

<http://researchcommons.waikato.ac.nz/>

Research Commons at the University of Waikato

Copyright Statement:

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

The thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of the thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from the thesis.

**FRENCH FOREIGN LANGUAGE TEACHER
TRAINING: THE CASE OF LIBERIAN REFUGEE
TEACHERS FROM THE MULTICULTURAL AND
MULTILINGUAL NICLA REFUGEE SETTLEMENT,
GUIGLO, COTE D'IVOIRE, WEST AFRICA**

A thesis

submitted in fulfilment

of the requirements for the

degree of

Master of Arts

at

The University of Waikato

by

GEORGE MICHAEL CYRUS KNIGHTLEY



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2018

Abstract

This study investigated challenges Liberian refugee trainees face during French as a Foreign Language (FFL) training at Nicla camp, Côte d'Ivoire. It attempts to understand the circumstances surrounding the FFL teachers' training as well as to describe patterns of communication in FFL teachers' multilingual and multicultural training classes. The trainees' main motivation for joining the FFL training was to benefit from refugee resettlement program in developed French speaking countries. They preferred standard French and adopt French metropolitan culture. Thus, trainees, trainers and the organizers agreed to only using French during the training. The challenge was that most of trainees did not speak, read, write or understand French. For interpretation purposes, several Liberian languages were used in class. Multiculturalism and multilingualism in language has been a popular topic debated amongst linguist, activists and academics. The study helps to systematize all ideas and practices regarding the programme by investigating to what extent the FFL trainees' linguistic and cultural origins influence French language training.

A descriptive mixed-method design methodology combining qualitative and quantitative approaches was used to collect data from ten Liberian refugee FFL teacher trainees using a questionnaire, individual interviews, focus group interviews, and the trainees' textbook, *Extra ! 2*. Data was transcribed by UNHCR clerks. Results showed that (i) Liberian languages are used during FFL training and influence the programme; (ii) cultural differences between trainees' culture

and French culture demonstrate the existence of stereotypes and representations, which cause culture shocks to trainees; (iii) *Extra ! 2*, was not considered as a suitable textbook for the programme; (iv) poor recruitment process, training policy and practice in place, and poor implementation of the programme resulting from the lack of resources, funds, the non-existence of trainers' training programme and development have had a negative impact on the training. The study found that improving training conditions, training trainers in the context of multiculturalism as well as accessing resources and funds could help trainers to work successfully with a multilingual trainees' classroom. *Extra ! 2*, has no mention of trainees' cultures or languages, which makes culture shock greater than it needed to be. A need to introduce a cross-cultural chapter in the programme or the use other FFL teacher training materials that talk about trainees' cultures or Francophonie was demonstrated. There is also a need to review the current training program and to update it from time to time. Abandoning *Extra ! 2* and using suitable FFL resources that respond to trainees' need would benefit the programme. To respond to trainees' needs and to improve the FFL teacher training programme at Nicla camp, funding is crucial. All parties also need an ongoing dedication to professional development.

Key recommendations include a need for funds, further engagement and accountability by UNHCR, its partners and donors in fully supporting the project.

Keywords: FFL training, multilingual, multicultural, refugee, refugee camps, education.

Acknowledgments

Academic work is a journey that aspires my dream. Let me seize this opportunity to thank God and those who walked by my side during this journey by contributing morally, spiritually and physically. Your support has been the fuel to my success in this work. I would not be here without your support.

This work is dedicated to the many refugee trainees committed to teaching and learning in the camp's tough and challenging conditions. Refugee FFL teacher training matters and it should be assured as an aspect of the right to education for all. Unfortunately, it does not. Many challenges exist that restrict trainees from obtaining a proper FFL training with dignity.

I am exceptionally thankful for the invaluable support and expertise of my supervisor, Dr William Jennings, who kept faith in me during this journey.

I would also like to thank my family for being understanding, their encouragement, love and prayers. All this would have been impossible without their support.

I thank trainees and all actors from Nicla camp for their help, which was imperative for my study.

I have no right to forget presenting my thanksgivings to all my friends both near and far, for their unconditional help and understanding during this journey.

Thank you all.

TABLE OF CONTENTS

INTRODUCTION	1
PART 1: FRENCH TEACHER TRAINING AT NICLA CAMP: BACKGROUND AND RESEARCH OBJECTIVES	3
Nicla camp	3
French teacher training at Nicla camp.....	7
Research objectives	15
Research questions	19
PART II. EDUCATION SYSTEM IN COTE D’IVOIRE VERSUS EDUCATION IN NICLA REFUGEE SETTLEMENT	20
The education system realities.....	20
French language in Nicla primary schools: objectives and motivation.....	23
The Extra ! 2 Programme.....	24
Reflection on language application	26
Examples from Extra ! 2 versus the Liberian refugee lifestyle reality	27
Education and FFL teacher training context.....	29
PART III: THEORETICAL REFERENCE FRAMEWORK.....	31
Cultural issues in language teaching	31
Cross-cultural phenomena	33
Culture shock in FFL training.....	35
PART IV. Research Methodology.....	37
Research context.....	38

Data collection and processing	38
Research question.....	39
Identification of the targeted population and sample selection.....	39
Literature review	40
Data collection	40
Survey.....	40
Semi-structured interview.....	41
PART V. RESULTS	42
Participants' profile.....	42
FFL training: Trainees' learning and teaching.....	46
FFL teachers' syllabus.....	77
PART VI: DISCUSSION.....	88
Foreign language in a multilingual context: learning and teaching	88
Cross-culturalism in FFL teacher training.....	90
Trainees picturing the French and French culture.....	91
Reason(s) of choice to join the FFL training	93
PART VII. RECOMMENDATIONS.....	94
Recommendations for social change	94
Recommendations for action	95
Additional recommendations for action.....	96
Recommendations for further research	97
PART VIII: CONCLUSION	98

REFERENCES.....	102
------------------------	------------

APPENDICES

Information sheet.....	118
Questionnaire.....	122
Consent form-individual interviews	127
Consent form -focus groups	129
Semi-structured interview schedule	131
Semi – structured observation guide.....	136
Letter of introduction to unhcr education officer – côte d’Ivoire	137
Checklist.....	140
Application for ethical approval.....	142
Sample focus group interview transcript.....	160
Sample individual interview transcript.....	199

List of Abbreviations

ADRA: Adventist Development and Relief Agency International

CE : Cours Elémentaires (grade for students aged between 8 and 9)

CEPE : Certificat d'Etudes Primaires et Elémentaires (certificate received upon completion of primary school)

CM: Cours Moyens (grade for students aged between 10 and 11)

CP: Cours Préparatoires (grade for students aged between 6 and 7)

FCFA: Franc CFA (two currencies used in West and Central African countries which are guaranteed by French treasury)

FFL: French as Foreign Language

NGO: Non-Governmental organisation

UN: United Nations

UNICEF: United Nations Children's Fund

UNESCO: United Nations Educational, Scientific and Cultural Organization

UNHCR: United Nations High Commissioner for Refugees

ZAC : Zone d'Accueil des Réfugiés (refugees hosting area)

LIST OF TABLES

Table 1: Week One Timetable	14
Table 2: Study Participants' Description: Summary.....	43
Table 3: French Language among trainees and its Frequency of Use: Summary..	45

LIST OF FIGURES

Figure 1: Time spent with colleagues.....	53
Figure 2: Mother tongue characteristics	74
Figure 3: Languages as means of transmitting the Liberian culture	75
Figure 4: Languages used in FFL training class	76
Figure 5: Similarities/differences between Liberian cultures and francophone	79
Figure 6: Trainee consideration of cultural differences	81

INTRODUCTION

Everyone has the right to education. Art. 26 of The Universal Declaration of Human Rights states.

Education is a fundamental human right and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important developmental benefits [and furthermore...] every person should enjoy access to education of good quality, without discrimination or exclusion. It is for governments to fulfil their obligations both legal and political in regard to providing education for all which is of good quality and in addition, to implementing and effectively monitoring education strategies.

Education is a powerful tool by which economically and socially marginalized adults and children are enabled to lift themselves out of poverty and participate fully in society as contributing citizens (UNESCO, 2011).

Being forced out from their countries of origin, refugees have no other choice than seeking protection under the UN Refugee Agency umbrella in a neighbouring country. Regardless of potential cultural and linguistic differences with the host country, refugee children and adults still have the right to education. The majority of teachers in refugee camps are their fellow refugees, which raises the issue of training refugee teachers in foreign languages.

Teachers' training of a foreign language requires integration of multiple social factors. The objective of this research is to understand the circumstances surrounding the FFL teachers' training in Nicla camp. It attempts to describe patterns of communication in FFL teachers' multicultural and multilingual training classes as well as challenges they face during the training. It is hoped that this study will improve outcomes for refugee FFL teachers' training. A group of Liberian refugees who have been involved in teaching FFL were interviewed. The outcome was analysed to find opinions and motivations in taking part in the FFL training program.

This study will focus on Liberian refugee French as a Foreign Language (FLL) teacher training in Nicla refugee settlement. The study's objective is to explore the context in which the Liberian refugee FFL teacher training takes place. It will, further, contribute to FFL research development in refugee camps.

