 4 semaines d'immersion.

Concernant la question d'enseignement en Alberta ... qu'est-ce qu'on devrait enseigner? Je ne sais pas. Ce que je vois ici c'est qu'il y a beaucoup "d'enseignants" qui ne sont même pas compétents. Je pense bien qu'il faut commencer par vérifier le niveau du français, la capacité de prononcer bien etc. Comment veux-tu que les élèves soient passionnés de la langue française quand les professeurs sont incompetents? French must become more than a token effort in Alberta if students are going to retain what they learn.

Aussi je pense qu'on n'insiste pas assez sur les petites choses qui aide à bien parler le français: la liaison, les son nasals, etc. On a tendance à laisser tomber ces aspects. C'est important que la langue soit représentée dans tous ces domaines.

## Arlene

Arlene is twenty-one years old, of Polish parents and in her second year of the teacher-training programme at the University of Alberta. Her formal instruction in French began in Grade 2 and has continued through to university. This is Arlene's second visit to Jonquiere. She has also previously spent six weeks at the University of Montreal.

le 2 Mai

- I felt a little uncomfortable speaking French at the airport, however I did speak to a girl for one hour in French en route to Montreal.
- I took Leslie out to dinner to 'Prince Arthur' for pizza.
- I ordered our dinner in French. I was totally amazed that the waiter understood what I was saying!

(It is very difficult to speak to Leslie because she understands very little).

\* \* \* \* \*

le 3 Mai

- spoke mostly French to everyone, including Leslie.
- was amazed at how I was able to communicate to the family. They actually understood me, and I them!
- was astonished that I managed to ask the operator to reverse the charges!!!

\* \* \* \* \*

le 4 Mai

- Today I accomplished saying 'CEGEP'. I find that word very neat.



- I also learned how to say 'Jonquière' the French way.
- Two really nice Quebecois students drove me to the Banque of Nova Scotia because when I asked them where it was, they said that it is too far to walk to. The girl spoke really fast, but I managed to get the drift of what she was saying.
- At la banque, I managed to communicate totally in French.
- At school, I managed to convince the people (M. and Mme. Monod) to place me in a higher group because I felt that I would benefit more. I felt that I accomplished a lot in doing this because I had to really 'show off my French.'

\* \* \* \* \*

le 5 Mai

- I noticed a lot of Quebecois little boys wear Expos Caps.
- Yesterday, a girlfriend of mine told me that the best way to learn French is by speaking to children. Well, today j'avais ma chance. Fanny et Veronique are 2 grand-children to my Madame. I spent the whole afternoon playing with them. At first it was really difficult to understand them and them me. I became used to it and soon enjoyed it.
- I also had my first 'intelligent' talk about Duplessis to Rene and Sylvain. It felt very encouraging to be able to state an opinion and to fight for it with someone.
- A person on the street asked me for directions. I was very impressed with myself to be able to tell him.
- I was told that I was able to swim from 1:00 p.m. to 4:00 p.m. on the weekends. When I arrived at the piscine, the girl told me that it would be closed in vingt minutes (it was 3:00 p.m.). I found out that there would be a free swim at 8:00 p.m. that night. I like the people in Jonquière because they have a lot of patience with anglophones.

\* \* \* \* \*

le 6 Mai

### Weekly Opinion

- I can't believe the progress that I have had with my français. I feel that I relate to the Quebec population = 10. I noticed that my brain tries to block-out French first thing in the morning i.e., a girlfriend called me at 10:00 a.m. and I had to speak anglais because I simply couldn't think in French.

- Today we took a long bus tour of the Quebec countryside. I wasn't feeling well and I was very tired, so I didn't speak French hardly at all.
- I had a semi-bad experience. When we stopped at an Icecream palace, the cashier asked me what I wanted. M. Monod sort of yelled at me because he thought I butted into the line. I said she asked me what I wanted, but he was still ticked off. (oh well).

\* \* \* \* \*

le 7 Mai

- A lot of people (including myself) are physically and mentally exhausted. It's funny because near the end of the day (night), I was speaking French without thinking. I simply opened my bouche and it came out. The amazing fact is that I am starting to pronounce les mots with the right sound (articulation). I am also starting to use stress and rhythm. C'est bon, n'est pas?

\* \* \* \* \*

le 8 Mai

- Today was a horrible day. I was in school from 8:00 a.m. - 10:00 p.m. with 2 hour breaks in between. I had to work on my theatre, and people did not get along. I ended up sitting alone speaking to no-one.