PART 1: FRENCH TEACHER TRAINING AT NICLA CAMP: BACKGROUND AND RESEARCH OBJECTIVES

1.1 NICLA CAMP

In the case of an influx of refugees to a host country, international organisations invest in education in the field, based on the education programme of the refugees' country of origin. The United Nations High Commissioner for Refugees (UNHCR), a humanitarian organisation, usually works with its partner's primary schools and implements programmes for refugee children. However, education programmes in refugee settlements are often run independently of the local education programmes (Niamke, 2005). This education parallelism system started in the early 1980s, when the UNHCR, funders and host countries argued that humanitarian politics should be linked to refugee repatriation politics. The UNHCR aims to see refugees return home in the very near future and believes that educating refugees based on their country of origin curriculum is to prepare them to access jobs or further education when they voluntarily repatriate. As a part of its core mandate, the UNHCR promotes three durable solutions, notably (1) voluntary repatriation; (2) local integration; and (3) resettlement in a third country.

There is no hierarchy of durable solutions; rather, an integrated approach that combines all three solutions and is implemented in close cooperation with

countries of origin, host States, humanitarian and development actors, as well as the refugees themselves usually offers the best chances for success (Fielden, 2008).

Several studies have proven that the marriage between humanitarian and repatriation politics does not have a solid empirical foundation (Buckland, 2006) because UNHCR humanitarian policies on education rely mainly on voluntary repatriation and rarely consider the two other durable solutions: local integration and resettlement. My personal experience of working with refugees suggests most refugees do not wish to go back home. They declare that they have lost everything and do not want to go through the same calamities again. Thus they prefer to be resettled in a third developed country or be locally integrated for a better future. Voluntary repatriation is not an option for most of them.

One example of this situation is the case of Liberian refugees living in Niela Settlement, Guiglo - Zone d'Accueil des Réfugiés¹, Côte d'Ivoire. UNHCR policy in Côte d'Ivoire was based on the expectation that the Liberian civil war that began in 1989 would not last. However, the 1989 influx of Liberian refugees into the western region of Cote d'Ivoire motivated UNHCR to build schools for refugees with an educational programme designed from the Liberian curriculum (Kuhlman, 2002). The 2002 UNHCR report stated that current UNHCR policy in

¹ZAR is formed by four departments (Danané, Guiglo, Tabou and Toulepleu) bordering Liberia in the West and South West of Côte d'Ivoire

Côte d'Ivoire was unsuited to local integration of refugees because (1) care and maintenance of refugees took so long; and (2) it had set up a parallel education system which left people unable to integrate and forced UNHCR to largely abandon refugee children when it was phased out in 1999 (Kuhlman, 2002).

Budget cuts and meagre funding led UNHCR to rethink its response in assisting the remaining Liberian refugees and consequently, the Ivoirian government was forced to integrate them locally, ending the parallel curriculum policy in refugee schools. The Liberian curriculum had to be switched to the Ivoirian system with the idea that "*refugee children can have access to primary education under the same conditions as nationals*" (Côte d'Ivoire Ministry of Education, 2001b).

The Ivoirian and Liberian pedagogical systems are the same except for the use of a different language of instruction; the Liberians speak English and the Ivoirians speak French (Tchagbalé, 2001). The need to switch from English to French, poor planning and other unpreparedness factors rendered the integration process unrealistic (ADRA, 1999b; IRIN, 2001). Thus UNHCR and its partners decided to use the existing refugee schools and not switch directly to an Ivoirian curriculum but to adopt a more transitional policy (ADRA, 1999d) with the idea "*to initiate refugee children to the Ivoirian curriculum by using French as a teaching language*". French became the main language of instruction (UNHCR, 2001b).

Consequently, Liberian refugee teachers with zero knowledge of French lost their jobs and were replaced by local francophone educators. However, most of the new teaching staff were not qualified teachers and Liberian primary school students did not want to learn Ivoirian French. They preferred the metropolitan standard

French instead. In addition, Ivoirian teachers were not French English bilinguals – and had limited pedagogical skills. The Adventist Development and Relief Agency International (ADRA) gave them a one-week accelerated teaching training session before they tackled their new jobs (UNHCR, 2001c). The change of staff resulted in a drop in student attendance and some refugee schools were closed. In response, Liberian refugee teachers with only basic French knowledge took them to introduce the French language as a part of the Liberian curriculum in Guiglo, but these teachers needed to be trained to teach French as a foreign language (Sinclair, 2002).

In December 2002, UNHCR officially closed its office in Guiglo. Workshops and the entire refugee programme was aimed at phasing out all assistance to refugees. Refugees turned down both suggested durable solution - the voluntary repatriation as well as the local integration. Nonetheless, UNHCR still has contact with refugees who stranded in and around Nicla as they still are registered under its mandate. UNHCR assesses their most urgent needs and evaluate the best options for a possible durable solution (UNHCR,2002).

1.2 FRENCH TEACHER TRAINING AT NICLA CAMP

1.2.1 Research motivation

The primary motivation for choosing this subject is because, for the past six years, I have been a part of the UNHCR's French Foreign Language teacher training team for Liberian refugee teachers in Côte d'Ivoire, West Africa. Organized by UNHCR, FFL training is an informal program that takes place once or twice a year, at Nicla camp. During the 12-week FFL training course, trainees spent 35% of time in pedagogy, 30% in French language and 35% in French culture.

Regardless of teachers' different cultural backgrounds, they all have a common objective – to learn French and make French culture a part of their lives.

Discovering the other side through language helps open refugees' minds and change their view of the world and thus their opportunities to prosper. They learn not only the language but also French metropolitan culture. Guillot (2002) insists that teachers must learn how to balance the two teaching professional exigencies: the pedagogic and the didactic. Furthermore, the training should not leave aside the cultural aspect as trainees are social actors who must understand the culture or environment in which they are inviting students to join (Abdallah-Pretceille, 2003).

During training sessions, I encountered trainees' cultural and linguistic situations which needed attention. The Liberian refugee FFL trainees believe that learning the French language means that they should put aside the culture of their own and

adopt the French metropolitan one as their new culture. It has been noticed that FFL trainees prefer to focus on the image of French culture rather than the details of the language and as a result, during the teaching process students are unable to provide accurate French. They want to eat like the French, to have the same family values as the French, to only wear clothes made in France, to talk and sing like the French and watch only French movies. They call themselves “Frenchmen in a dark skin”. Furthermore, French is the language of communication during FFL training. This means that all activities are coordinated in French – the teaching, the learning, the assessments as well as the acquisition of knowledge. Understanding communication during the training session is not an easy task. Interaction with FFL trainers and the interpretation of their verbal or nonverbal behaviour have been an obstacle to the training and the learning process. According to Cazden (cited by Kamil, et al. (2002)), such problems can only be solved when one knows how, where, when and to whom things have been communicated. This obstacle was the primary motivation for me to engage in this study.

1.2.2 Research context

According to the International Business Publications (2002), Liberia, with an estimated population of 4.4 million is both a multicultural and multilingual country and is divided into 16 major ethnic groups sharing 27 spoken languages. In spite of this African super diversity, it is possible to talk about a Liberian identity, which in its turn has its ethnic and cultural diversity and from time to time has issues of multilingualism and multiculturalism.

This study focuses particularly on the linguistic and cultural challenges FFL trainees face during their training. It examines to what extent the FFL trainees' linguistic and cultural origin can influence the French language training. It attempts to describe patterns of communication in FFL training session. Furthermore, it analyses trainees' perception on being a part of a multicultural and multilingual auditorium where all FFL trainees have a unique goal, to learn and develop in a new language, French, and adopting the French metropolitan culture.

Although Liberian refugees come from different cultural roots to those of Côte d'Ivoire, they have two African language families in common: Mande and Kru. The majority of teacher trainees' dialects belong to Mande and Kru language families while the rest belong to the Bantu language family. However, linguistic and orthographic differences within those language families are significant enough to motivate Liberians to learn French. Refugees who learn to speak French in Côte d'Ivoire can obtain many benefits, such as: chances for resettlement in a French-speaking third country; trade and other communication with locals; employment in Côte d'Ivoire or abroad; access to Ivoirian schools and even a scholarship from one of the best universities in France. In 2011, Liberian refugees approached UNHCR and requested for a FFL training support in order to benefit from all the advantages related to the French language. French language was introduced as a part of their Liberian curriculum in Guiglo and teachers needed to be trained to teach French as a foreign language (Sinclair, 2002).

There are many publications on teaching French in multicultural and multilingual contexts. An analysis of the Liberian FFL teachers' training current approaches as well as the research development in teaching FFL, shows there is a gap in the FFL programme – in what concerns language use, what is taught and what is noted in curricular programmes. Teacher training plays a major role for FFL teachers to be aware of the changing of conceptualizations of the language, along with its shifting prospects (Cavalheiro, 2015). Teachers should prepare their students for the sociolinguistic realities while knowing all the most recent facts about the international linguistic scenario. However, to improve pedagogical practices, a teacher's first step is to reflect on their own teaching vision. Such examination will help them to narrow the gap between what they do and what they believe they should do in class (Lezouret & Chatry-Komarek, 2007).

Biber, Conrad, and Cortès (2004) advise that during language training researchers should focus on trainees. The research aims to look at the trainees' environment; how often and when they use French, their linguistic idiosyncrasies, the linguistic and cultural impact. Trainees are key players in education systems. They transmit ideas and knowledge to multicultural and multilinguistic classes of learners.

Cortès, et al. (2004) further suggest that the focus should be on a comparatist perspective, which during the process of a group learning will help to (1) analyze reports, transfers and interference from a phonetic, linguistic and morphosyntactic perspective during the French course – in our case, the Liberian refugees in Nicla, or; (2) from a cultural perspective, analyze incompatibilities and convergences of two or more cultures who come together for learning purposes.

Plaisance & Vergnaud (2001) suggest that during research in education, attention should be given to trainees' training and educational practice. If trainees are well trained and the educational practice is of high standard, the subject transmitted from the teacher to student will be satisfactory and students will build confidence, knowledge and assimilation. Thus, this study will focus on trainees' training and the knowledge gained with practical experience – two important elements in the training process which walk side by side with multiculturalism and multilingualism.

1.2.3 FFL Trainers

To be successful in their FFL teaching career, trainees must have the appropriate skills, knowledge and capacities that permit them to create learning opportunities based on the need of their students. Regardless of their refugee life hardship, trainees still need to improve and become reflective practitioners. This requires an ongoing social, physical, moral, emotional and intellectual coaching support where the trainer and the trainee will work collaboratively ensuring each has a role to play over the content and process and where both learn from the experience (Knight, 2009). Recruiting trainers, a supportive mechanism to help develop trainee dispositions well-aligned to the needs of their students, is therefore, necessary for trainees and students' success (AMLE, 2012). On the request of FFL trainees, a number of French speakers UNHCR staff volunteered to train FFL trainees. They helped trainees recognize and use new or different

practices that are outside of the teachers' zone of proximal development (Teemant, et al., 2011). At the end of the assignments in Nicla, UNHCR staff volunteer trainers must leave the country for joining a new operation elsewhere.

To keep the training continuous, UNHCR and trainees, in collaboration with some Togolese and Ghanaian universities, agreed to invite third year volunteer students from their respective department of French to train FFL trainees as part of their placement. Most of the volunteer student trainers were young with less or zero teaching refugee experience. For better outcome, trainers must understand how to work with adult refugee learners (Gibson, 2005). For a good FFL training session, it is imperative to have a trainer with qualities. It becomes important to look at the selection criteria that universities use to select trainers before recommending them to Nicla. Furthermore, having a successful training depends also on resource availabilities, training the trainers and having enough time for the trainer and trainee to work together. The Liberian refugee FFL training program has faced tremendous budget challenges which has resulted in trimming the recruitment and professional development of trainers (Habegger & Hodanbosi, 2011).

1.2.4 FFL Training classroom realities

During my research at Nicla camp, I visited two classrooms where the FFL training normally takes place. In term of appearance, classrooms were small in size with a cement 1200 x 900mm blackboard each. 16 desks in poor conditions were in each classroom. Classrooms were in very poor hygienic conditions with

no windows, no covered floor, no ceiling or lights. In term of the training, trainees and trainers are assigned a classroom. Trainers and trainees are entitled to both copies of *Extra! 2* – the student book and teacher’s book. Trainers are also given a ‘must do’ timetable, which elaborates how the content should be covered within the 10-week training. All 6 units, as appear in *tableaux des contenus* (Teacher’s book, pp 13 -18), must be taught and completed by the end of the training. An identical timetable is issued to all trainers. This means that all four training classes study the same topic at the same time with their respective trainer. Some trainers are confident while others are not. Consequently, trainees move from one classroom to another. Trainers are not given specific part of the course to deal with. For instance, if trainer 1 teaches grammar, trainer 2 teaches French culture, and so on. When in class A trainees are learning grammar with trainer 1, at the same time, trainees of class B are learning French culture with trainer 2. At the end of the period, trainers can move from one class to another.

Table 1 is an example of Week 1 Trainer's timetable.

Table 1: Week One Timetable

WEEK ONE					
UNITE ZERO (0) JOUONS ET REVISIONS (Unity 0 – Let's play and review)					
Lundi (Monday)	Mardi (Tuesday)	Mercredi (Wednesday)	Jeudi (Thursday)	Sujet (Topic)	Heure (Time)
Communicatif (Communicative)	Grammatical	Lexical et Phonétique / Prosodie (Lexical, phonetics / prosody)	Culturel et Thèmes Transversaux (Cultural and cross-cutting themes)	Jeu (play)	0830 - 0900
Les villes importantes (Major cities)	Les pays frontaliers (Bordering countries)	Les spécialités	Chanson / projet(collage)	La carte de France (Map of France)	0900 - 0930
Thèmes transversaux (Cross-cutting themes)	Grammatical	Communicatif	Lexical	Jeu (Play)	0930 - 1000

In FFL teacher training classes in Nicla settlement, it has been observed that trainees have different levels of French knowledge. Some trainees' French language level is very low, and their colleagues frequently have to translate for them from French to their mother tongue. FFL teacher training is not a priority for UNHCR. The training is not assessed, improved or kept permanent. Trainees have no qualities and competencies to support their students. *Extra! 2* is the only course material for learning and training. It has been also noticed that trainers are not prepared on how to train a multicultural and multilingual class.

1.3 RESEARCH OBJECTIVES

There are many publications on teaching French in multicultural and multilingual contexts. However, to improve pedagogical practices, a teacher's first step is to reflect on their own teaching vision. Such examination will help them narrow the gap between what they do and what they believe they should do in class (Lezouret & Chatry-Komarek, 2007).

Although there are not many studies on education in refugee camps, Oh & van der Stouwe (2008) have described the tension between education policies and practices, especially in relation to the issue of diversity and inclusion in education

in Burmese refugee camps in Thailand. Zeus (2011) has concluded that many young refugees are eager to attain high education but lack the opportunities and freedoms their non-refugee peers enjoy as they transition into adulthood and looking for meaningful ways to support themselves. Some ‘grey literature’, like journal articles, NGOs evaluation reports, unpublished assessments and UN agencies may mention the problem and describe project strategies but provide little in-depth information on training refugee FFL teachers. Consequently, although the topic is of concern to practitioners and policy-makers in the area of education in emergencies, there is no solid basis on which to generate policy recommendations for UN agencies (UNHCR, UNESCO and UNICEF), international NGOs and donors. Therefore, this study endeavours to contribute suggestions towards developing a theory that focuses on training refugee FFL teachers specifically in a camp environment. My proposal is that refugee FFL teacher training perspectives must be taken into consideration that would satisfactorily cater to refugees in a short-term or long-term camp setting.

Biber, Conrad, and Cortès (2004) advise that to study language training, researchers should focus on trainees. The research firstly, aims to look at the trainees’ environment; how often and when they use French, their linguistic idiosyncrasies, the linguistic and cultural impact. Trainees are key players in education systems. They transmit ideas and knowledge to multicultural and multilingual classes of learners. Biber, et al. (2004) further suggest that the focus should be on a comparatist perspective, which during the process of a group learning will help to (1) analyse reports, transfers and interference from a

phonetic, linguistic and morphosyntactic perspective during the French course – in our case, the Liberian refugees in Nicla, or; (2) from a cultural perspective, analyse incompatibilities and convergences of two or more cultures that come together for learning purposes.

Attention should also be given to trainees' training and educational practice (Plaisance & Vergnaud, 2001). If trainees are well trained and the educational practice is of high standard, the subject transmitted from the teacher to student will be satisfactory and students will build confidence, knowledge and assimilation. Thus, this study will focus on FFL trainees' training and the knowledge and practical experience they gain in this multiculturalism and multilingualism Nicla refugee settlement. It will rely on the research development in teaching foreign languages and approach to teacher training. FFL teacher trainees' cultural and linguistic origin and its connection in the pedagogical activity as well as in French culture training will be scrutinized. Furthermore, the impact that a plurilingual class has on the FFL teachers' training will be taken into consideration. However, there is a gap in research on the refugee French learning programme – in what concerns language use, what is taught and what is noted in curricular programs. Teacher training plays a major role for FFL teacher trainees to be aware of the changing conceptualizations of the language, along with its shifting prospects (Cavalheiro, 2015). Teachers should prepare their students for sociolinguistic realities while being aware of the most recent facts about the international linguistic situation. Street (2001) urges that the teacher trainees' literacies should be considered as the starting point and their errors should be

looked at positively (Pardoe, 2001). Moreover, the learning challenges they encounter during the training will also be examined.

This study has the following main objectives:

- To explore the approach to FFL teacher training at Nicla camp and find out if there is any consideration of their culture(s) during the training session(s).
- To explore trainees' learning attitudes in difficult refugee camp environments.
- To examine cultural aspects and linguistic origins of trainees and their implication during the training in pedagogy and French culture training.
- To analyse, in the multicultural training class, whether trainees' own culture has any impact on French understanding or representation.
- To investigate the extent to which trainees' multilingualism and multiculturalism can influence FFL teachers or their French language.
- To contribute to an understanding of education in a refugee camp context.

1.4 RESEARCH QUESTIONS

The key research question for this study is: *How can the FFL teacher training program of the Liberian refugee teachers of Nicla camp be improved to meet trainees' needs?*

Derived from that question are the following that, we aim to answer in this study:

1. Does the program meet trainees' needs?
 - a. How useful is the book, *Extra ! 2*, in training FFL teacher trainees?
 - b. What is missing from the book *Extra ! 2*?
 - c. Do trainees find the book usable and accessible?
2. How do FFL trainers adapt when the learning environment is not the ideal classroom assumed by researchers?
3. How can trainees' multilingualism influence the trainees' programme?
4. Are Liberian cultures taken into consideration during the training program?
5. Does trainers' lack of multicultural preparation affect trainees' performance?
6. What suggestions do trainees have for the improvement of the programme?
7. Will the program improve by the setting up of criteria for selection of trainees' intake?