\* \* \* \* \*

le 9 Mai

- I had another lousy day at CEGEP, but I had an okay day at home. I spoke a lot of français at home. I played cards with Rene and it was fun.

\* \* \* \* \*

le 10 Mai

- Today I was quite angry because a girl at a store told me that I couldn't use a Traveler's Cheque, when I used one there two times before. I got out of that situation by having another girl pay for one. I did however, put out a little fight.

\* \* \* \* \*

le 11 Mai

- At school today I was totally exhausted and frustrated. However, I went out with several people that I live with and their friends. I tell you, there must be french words in bière. After one bière I was

able to speak excellent french. I finally understand, an avis of a Quebecois. We talked about Quebec separating, the english language in Quebec schools, etc. I was proud of myself because I was able to carry on an intelligent conversation in French.

- It was somewhat difficult because a guy that I live with started coming on to me. I handled that situation by going home with the first person who left.

\* \* \* \* \*

le 12 Mai

- I had problems speaking the language this morning because I was very tired. However, I went out with the same people. I had another super conversation. I also noticed that le gens Quebecois liked it when I try to speak French. I think it boosts their ego's(?)

\* \* \* \* \*

le 13 Mai

#### Weekly Opinion

- I think that M. and Mme. Monod should consider shortening the days. Every student that I talked to agrees that they don't want to speak the language when they are tired. When I had free time, I felt 100% , and spoke a lot of French.

\* \* \* \* \*

le 14 Mai

- I noticed that the countryside around Quebec is very different in comparison to Alberta.

\* \* \* \* \*

le 15 Mai

- I spent the day shopping in Quebec City. I found it frustrating that people would start speaking English because they knew I was anglo. I handled the situation by replying in French.

\* \* \* \* \*

le 16 Mai

- Today when I called home, I asked the operator to reverse the charges. The lines were busy (she told me in english). I said pardon? She then answered (repeated in French). I thought it was great!

le 17 Mai

- I got angry because a prof accused me of speaking French to 2 girls because I took them aside to talk privately. I handled the situation by saying "how do you know I was speaking English. I could have been telling them a secret!" He was left speechless! It was great.

\* \* \* \* \*

le 18 Mai

- Today I wasn't feeling very good. I came home and slept all p.m. and evening.

\* \* \* \* \*

le 19 Mai

- I had a date with a guy tonight. We went to a bar. It was very difficult because we kept on running into people that he knew. I felt so stupid because I really didn't know what to say to them. I felt very limited and depressed.

\* \* \* \* \*

le 20 Mai

### Weekly Opinion

- This week, I noticed that I can speak proper (e) and (E) sounds. I am also picking up my Quebecois.
- I am noticing that in our French classes, we need to work on our pronunciation. We need it desperately.

\* \* \* \* \*

le 21 Mai

- Today, I went swimming and in the changing room, a little Quebec girl asked me a question. I felt so intimidated. I couldn't understand a child! I couldn't get out of that situation. I just looked at her like I was going to cry.

\* \* \* \* \*

le 22 Mai

- Today I had to go to the bank because my mom transferred some money into my account. Well as usual, problems. Apparently, the computer in Edmonton broke down so the deposit didn't register. However there was a note saying my name and account number. Of course they couldn't find it. It was great (not the situation but me). I had to argue

in French and guess what? I won!!! I felt great speaking French today.

\* \* \* \* \*

le 23 Mai

- Today, I found my ling prof. very irritating. I have noticed that I can't speak French in the classroom.
- I feel that I am under a lot of pressure. I also noticed that it depends on the professor ie., Claire Lise - University Professor, interrupts all of the time to correct my pronunciation. Makes me feel nervous and discouraged. David (her hubby) - grammar teacher, If I am in a mood like speaking French, I do fine. However, sometimes I still feel nervous. Anne Claude - enquete teacher, I feel I can relate to her the best. I have no problems speaking french with her.

\* \* \* \* \*

le 24 Mai

- Today, for the first time, I understood 2 little Quebec girls talking. I felt so encouraged! I find my french going so easily now.

\* \* \* \* \*

le 25 Mai

- I went shopping with my girlfriend and her father (here) and 2 other Quebecois. The father said that I spoke french really well. As a person speaking french, I feel natural. I feel like its making sense to everyone. It feels great!

\* \* \* \* \*

le 26 Mai

- Today I veyed (slept) all night. However, I went to a dinner party in the evening. I was talking to all of the family. They said that my french has really sky-rocketed. I agree. However, I am starting to get a little scared that I am going to loose it in Edmonton. I wish I could stay here longer. I think that 6 weeks would be better than 4 because now my french is really snowballing. It seems a shame to cut it off at this moment!