PART II. EDUCATION SYSTEM IN COTE D’IVOIRE VERSUS EDUCATION IN NICLA REFUGEE SETTLEMENT

2.1 THE EDUCATION SYSTEM REALITIES

Côte d’Ivoire law requires FFL teachers to qualify for the national teaching standard required by the Ministry of Education. The educational system in Côte d’Ivoire is controlled by 3 main Ministries – the Ministry of Education; the Ministry of Technical Education and Professional Training; and the Ministry of Higher Education and Research. However, several other Ministries play a key role in Education and from time to time they become involved with professional training (UNESCO, 2016). FFL teacher training in Côte d’Ivoire comes under the national education curriculum. However, the refugee FFL training in Côte d’Ivoire operates independently. Liberian refugee FLL teachers get a 10-week FFL training course that does not categorise them as “trained” according to the Côte d’Ivoire Ministry of Education (Mundy & Dryden-Peterson, 2011). In terms of financial resources and human, the UNHCR educational system is limited. There are only 2 education officer positions within UNHCR; education receives only 2% of humanitarian aid; and only 38% of requests for education are met (UNESCO, 2011). Although education is considered as one of the basic rights under the UNHCR mandate (Executive Committee of the High Commissioner’s

Programme, 2006, p.6); it still is a rising concern for the UNHCR (Dryden-Peterson, 2011). Other UN agencies, scholars and other actors in the field, such as Non-Governmental Organizations (NGO), do not recognize UNHCR as an actor in education (Jones & Coleman, 2005; Klees, 2002; UNESCO, 2011). While the right to education for refugees is articulated in article 22 of the 1951 Geneva Convention relating to the refugee status and in resolution 64/290 of the Human Rights Council of the UN General Assembly on the right to education of refugees, migrants and asylum seekers dated June 2011 (UN, 2010b), there is very little evidence of tangible organisational commitment by UNHCR to guaranteeing the right to quality education for refugee children and young persons. Consequently, there is no proper structure in place to support the whole educational system including the FFL teacher trainee programs.

Nicla camp is in Côte d'Ivoire but its education system does not follow the path of the Ivoirian education system. The Ivoirian education system comprises 3 stages: pre-school and primary, secondary and tertiary education (Imboua-Nava, 2017) and is very similar to the Metropolitan French system. Pre-school education is for children between the ages of 3 and 5, is not compulsory (Dialogue Production, 2007) and takes place essentially in urban zones. Primary education in Côte d'Ivoire lasts for 6 years and is for children aged 6 - 11. It is built in 3 sub-cycles. Each sub-cycle last for 2 years: first grade - *cours préparatoires* (CP1 and CP2); elementary grade – *cours élémentaires* (CE1 and CE2); and *cours moyens* (CM1 and CM2). Children completing primary education receive a *Certificat d'Etudes Primaires et Elémentaires* (CEPE) which gives access to secondary education. In contrast, pre-school education does not exist in Nicla refugee settlement.

In Nicla, UNHCR focuses only on primary school education which is built on the Liberian curriculum. There is neither a specific number of years for refugee students to complete their primary education nor an age restriction to join primary school in the refugee camp. Most students at the level of CP1 and CP2 are aged between 10 and 16. A very small number of under 10-year olds are in CP1. Most of them stay home as classes are crowded and parents do not feel safe sending them to school. The rest of CP1 and CP2 students are above the age of 16 (UNHCR, 2016). Most of the Liberian refugees of Nicla are from villages where there were no school or education. Because of trauma, hardship and other day-to-day challenges refugees face, failing students are allowed to repeat classes as many times as they need before passing to the next level, so students of all ages can be found in refugee primary schools. To have access to the benefits of knowing French, they feel pressured to join school, which is the only way to start seeing a bright future for themselves and their families. The number of adult students at primary school increases because parents, as the head of families for whom UNHCR protection files were created, are in most cases the only individuals that UNHCR will look at to check if they fulfil the resettlement selection conditions of a particular country. One of the major resettlement conditions for a developed French-speaking country is the ability to speak French. Parents do not want to let their families down, so they go to school with their dependents.

2.2 FRENCH LANGUAGE IN NICLA PRIMARY SCHOOLS: OBJECTIVES AND MOTIVATION

To successfully manage refugee camps, UNHCR works in collaboration with its partners. It funds their projects and oversees their activities. The UNHCR partner in charge of Education in Nicla is the Adventist Development and Relief Agency (ADRA). ADRA's main objective of teaching French language at primary school in Nicla is to help refugees learn how to communicate in French. UNHCR expectation is to see refugees interact in French, develop their communicative and linguistic competence, and accept French as part of their new culture as they may get resettled to a developed French-speaking third country. To reach this expectation, French is taught four times a week for 90 minutes per day to groups of 90 – 130 students using *Extra ! 2 méthode de français* (student book) and *Extra ! 2 Guide Pédagogique* (teacher's book) as FFL resources. Both books were written by Gallon (2002) and are the only resources used in FFL teacher training. The lack of Internet connection in schools limits refugee access to online resources such as www.lepointdufle.net.

The main reason for using *Extra ! 2*, a post-beginner's textbook, in Nicla schools is that refugee students want to accelerate their French learning process so that they can benefit from all the advantages of knowing French while living in Nicla camp. Adult students believe that *Extra ! 1*, the beginner's textbook, is very low to start with and it may take them up to two years before they qualify for being resettled in a French-speaking country. For them, *Extra ! 1* is considered as a

waste of time. Telling any French-speaking country immigration officer that the resettlement refugee candidate has completed *Extra ! 2* French course or is a FFL teacher at a local refugee school means that their language knowledge is good enough to survive in any French-speaking resettling country. Thus, every head of family wants to learn and teach French.

Although there are textbooks for English-speaking students learning French, trainees want to use only a textbook written entirely in French. Dreaming of living, walking, eating and talking like Parisians, refugees from Nicla camp have insisted their trainers use only FFL teaching materials from France, with contents centred on French culture, especially Paris. The diversity of the French-speaking world does not appear in most French-language textbooks (Gohard-Radenkovic, 2005) which is exactly the case with *Extra ! 2*.

2.3 THE EXTRA ! 2 PROGRAMME

Extra ! 2 aims to help students aged between 11 and 13 to communicate in French. Its subjects are tailored to support French language post-beginners with different attitudes and capacities. It adopts a formative, interactive and global methodological perspective that takes into account the latest trends and advances in FFL teaching / learning and adapts them to the context and directive of the

common European framework. *Extra ! 2* encourages students to actively participate in course requirement tasks and in communicating with others.

The concepts, methodologies and content were selected according to three main criteria: the European framework reference guidelines; the presentation and choice of authentic language, meaning that the language used in dialogues, recordings, texts and other documents must be at the level of the language used by French youth in their day-to-day communication; and the adaptability of the content through the choice of themes close to students' experiences, needs and interests.

The student book contains 6 units and a workbook. In each unit, students are introduced to new content with an attractive photo novel helping them to discover French culture; group oral activities; grammar; a comic strip helping students in assimilation; learning the French accent in a playful way; the sociocultural realities of France; and writing and reading comprehension. There are auto-evaluation activities at the end of each unit. After every two units, students learn a French song, do group work and sit a practical test.

The teacher book contains a teaching guide, 2 CDs and a karaoke video. The guide contains the methodological framework; activities for the beginning of classes; an explanation of how to use the student book units; revision and

extension activities based on students' diversity; suggestions for class evaluation; workbook marking (answers); and a portfolio based on European framework directives. The two CDs contain all the audio files for the course. The karaoke video contains 6 documentary clips for the 6 units of the book; 6 French songs with a thematic or linguistic relation to the 6 units contained in student book; a teacher's 48-page booklet suggesting activities on each documentary (before, during and after visualisation) and their answers. The song and video transcriptions are found at the end of the booklet.

2.3.1 Reflection on language application

Extra ! 2 offers grammar in context taking into account the difference between spoken and written French. Grammar content is considered as a communication tool. Lexicon is presented in context. Themes are tailored based on the communication needs of students. Pronunciation activities consist of listening, observing, thinking and formulating pronunciation rules using playful activities and songs. The sociocultural contents are both implicit - when working on linguistic tasks, students learn grammar, vocabulary and consider social rules or cultural traditions of the language such as using words of courtesy; and explicit - in presenting French culture and society based on young people's lives to increase students' knowledge. The tone is inclusive and students feel protected from radicalism, totalitarianism and intolerance.

Extra ! 2 respects student diversity and values each one's contribution to the class. Methodologically, *Extra ! 2* teachers can take into account this diversity and treat

it in a global way by adapting goals, contents and activities to respond to students' needs. *Extra ! 2* encourages the evaluation formative function – teachers can adjust their teaching methodology to respond to the needs of their students, which is fundamental to diversity. It also encourages the evaluation summative function – which allows the evaluation of students' communication competency.

2.3.2 Examples from Extra ! 2 versus the Liberian refugee lifestyle reality

A number of exercises and linguistic concepts in *Extra ! 2* may create confusion in the context of Nicla camp. Here are a few examples:

1. Oral and visual exercise concepts

Vocabulary can easily be learnt when there is a combination of oral or written explanation supported by images, synonyms, antonyms, etc. (Galloon, 2002), but it becomes challenging if trainees do not have the *Extra ! 2* student book as well as access to the internet. Furthermore, the Teacher book (p.6) gives particular attention to learning vocabulary by using play activities such as singing and word games, which involve word repetition. As result, trainees can memorize new words within a short time. This cannot be applied in a class of 100 or more trainees, the majority of whom are illiterate. Moreover, the comic strip “Monsieur le Catastrophe” and songs and exercises under “entraîne-toi”, are too long for the classes of Nicla camp. More time should be spent on vocabulary and “la vie en

France” which tells more about life in France so trainees whose dream is to resettle in France can benefit from this part of the book as their orientation. And this section would possibly make them start comparing their cultures, lifestyle and habits to those of the French.

2. *Cultural concepts*

Many terms unfamiliar to the refugees are found in *Extra ! 2*. For example, the student book uses the term “pique-nique” (p.20) but the concept is unknown within the Liberian refugee community. To adapt the text to the actual reality, it is suggested to replace the word ‘pique-nique’ with ‘excursion’ or ‘barbecue’, which are common.

Similarly, “En Bretagne on aime manger des langoustines, des coquilles Saint-Jacques” (p.28). At page 6, under the methodology of *Extra ! 2 Teacher’s book*, the author suggests “to adopt an interactive, formative and global methodological perspective that takes account of the latest advances and trends in the teaching of foreign language.” Indeed, although the content of *Extra ! 2* is evident, it is necessary to marry this content with the reality of other countries or cultures. At the end of p.6, the author encourages the use of students’ mother tongue to learn vocabularies or expressions used by French young persons. This can be easily done in a situation where all students have the same mother tongue, but it is not the case of trainees at Nicla.

2.4 EDUCATION AND FFL TEACHER TRAINING CONTEXT

FFL teacher training is an important part of the educational system in Nicla. Its main objective is to train FFL teachers, so that in their turn, they will teach French to their students (Bizarro, 2014). The FFL teacher helps students to develop not only linguistic competency but also intercultural competency. They teach students about other people's cultures and encourage them to treat others as human beings who have values and attitudes. To respond to the need of the Liberian refugee students, the UNHCR Educational Officer, at every FFL training intake, organizes an educational psychology session. It takes place in UNHCR staff meeting room or in one of the refugee schools. Theoretically, to take part in this training, a candidate must be at least 18 and literate. At the completion of the course, they are encouraged to teach French literacy to others. In practice, any individual who wishes to take part in the training can join in. It is just a matter of applying. There is no recruitment test or interview. All FFL training applications are approved as long as the candidate seems mentally and physically fit. The training should last for 12 weeks and upon its completion trainees get a FFL teacher's badge then follow a one-week placement. In practice, the training takes 30 - 40 days, depending on trainees' availability and rumours of any French-speaking country immigration officers visiting the camp in the near future, as for resettlement purposes, trainees might sometime push the trainers to accelerate the training.

The Liberian refugee FFL trainee groups are very often composed of people from different social classes. Among them are former Liberian university lecturers,

public servants, farmers, fishermen, watchmen, bankers, literate and illiterate, men and women. The mixture of different backgrounds makes the training challenging. Boudresa (2014) advises that the role of the FFL teacher is no longer teaching but rather facilitating the learning by allowing students to find constructive and dynamic answers and cultivate the spirit of research. Trainees need to learn more about pedagogy to favourably respond to Boudresa's advice. And on the other hand, the FFL teacher must know and understand the course objectives and the desired achievement or final result (Jackson, 2010).

Full FFL teacher training is a long process (Cuq & Gruca, 2004). But, there is only one level of teacher trainee at Nicla: the initial level, which prepares trainees to gain knowledge and skills to start their professional FFL teaching career without obstacles (Ider, 2012). The trainees are either new to the course or else hold badges, meaning they are repeating it. About 40% of trainees are badge-holders. Both groups are trained together. The initial training comprises different subjects covered in weekly FFL lectures. The training has 2 phases: the practical and the theoretical. The theoretical phase takes 10 weeks followed by one week of placement in a primary school. The practical phase takes 2 weeks and gives the trainee the chance to play the role of a FFL teacher – preparing lessons, teaching, assessing and marking students.

PART III: THEORETICAL REFERENCE FRAMEWORK

Studying a language involves learning cultural aspects tied to that language; culture and language are inseparable (Ryan, 1996, p. 573). To address issues FFL trainees encounter at Nicla camp, attention will be given to existing research on multiculturalism and multilingualism.

3.1 CULTURAL ISSUES IN LANGUAGE TEACHING

Learning and teaching languages always come with obstacles. And one of the major obstacles is culture (Ghalem, 2013). Among the many factors which might influence a language learner's choice of strategies is the learner's culture or ethnicity (Oxford, 1996). The word "culture" has various definitions that have emerged as a very broad concept embracing all mankind life aspects. Culture is a set of ideas, customs, beliefs, and social behaviour of a society (Geertz, 1973). It is a total range of activities and ideas of a group of people with shared traditions, which are transmitted and reinforced by members of the group (Collins dictionary, 2017). Holtgraves & Yang (1992) suggest that culture includes beliefs, perceptions, and values which affect language learning, including general learning styles (visual, auditory, hands-on; intuitive, sensing; global, analytic. Culture can be transmitted from one generation to another while giving a unique identity to a group of individuals that makes them different to the rest of

the world. Talking about culture in a foreign language is not limited to considering only its famous people or its history but it should include the lifestyle of its people, their beliefs, their ideas way, their food and the way they eat, what they wear, their celebrations, and so on (Bizzaro, 2014). The Preamble of the 2001 UNESCO Universal Declaration on Cultural Diversity states that culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs. (Pierre, 2010 p.437). The European Economic and Social Committee (2008) endorses UNESCO's universal declaration that 'the cultural wealth of the world is its diversity in dialogue.' One of the main missions of UNESCO is to promote the intercultural dialogue. The dialogue should guarantee freedom of expression and an open space to all cultures of the world (Lezouret & Chatry-Komarek, 2007).

Puren (2013) advises on cultural questions in FFL training classes. To be culturally competent, humans must learn how to live in harmony with people from other cultures by accepting their attitudes and behaviour (pluriculturalism). They should also be flexible to the new culture by accepting to act according to its exigencies (co-culturalism). In Nicla, trainees come under the pluri-cultural as well as the co-cultural questions. In this context, culture will cover trainees' identity – their attitude, customs, mother tongues, reaction and perception on any FFL proposed activity as well as their psychological and physical behaviour during a French dialogue. In the Nicla FFL training class, trainees find themselves

among different cultures: French, Ivoirian, Togolese, Ghanaian as well as all other cultures from Liberian tribes. This leads to a cross-cultural auditorium (Brunsch, 2005).

3.1.1 Cross-cultural phenomena

Cross-culturalism deals with a dynamic system of understandings across cultures or subcultures (Oxford, 1996). Looking at the composition of FFL training classroom, it can be concluded that the classroom becomes an intercultural environment where there is meeting and exchange of cultures among students of different cultures (Ting-Toomey, 1999). According to De Carlo (1998), the term cross-cultural is often used in opposition to multicultural. He states that ‘cross-cultural’ is characterized by exchange, reciprocity and dialogue of different groups while ‘multicultural’ represents the existence of many cultures, side by side, without focusing on dialogue, cooperation, close relationship or cultural exchange. Trainees end up finding themselves in a cultural puzzle class of difference and sameness – where they have to tolerate, understand each other, reduce prejudice, respect their diversity and work in harmony with each other.

Within FFL training we find a cross-cultural, a multicultural, a pluri-cultural and an intercultural class. Vyas and Patel (2009) considering intercultural questions in a foreign language class, conclude that cultures and languages always have a meeting point where individuals from different cultural backgrounds come together bringing along with them their experiences and lifestyles and accept to

integrate into an intercultural group. Their cultures and languages automatically become interdependent. In Nicla camp interculturalism and multiculturalism reign among trainees before they even encounter the French culture they learn during FFL training. Some trainees – and trainers – promote their own culture in class or are intolerant of others' cultures. Trainees should make an effort to understand their own culture by figuring out the sameness and the difference between their cultures and that of their FFL fellow colleagues and trainers. Mousa (2012) suggests that cross-cultural exchange takes place when two individuals engage in assimilation or learning about differentiation between them. This is the only process which smooth good relationships between individuals from different cultures. To learn a new language, trainees have positioned themselves between two cultures – their own culture as well as the culture of the new language or that of their fellow trainees. During the learning process, they may come across a cultural shock which is a common experience for a person leaning a second language in a second culture.

The culture shock may result in exasperation, hesitancy, alienation, frustration, resentment, unhappiness, loneliness, homesickness, resentment and hostility (Brown, 2002). Foster, (1962, cited in Valdes, 2002), described culture shock as a mental illness, and as is true of much mental illness, victims usually do not know they are afflicted. They find they are irritable, depressed, and probably annoyed by the lack of attention shown them. To understand and accept culture shock during the FFL may not be easy without tolerance. FFL training objectives in Nicla camp should not be limited to trainees' linguistic development but should

also take into consideration the culture of all players involved into the program including that of French as found in *Extra ! 2* student book. Preparing trainees culturally will bring peace of mind and facilitate their learning as well as opening new horizons via the FFL training (Windmüller, 2010).

3.1.2 Culture shock in FFL training

Language is a vehicle for culture (Galisson, 1991). It helps some individuals to move forward – building knowledge of the new language and relationship with its natives while making others move backward, destroying their confidence and their relationship with the (native) speakers of that new language. For successful communication, there is a need of linguistic competence and that of culture as well. Taking part in FFL program helps trainees to get involved in communication with French speakers from different cultural backgrounds. All foreign language skills require some background cultural knowledge (Wierzbicka, 1990). It is important before each intake, to talk to trainees about cultural aspects that they may encounter during their FFL training program. To reduce culture shock in such situations, Agar (1984) suggests a three-step process - mistake, awareness of frame and possible alternative and repair. Trainees should be aware of cultural differences within and outside the FFL training program, in order to accept more easily the norm of the French culture as well as that of their trainers and colleagues – mistakes can be corrected and avoided with ease.