### Weekly Opinion

- I feel that our classrooms in Alberta are lacking 3 important areas.
  1. We need more French talking. Knowing the grammer is simply not enough. The child is really being harmed by not being able to

Speak French.

2. Teachers must be trained not to discourage a child i.e., by interrupting. The teacher may think that it will help the child, but really it only harms them.
3. The teaching of Quebec culture is essential. I can't believe how blind students (including me) are about Quebec.

#### Final Opinion

- I left Jonquière feeling very confident about speaking French.
- I felt a little sad and scared because I feel that I am going to lose my French very quickly.
- I feel that I have reached all of the goals that I set out for myself.
- I have only one suggestion for a French immersion program - it should be 6 weeks long because after 4 weeks, my French was flowing. I feel that my brain was soaking all of it in. I felt a little ripped off because I wanted it to continue.

Jose

Jose is twenty-two years old, of French Canadian parents, and in her third year of the teacher training programme at the Faculte St. Jean. Although French has been spoken at home by her parents throughout her childhood, it was for Jose a language she understood but didn't use until more recently when, through choice, she sought to improve her oral proficiency. She has spent varying amounts of time in Quebec over the years.

le 4 Mai

Jusqu'à ce soir je me suis comportée peut-être 80% de temps en français. Je pensais que j'utiliserais plus de français, mais bien des fois, je me trouve à m'expliquer en anglais puis que c'est plus facile pour ceux qui comprennent rest peu de français. J'espère d'en parler plus pendant les prochaines quelques semaines.

Je me sens un peu découragée à la lenteur du programme, mais je ne dois pas oublier qu'il y a plusieurs étudiants qui sont à un niveau moins élevé. Ce sentiment se passera quand on commence les cours et on est divisé en groupe.

Mais jusqu'ici tout va assez bien et le programme me semble très intéressant!

\* \* \* \* \*

le 5 Mai

J'ai bien dormi et je sens un petit peu plus "on top of it" aujourd'hui. Encore je m'ai servi de beaucoup trop d'anglais mais je trouve que je m'exprime bien plus vite et facilement en anglais qu'en français. J'espère d'améliorer cette situation!

\* \* \* \* \*

le 6 Mai

Comme le soleil peut changer l'esprit. Il semblait que tout le monde se sentait plus prêt à parler la langue française. On a fait un beau tour des environs de Jonquière et de Chicoutimi. Je sens que tout va bien avec la famille et le groupe. On verra qu'est-ce que se passera avec les cours demain! Il me manque bien de vocabulaire, mais cela viendra. A demain.

\* \* \* \* \*

le 7 Mai

Qu'il fait beau! C'est si plaisant quand il fait du soleil ici. Nous avons commencé les cours aujourd'hui. J'ai trouvé qu'ils se sont déroulés très lentement mais j'aime bien la matière que nous allons toucher. J'essaie d'aider les autres filles que se sentent frustrées tout en ne perdant pas courage moi-même. Je trouve que je manque encore beaucoup de confiance. Aujourd'hui pendant le cours de civilisation, je trouvais que j'avais de quoi à dire mais je me sentais intimidée. Je dois me pousser à parler pendant les cours.

Nous avons fini l'après-midi en jouant au badminton. Excellent! Ça me fallait de l'exercice, après quatre jours d'avion, d'autobus et de bouffe.

\* \* \* \* \*

le 8 Mai

Nous avons eu la pluie aujourd'hui mais pas avant la fin de l'après-midi, alors elle n'a pas gâché la journée. On doit écrire un journal pour le programme aussi, alors au lieu d'en écrire un deuxième, je vais seulement en ajouter à celui-ci.

La classe d'enquête était bien amusante. Nous avions à trouver un mot d'un domaine déterminé qui commençait avec la lettre indiquée. Ça nous a obligés de trouver et découvrir de nouveaux mots. C'était un bon jeu.

Cette après-midi nous avons visité le centre culturel et les églises de la ville. Très intéressant. Mais je me demande ce que les paroissiens utilisaient pour église avant 1912 si l'église St. Dominique était la première église construite?

Je suis très contente que nous avons les sports. Nous avons sommes bien amusés au ballon volant, même si je faisais partie de l'équipe perdante!

\* \* \* \* \*



le 9 Mai

Les matins semblent d'arriver très tôt, mais que veux-tu!

Tout semble d'aller bien, mais un peu lent. Je trouve que beaucoup de la matière, n'est pas nouvelle et qu'elle fait déjà partie de mes connaissances. J'attends patiemment à ce que nous fassions quel que chose qui m'aidera avec mes problèmes en français.