According to Galloway (1984), the most obvious cultural aspects incorporated in the foreign language (FL) training would be cultural conventions – the way

individuals behave in common every day and crisis situations. Among these conventions are basic greetings, gestures, touching, excusing oneself, asking or giving directions, complaining, expressing respect, thanking, politely inquiring, well wishing, etc. Attention should also be given to cultural connotations of vocabulary (Wierzbicka, 1991). For instance, the French word ‘petit’ means, short, small or little. But, the same word may be used to express affection or love – ‘petit copain,’ is “boyfriend”. Many things in French culture appear to be strange or unacceptable behaviour in their cultures or traditions.

In 1985, my grandfather told me that during the colonisation, Belgians – the colonizers – forced people from empires or villages of Kongo to quit their own cultures and adopt that of Belgians. Colonizers forced my ancestors to speak and/or respond in Flemish. Some Flemish words were unacceptable in my culture. For instance, the word “*bedankt*” meaning *thank you* in Flemish has a different connotation in my culture. It means menstruation. You cannot say it. It is taboo. Colonizers ignored the culture of the people of the Kongo while promoting their ‘civilized’ culture. According to my grand-father, 80% of what Belgians did in his village was either seen as a curse or contradicted the habitants of his village beliefs. Villagers started to live far away from their cultural practices, they somehow lost their habits, their way of thinking and talking changed. They found themselves in another world with different life realities.

Everything was a cultural shock for them. They were not gradually prepared on how to think and live like Belgians.

Training a multicultural group of FFL trainees is not a straightforward task.

Although defining the notion of culture is difficult, it is clear that in FFL training for Liberian teachers, linguistic and extra-linguistic cultural attributes should be taught to minimize culture shock.

PART IV. RESEARCH METHODOLOGY

Since the research design included human subjects, it was necessary to prepare an ethics application for the Human Research Ethics Committee, Faculty of Arts and Social Sciences [*Te Kura Kete Aronui*], University of Waikato [*Te Whare Wānanga o Waikato*] (see Appendix 9). Only once ethics approval had been granted could the interview and questionnaire process go ahead.

A qualitative and quantitative mixed-methods approach was used in this study. The use of more than one methodological practice contributes to the depth, richness, rigor and complexity of the study (Denzin & Lincoln, 2000). Initially, a survey questionnaire was given to participants. Later, individual and group semi-structured interviews took place. To understand the trainees' FFL model, the *Extra ! 2* text was taken into consideration.

This part focuses on data collection methodology, data analysis and processing. Participants' answers enlighten issues that trainees encounter during the FFL teacher training. Some of the issues they raised can create situations never exploited in foreign language training in refugee camp. This part will be divided in two sections. The first section focuses on methods used to collect data – choosing the area of research, identifying the population and deciding how to collect replies. The second section consists of questions and the survey questionnaire answers obtained, which help the researcher to analyse data and better understand the issues raised.

4.1 RESEARCH CONTEXT

The context for this study is limited to the impact of multiculturalism and multilingualism in training of the Liberian refugee FFL teachers at Nicla camp. Only trainees who are actually teaching FFL in primary schools are taken into consideration. Data collection took place between 15 August and 7 September 2017.

4.2 Data collection and processing

A survey was developed, which is one of the known way of collecting data used in Applied Linguistics and Second Language research (Dornyei, 2007). Before tackling the field research, the population was defined to which the inquiry is addressed. For this, the UNHCR Côte d'Ivoire was contacted as well as the camp management. To quantify the results of research, they selected a subset of the targeted population that took part in the exercise (Quivy at al., 1998). The language used for the survey and the semi-structured interviews was English. For a thorough research analysis, Régnier (2006) suggests eight steps be considered. However, for the convenience of this work, I used six out of the eight suggested steps:

4.2.1 Research question

According to Régnier, before initialising any type of research, it is important for the researcher to come up with a research question or problem which need an answer. There are two types of questions in research. The *close-ended questions* – which limit the respondents to the set of alternatives being offered - and the *open-ended questions* – which allow the respondents to express an opinion without being influenced by the researcher (Foddy, 1993). Both, the survey and the interview questions were initially given to trainees with the intention of receiving feedback from them, in case of any alteration or clarification of questions if needed. In this study, both methods have been used, the open-ended questions, during the semi-structured interview (appendix 5) and close-ended questions during the questionnaire (appendix 2).

4.2.2 Identification of the targeted population and sample selection

The research question determines the type of population that needs to be selected for the study. In this study, the population is the Liberian refugee FFL teachers at Nicla camp. There are a number of challenges in accessing and recruiting suitable sample for refugee research to be discussed (Hulley et al, 2001; Keith, 2001). Sixteen questionnaires were distributed to the Liberian refugee FFL teachers. Ten were given to men and six to women. Among the 16 who received questionnaires, 13 who were among the most educated agreed to participate. Nevertheless, the received responses from trainees do not represent the total trainee population of the camp.

4.2.3 Literature review

Régnier encourages researchers to review existing documentation as it helps to analyse the area of research which has been resolved in the study. It also helps the researcher to improve the research design and instrumentation (Cottrell & McKenzie, 2011). This project included the reviewing of available literature on foreign language training and those on language and culture interaction.

4.2.4 Data collection

Avoiding repercussion from UNHCR and its partners, participants categorically rejected the option of being videoed and/or voice recorded. Therefore, data was collected in written form as participants did not want to be recorded. A survey questionnaire as well as a semi-structured interview questions list were shared with participants 10 days before the meeting. Individual and focus group interviews took place between 15 August and 7 September 2017. The unschooled trainees declined to participate to the study.

4.2.5 Survey

To gather quantitative data, I opted for a survey questionnaire (Appendix 2) in this study as it is the most used technique of data collection in Second Language research (Dornyei, 2007). UNHCR and the Nicla camp management played an important role in printing out the survey and distributing it to selected participants. This gave participants the opportunity to fill it out in their own time. It consists of 5 main questions divided into two parts. The first part is about participants'

backgrounds and their own use of French. The second part is about FFL notions in general (e.g. French varieties and their importance in FFL).

4.2.6 Semi-structured interview

For gathering the qualitative data, participants were interviewed by the researcher. This helped to assess values and attitudes that were not covered during the survey. According to McDonough, et al. (1997), interview is a very well-known and accepted technique in foreign language teaching research. The semi-structured interview allows for greater flexibility. It eases the data collection process. The order of questions can be changed to open the door for more explanation or follow-up questions (Patton, 1990). Surveyed participants who showed the willingness to take part in the interview were contacted by the UNHCR office. Ten individual interviews and two group interviews were successfully conducted. Interviews were conducted face-to-face. The interview performed was divided in two parts: (1) the interview questions which focused on the FFL training class and (2) the FFL teacher's syllabus which covers questions related to trainees' cultures and francophone culture. Interviews were carried out in English. However, trainees used French and/or Liberian English words or sentences during interviews. Participants declined both voice and audio recording. They preferred to use nicknames instead of their real names. On average, individual interviews lasted 2 hours and the group interviews 8 hours. UNHCR supplied two office assistants to transcribe interviews.

PART V. RESULTS

In this section, the responses gathered from the FFL trainees at Nicla camp will be analysed. The investigation is divided into three parts: the first part (profile) is made by questions related to participant's personal information. The second part (language questions) has questions related to all languages they come across during the FFL training program and what would the relationship be between their mother tongues and other languages in the program. This includes FFL. The third part (culture questions) of the questions is in relation to the participants' cultures in their multicultural and multilingual training class.

5.1 PARTICIPANTS' PROFILE

Participants in this research are Liberian refugee FFL trainees living in Nicla camp. 16 trainees were approached and 10 trainees responded to the questionnaire. All participants are Nicla camp residents. Looking at participant's gender, 9 out of 10 were men. There was only 1 female, as the majority of women in Nicla are uneducated. They also culturally believe that teaching is men's job. Two of the participants were born in Côte d'Ivoire. When it came to language family and culture, 5 out of 10 participants are Kru; 3 are Mande and 2 are Bantu. When asked of previous education, 6 out of 10 participants have completed secondary school. The participants mean age group is of 45. This is due to the

fact that parents, as heads of families, are mostly the ones who fight hard for their family to be resettled. Most of trainees were born in Liberia. 3 out of 10 hold a university degree; and 1 out of 10 completed only primary school. As for number of years, 4 out of 10 have studied French between 4 and 5 years. 3 out of 10 studied French between 2 and 3; 2 out of 10 studied French between 0 and 1 and the remaining 1 has learnt French for more than 6 years. Most of them have done *Extra* ! 2 more than once.