Je crois qu'il aurait pu y avoir des plus justes divisions parmi les groupes. De cette façon, on aurait pu travailler plus lentement ou plus vite selon les besoins.

Encore une fois, je m'ai bien amusée au sport. Jennifer fait très bien ça!

\* \* \* \* \*

le 11 Mai

On est rentré assez tard hier soir alors je n'ai pas pu écrire dans mon journal. Nous avons eu un vin et fromage hier. C'était délicieux! Nous nous sommes bien amusés.

Aujourd'hui nous avons fait l'évaluation de la première semaine. Nous avons à dire ce que nous aimions du programme et ce que nous n'aimions pas. Je pensais que généralement l'ensemble du programme était très bien pensé. Mais, comme toujours, il y a toujours quelques choses que ne satisfaisaient pas certaines personnes. Je ne fais pas l'exception à cette règle.

Je pense que les groupes devaient être plus précisément divisés en relation aux besoins des étudiants. Si une personne est forte en grammaire, mais plus faible en prononciation, elle devrait faire partie de deux groupes différents. On ne fait pas cette distinction en ce moment.

Aussi je crois qu'on doit véhiculer une attitude et une ambiance très positive pour faciliter l'apprentissage d'une deuxième langue. Mais, il ne semble que ceci n'est pas toujours le cas. Je remarque que, bien des fois, les étudiants se sentent frustrés. Ceci n'aide pas une situation qui est déjà très difficile.

Tout de même, j'aime bien le programme. Les sports sont excellents. Nous avons défait l'équipe du Nouveau Brunswick, alors ils ont du retourner au Nouveau Brunswick la queue entre les jambes!

Aussi, les ateliers sont une bonne idée. Ça nous donne la chance d'écrire et de nous exprimer en français.

C'est merveilleux!

\* \* \* \* \*

le 13 Mai

Nous avons passé une fin de semaine assez tranquille au moins je n'ai plus de rhume!

Tout va bien et je trouve que j'ai très peu à dire dans mon journal. Demain le groupe part pour la ville de Québec. Peut-être j'en aurai plus long à dire demain.

\* \* \* \* \*

le 16 Mai/le 17 Mai

Trois jours à Québec! Que la vie est belle ...

A part de notre manque de sommeil, je crois que tout le groupe s'est bien amusé, même la température n'a pas assombri notre voyage.

Je croyais d'avoir aucun problème à Jonquière, mais je crois que j'avais oublié qu'est ce que c'était de voyager et de faire un programme en groupe. Je trouve que plusieurs du groupe sont venus ici sans but et sans désir de faire des efforts pour améliorer leur langue française.

Mais il y a tout de même d'autres étudiants qui mettent beaucoup d'efforts au programme et à l'apprentissage. Ces étudiants reçoivent très peu de reconnaissance. Oui, il se peut que ces étudiants font des critiques du programme, mais elles ne sont pas dites négativement, mais plutôt constructivement - pour aider le programme. J'écris ces remarques au sujet de quelques discussions que nous avons eu pendant notre séjour à Québec. Il me semblait que les dirigeants croyaient que nous n'étions pas satisfaits du programme. Et que le programme était un échec. Mais il me semble qu'on doit toujours se rappeler qu'il est très difficile de satisfaire quarante étudiants. Il y aura toujours toute sorte d'avis et toute sorte de demande. On doit s'attendre à cette situation.

Aussi, une personne s'habitue à faire ce qu'elle veut et quand elle veut. Je trouve que je me sens très frustrée quand je dois attendre le groupe ou attendra à faire les activités. Mais il est certain que je reconstruirai ce phénomène dans l'enseignement, alors j'aurai à m'habituer.

Demain, nous avons les évaluations plus long à ce moment et j'en ferai le sommaire.

\* \* \* \* \*

le 18 Mai

Les cours vont très bien. J'ai changé de groupe pour la grammaire et c'est très bon! Je trouve que j'apprends beaucoup plus dans ce group.

Nous avons passé une belle veille au Norvégien. Nous avons un chansonnier, des gateaux, la liquer le foyer ... Mais je remarquais que beaucoup des étudiants n'étaient pas bien dans leur peau. Ça se peut qu'elles commencent à s'ennuyer.

A part de ça, demain c'est une autre journée ...

\* \* \* \* \*

le 19 Mai

C'était beau, nous avons dormi jusqu'à onze heures et demie a.m. Le restant de la journée s'est passé assez tranquillement, apart au jeu de "hockey". Superbe - 5 a 2 pour les Oilers. Bonne partie.