Table 2: Participants' Profile and Experience of French: Summary

Participants	Gender	Country of birth	Language family and culture			Previous Education			Years studying French				Age group			
			Bantu	Kru	Mande	University	Secondary	Primary	0 - 1	2 - 3	4 - 5	6+	20 – 29	30 – 39	40 – 49	50+
GF1	F	L			X		X				X				X	
GM1	M	L		X			X			X						X
GM2	M	L		X		X					X					X
GM3	M	L		X			X					X		X		
GM4	M	C	X			X				X						X
GM5	M	C			X		X		X				X			
GM6	M	L		X		X					X				X	
GM7	M	L	X				X			X					X	
GM8	M	L			X	X					X				X	
GM9	M	L		X				X	X							X
Totals			2	5	3	4	5	1	2	3	4	1	1	1	4	4

L = Liberia C = Côte d'Ivoire M = Male F = Female

Table 3 explores the impact of the French language among trainees. Theoretically, French is the only language used during the FFL training program at Nicla. Nevertheless, other languages are used to facilitate the FFL training. A series of questions about the French language was asked and participants were invited to tick their suitable answers. As mentioned earlier, all participants have some experience in studying French. Taking into account the frequency of using French in their day-to-day communication, 6 out of 10 of participants use French often and the remaining 4 out of 10 use it rarely. In terms of who they communicate with in French, 9 out of 10 participants use French to communicate with their refugee students; all use it to communicate with UNHCR and its partners; 4 out of 10 use it to communicate with their fellow FFL teachers and Ivoirians. When asked about experience in FFL teaching, 6 out of 10 participants had 2 to 4 years' experience; 2 out of 10 between 0 and 1 year's experience and the remaining 2 out of 10 have no experience in FFL teaching. When asked to select the variety of French they were familiar with, all ticked French from Paris; 5 out of 10 Français populaire Ivoirien (FPI)²; 3 out of 10 French from Côte d'Ivoire and Nouchi³; and 1 out of 10 French from other native varieties. With regard to the importance of which culture should be taught in FFL training class, French culture came first

² FPI also known as Français de Moussa, is mostly spoken in Abidjan by people who did not complete their secondary school. It uses French words which are phonetically deformed by the influence of Ivoirian languages. E.g. "Je vais partir" will be said, "je vais patie" (Kouadio, 1990)

³ Nouchi is a form of slang in Côte d'Ivoire and West Africa. It is a mixture of French and several languages of Côte d'Ivoire. (Kouadio, 1990)

while francophone Ivoirian culture came last. When asked about their learning skills, the most important aspect to focus on in writing was to prioritize French fluency. In term of speaking most participants highlighted that they want to achieve a standard French accent or similar. In term of reading and listening audio files, texts and video files, all participants agreed that resources should come from France, which reflects their dream of being resettled in Paris.

Table 3: *French Language among trainees and its Frequency of Use: Summary*

Participants	Frequency using French on daily basis				Use French to communicate with				Experience in teaching French				French familiar with				
	Rarely	Often	Very often	Always	FFL teachers	Refuge Students	Ivoirians	HCR & Partners	None	0 - 1	2 - 4	5+	Paris	Côte d' Ivoire	Nouchi	Other native	FPI
GF1		X				X		X			X		X				
GM1	X					X		X		X			X		X		X
GM2		X			X	X		X			X		X				
GM3		X			X	X	X	X			X		X	X	X	X	X
GM4		X			X			X			X		X				
GM5	X					X	X	X	X				X	X			
GM6	X					X		X			X		X				
GM7		X			X	X	X	X		X			X	X	X		X
GM8		X				X		X			X		X				X
GM9	X					X	X	X	X				X				X
Total	4	6	0	0	4	9	4	10	2	2	6	0	10	3	3	1	5

5.1.1 FFL training: Trainees' learning and teaching

The interview questions aimed to understand the training context and the connection between FFL teacher training and trainees' languages (see appendix 5). Through questions, factors were analyzed that would influence FFL teacher training. Particular attention was given to languages used by trainees in FFL training class. The research findings between FFL and trainees' languages will be presented below.

i. Could you describe your training classroom situation? [Q1]

✓ *How many students are in your FLL training classroom?*

According to participants, the average number of trainees per FFL classroom is usually about 100. However, one class holds only 20 trainees, because trainees dislike that trainer and consider him barbaric:

GM7: different to other classes, my class hold only 20 students. Everybody does not like my trainer. He is rude and uncircumcised [barbaric], they say.

Another participant suggested that the number of trainees in FFL classroom varies because of the poor competency of trainers or the way trainers treat trainees. Trainees go with the trainers they feel comfortable with. And they talk among themselves about trainers. Another confession was that, based on trainees' French

or academic knowledge, organizers (UNHCR Education Officer) should choose FFL training classrooms for the trainees and make them even:

GM1: it can also be the fact that organizers don't dispatch trainees in specific classes. If they could make, for instance, the class composition to be of 70 trainees at the most and the next group to be moved to the next class that would please all of us. Unlikely, they do not care. That is not their job, anyway. We try to organize ourselves, but we cannot sometime control every single person.

Some of us are kind and can easily understand while others are nasty and have not time to waste listening to colleagues. Especially those who come from somewhere else to join the program because they have heard that such or such embassy is coming in the next few months. They are hard cakes.

Additionally, participants suggested that they should organize themselves, organize their FFL training classes and come to an agreement on the number of trainees in a class as well as learning and teaching conditions - the same way they do it while living in their respective communities:

GF1: to my view, we should organize ourselves first. We are all adults, parents and grandparents. We should take things in hands as we do with our families and not always blame trainers. I agree with everyone that not all trainers are good teachers. However, we should also help our people to understand that learning in small groups is more efficient than pack all of us in one room.

An idea of rotating trainers during the hours of training was suggested. Training different subjects, on the first hour trainer A teaches class A while trainer B

teaches class B. The next hour, trainer A will move to class B and trainer B will join class A:

GM5: rotating trainers or giving them tasks could help. Let me put it in this way – if trainer A is dealing with pedagogy, let trainer B take care of grammar. We will all know from our training schedule that we are going to learn grammar with trainer A in class 1 while in class 2 they are learning pedagogy with trainer B. After our 60-minute session, trainer B can come in class 1 and trainer A can go in class 2. I do not see how trainees will move from a class to another knowing that they will miss the other part of the training and where they go it will only be a repetition of what they have just finished to learn. If there are also remarks, we should have the courage to talk to our trainers, politely or after session, and let them know our issues. But we like to always act like Liberians as we call ourselves “the barbarians.”

✓ *How is your training classroom organized?*

In relation to the classroom organization, it was highlighted that classes are not well organized. Trainees are male and female aged between the age of 17 and 90. Among them are ‘true’ primary school teachers but the rest join the program although they are not teachers. There are also children among the FFL participants, who come to (un)officially interpret⁴ for their parents. Some breastfeeding mothers bring along their babies to training. The majority of trainees are men. Some are educated, others are not. Some are badge holders while others are not. The Education Officer should separate those with experience or knowledge from others.

⁴ The refugee community elected for themselves FFL interpreters who are officially recognized by UNHCR and its partners.

All training activities are based on *Extra ! 2* covering 6 units. However, *Extra ! 2* does not cover everything. Some trainees have been using it for decades. Thus, they know its content:

GM1: My training class is well unorganized. It is like our local market here... some don't know book. They cannot read, write or speak neither French nor English. And others know plenty book. It is a challenge for those like us who really want to learn. Trainers suffer...

GM8: Extra!2 doesn't cover everything we need

GF1: Trainees who hold badges are put in the same program with people who do not even know their French alphabet. What can we expect from that? Badge holders are always annoyed by beginners... this is what create confusion, separation, hatred, complex of inferiority or superiority and the disorganization of our classes.

GM6: (...) among us, are those who attended school and those who have never been at school... here I am talking about *Extra ! 2* to be clear. For that reason, I see some of us struggle with the training as the book level is higher to the knowledge of many of us. This is my class. A mixture of everything in one plate.

GM9: ...we have others who come join the training but they are not true teachers. True teachers have been using Extra for years. They know it in and out. Trainers can move faster and for the true teachers that it ok. Think about the opposite now... others don't. They cannot cope.

Furthermore, there are not enough desks for everyone in class. Trainees have to come early in the morning to secure a desk. Classes are small in size, hot, with no windows and packed with trainees. To avoid the morning rush at the classroom

door and to secure a small space of the desk, trainees enter the class through its window holes. The main languages spoken by the trainees during the training are Liberian languages because many trainees do not know how to read, write and cannot understand French. As a result, they bring along with them their middle-aged children or adolescents who can read, write and possibly understand French to interpret for them from French to their respective mother tongue.

Looking at recruitment, trainees suggested that it is the UNHCR's responsibility to recruit and recommend trainees in convenient classes. For trainers to encourage and motivate trainees to participate in class activities,

GM2: ...organizers should consider people's French level or academic knowledge. It is not fair to put our domestic cat with a wild cat in the same cage. I am not saying this to offend others. This is the reality of things. Some come to training class with their 'calibre 12' on their shoulders. We all know this. Separating levels will be the first step to consider in organizing our classes (...) if you can't pronounce a word; the trainer will immediately pick someone else to continue reading.

GM4: for the past 3 years of participating in the FFL learning and teaching program, this is the first time to see someone coming to ask us to comment or talk on how FFL program run... I have enrolled in 6 FLL sessions and all of them had been nightmare in term of class organization. We've had babies, children, infirm and people with all sort of disabilities, grandparents, hunters, rebels, drug users, prostitutes, Ivoirians and street children – as FFL training colleagues. Why that? Because the refugee agency office allows every person to join the program... I will say, they don't have a recruitment procedure to follow. They don't have guidelines in place. Perhaps, they don't care and think, let refugees sort out themselves – because we are not legally refugees anymore. The camp closed down... now it is time to blame UNHCR for wrongly enrolling wrong

candidates in wrong programs. Because if the Education Officer has confirmed the enrolment of “un bougre qui n’a jamais été à l’école” (a guy who has never been to school) to join us in FFL training/learning with *Extra ! 2* program... who am I to stop that bougre? Who am I to advise him? I strongly believe that this is the source of all our class disorganization. Can you imagine? If they put this in place, the rest will follow.