Apart de ça tout va bien.

\* \* \* \* \*

le 20 Mai

Nous avons fait un tour de Lac St. Jean. C'est très beau. Le soir, nous avons vu la chorale du Saguenay. Formidable!

En effet c'était une très valable journée. Le groupe semblait être un peu fatigué, mais en bonne humeur.

\* \* \* \* \*

le 21 Mai

Nous avons fait les évaluations. Je croyais qu'en general, le programme allait très bien, mais, comme toujours, j'avais quelques conseils. Premièrement les prérequis devaient être les mêmes pour tout le monde. Il semble que ceux que venaient de Lethbridge devraient être en 3 ou 4 année et auraient du fait leurs stages, tandis que les autres étudiants du U. of A. avaient très peu de prérequis. Je crois qu'il devrait y avoir plus de prérequis. De cette façon il n'y aurait pas autant de decalage entre les groupes.

Aussi, je crois que tout le monde devait recevoir plus d'informations avant de commencer le programme indiquant ce que comprise un programme tel que celle-ci et les dépenses d'un tel programme. Je suis certaine que plusieurs ne s'attendent pas du tout a la moitié de ce séjour!

\* \* \* \* \*

le 22 Mai

Nous avons commencé la journée en parlant des évaluations. Des très bon commentaires ont sorti. (1) Que peut-on attendre de plus pour \$350.00? (2) Pourquoi sommes nous venus, si non pour mettre un effort à l'apprentissage de la langue française? (3) Plusieurs

s'étaient plaint de logement à Québec - c'était seulement un séjour de trois jours et c'est certain qu'on aurait pu avoir bien plus pire (nous avons restés à l'Université de Laval, mais les accommodations n'étaient pas mal du tout). (4) C'est très facile de critiquer, mais est-ce que ça aide l'esprit du groupe?

Je trouve que j'apprends beaucoup avec M. Monod. Des règles, des tenses et les modes qu'on prend pour acquis sont maintenant fonctionnels plutôt que seulement pratiques.

Aussi, en prononciation, on apprend des règles qu'on utilise sans savoir pourquoi.

\* \* \* \* \*

le 23 Mai

J'ai travaillé sur le journal toute la journée aujourd'hui. Le soir était fantastique. Tout le monde a bien travaillé ensemble et conséquemment nous avons terminé le journal ce soir. Je crois que tout le monde s'amusera bien en le lisant. Cela m'a vraiment surpris ce soir. Nous étions libres de partir mais plusieurs sont restés pour aider. Excellent effort!

\* \* \* \* \*

le 25 Mai

Nous venons de terminer les cours aujourd'hui. Incroyable!! Il me semble que les trois semaines se sont défilées très vite. Je crois que le groupe commence à avoir hâte de retourner en Alberta. Cette semaine a été très stressée - préparer le journal et le spectacle final crée beaucoup de travail et d'angoisses. Mais le journal a eu de bons résultats et je crois que le spectacle en aura autant.

Après 3 semaines d'immersion je me sens encore incompétente en français. Tout le monde me dit que je parle très clairement et que je m'exprime bien, mais je ne semble pas avoir leur certitude. Bien des fois, quand je suis en train de m'exprimer, je me trouve cherchant désespérément pour un mot nécessaire pour communiquer une idée. Ceci me gêne beaucoup, mais d'habitude, en reprenant la phrase et de nouveaux mots, je m'en sors.

Sur une échelle de 10 je trouve que je me situe aux alentours de 8. J'ai encore quelques problèmes à surmonter, mais je sens que j'ai la meilleure partie conquise.

De ce que j'ai vu pendant mon séjour au Québec, je crois qu'une ambiance positive est extrêmement nécessaire pour l'apprentissage d'une nouvelle langue. Si un amateur se sent menacé dans la situation, l'apprentissage sera moins efficace.

Aussi, en apprenant une nouvelle langue, l'enseignant doit toujours encourager l'étudiant, soit en lui félicitant pour quelque chose bien fait, soit en lui corrigeant positivement les problèmes.

Il me semble aussi que pendant l'apprentissage on permet d'étudiant de dire et écrire des mots incorrectement. Je ne pense pas qu'on devait prendre cette attitude de laissez-faire. Si l'étudiant est permis d'écrire et de lire d'une telle façon, c'est cette façon qui s'implantera dans sa mémoire et la faute restera avec lui pour toujours.

Je crois que la matière, comme telle, (de ce que j'en connais) est bonne et que la méthode d'enseignement devrait améliorer.

J'espère que le journal t'aidera. A la prochaine.