In terms of training, trainees suggested that the UNHCR could give them access to the Internet like many other schools in Côte d’Ivoire. Trainees believed that they should have more practical French tasks during the training rather than investing a lot of time in theory. There is no stationery or other needed resources for both trainers or trainees:

GM9: training has a lot of talking rather than having its practical side.

GM8: No books, no pens, no even paper to write on... we also need access to other resources than only *Extra ! 2*. Number of desks are insufficient compared to number of trainees. Classes have no windows and are very hot. We locally call classes here *torrent*, *inundation*, *fourneau* or *deluge* (furnace or flood).

GF1: although those parents have the right to learn, as any other refugee, they should be taught that this level is higher to their knowledge. We end up hearing all the Liberian dialects in FFL training program. And you cannot tell them to be quiet unless you want to see the devil tail (get into trouble).

Moreover, some trainers were accused of lacking authority, confidence and being unable to control their FFL training class. Regardless of their pride, they had poor writing and pronunciation skills:

GM7: they have no authority, no confidence, poor in writing and pronunciation, pride... we have nicknamed some of them by now. it is sad, but... Oh Jesus! They are unique. They give pain.

GM2: ... we had this law student trainer from university of Kara in Togo who could not correctly pronounce French words... *à la randion on nous ndi que le sidan nti nti nti*. Who could easily understand him?

Other trainees believed some responsibility lay with themselves:

GM1: we are the one who should organize our classes agreeing on code of conduct, showing respect to our program, our trainers and to ourselves. If I confess to you that I ended up in a bible college because I was lazy to take things in heart and hands. My job was to blame my mom who had nothing to do with my enrolment. Once we understand this, our classes will be organized. We have trainees, "tous âges confondus" (of all ages). We have those who are good in French and those who are beginners like myself. Put me in a class where I will start at my level. Why to aggress the UN for suggesting separating FFL training programs? Why also to put yourself up there while your level is down here with Morgan? I think this is the main reason for seeing our class not organized. We mess them up ourselves with our nonsense strict rules.

GM2: ... student trainer from the university of Kara in Togo... trainees started to mock his accent... some of us started to tell him to shut up and give the chance to other trainers to train us. We have learnt that bad habit of not tolerating or encouraging others. Even in our villages, we all are Frenchmen in black skin and those who are not able to pronounce correctly a word, we look down at them. Those types of actions turn off others and discourage them from learning or participating.

✓ *If I walk into your classroom, what would I usually see you doing?*

Responding to this question, 7 of the 10 participants confirmed that they would be found focusing on their FLL training / learning tasks. They listen, take notes, help their colleagues who have difficulties and participate in all in-class activities. The other 3 of participants find the program boring and complain during the class:

GF1: ...but mostly I am bored. Especially when the room is hot and the interpreters' bzzzz noise surrounds you.

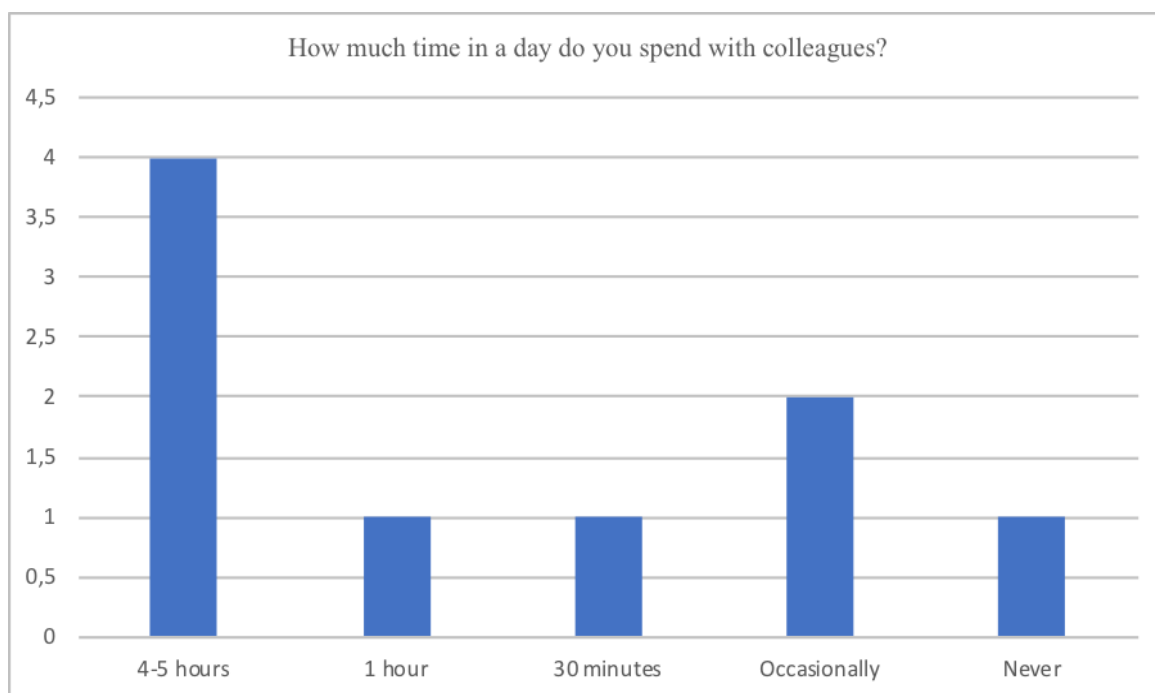
GM7: you will find me talking. I am a parrot.

GM8: I am donkey... I complain about Extra to the point that everybody becomes sick.

✓ *How much time in a day [outside class] do you spend with your colleagues?*

Participants had various responses to this question. On a daily basis, 4 spend between 4 and 5 hours with colleagues. 1 spends up to 1 hour; 1 up to 30 minutes; 2 do not spend time with their colleagues; and 2 occasionally / rarely spend time with colleagues.

Figure 1: Time spent with colleagues



ii. Relationship between Trainer and Trainees [Q2]

Looking at the relationship between trainers and trainees, 6 of the 10 trainees said that their relationship was good; 1 of the 10 suggested that it was poor; 1 of the 10 thought that it was discriminatory; 2 of the 10 suggested that it did not exist.

Although trainees had various responses, they had a few remarks to pass on to their trainers:

GM1: A number of them do not treat us as humans. On our turn, we are frisky to them and that kills relationship... we are humans. Not aliens. We own our cultures which have to be respected. Please, show the way on how to teach a class with a mix of cultures... this bring down our relationship.

GM2: ...someone has to talk to our trainers, in a form of orientation, about who is a refugee and our Liberian cultures. This will reinforce our relationship. Because many of us are easily offended when someone is not sensitive to their culture.

GM5: Unfortunately, most of them are young in age compared to me. Being an African I am like a father to them. So, we live the relationship of father and children in a classroom where the child is teaching his father. It might be hard, but that is life reality.

GM8: They show no respect of my culture. They hate my accent... they have their Ghanaian or Togolese accents. They try so hard to diminish us. May God forgive them.

GM7: For international UNHCR or NGO workers... they treat us as human beings. They respect trainees and give them the opportunity to express themselves, their culture and feelings. They understand our multiculturalism classes and handle the pressure. But our West African brothers, oh Lord! They prove to us that they have nothing to do with us. They don't understand us. We don't on our turn understand them too. It is a mess.

GF1: I feel sorry for myself when I am taught by someone who does not know or understand who am I. If at least, our fellow West African trainers could be trained on who are refugees or what to expect from them – particularly Liberians – this would make a big difference. Nonetheless, trainers from the UN agencies are good and they handle our cases pretty good... you could sometime come into our training sessions and assess the trainers as well as the program.

iii. FFL training program design [Q3]

✓ *Describe the design of the FFL training program*

Participants responded that the training was designed for 12 weeks. The program covers *Extra ! 2* handbook contents, which is divided into 3 parts: (1) grammar for 10 days; (2) pedagogy for 20 days; and (3) French culture about 20 days. But the

reality they face is that each intake gets trained for 30 to 40 days as participants are not keen and ready to do the programme for such long period of time. This change in time makes the program to be condensed and hard to keep up with:

GM7: This handbook Extra has nothing to do with us refugees. It is all about France... why should we continue to hold on this book which is not tailored to people like us? Even those who are sick in hospital are supposed to be given the right dosage of medicine at the right time. Giving to them a lot of medicine means that you are killing them. You people should break down this program properly based on our refugee life realities.

GM2: this program is suitable for those in Europe... we don't learn about our own culture. Extra ! 2 is silence about us. May be one or two chapters could be added into the program to talk about us. Possibly, even they should allow our hand inside the program.

GF1: It is a poor program... this course forces us to forget about our own values and only think about France. It is like a TV remote control that you have to press hard buttons even if batteries are flats.

Nevertheless, they suggested to improve some areas of the program: reviewing the FFL training weekly time table; having in place an ongoing assessment for trainers; ensuring that trainers are mentally and physically well-prepared to train refugees; although they learn about France, they wish that the programme could even at minimal scale recognize or talk about Liberian culture; making certain that trainers are coping well with the day-to-day pressure from the refugee camp environment; having a reasonable class size of trainees; taking into consideration trainees' French language level at the enrolment; teaching at the right pace and giving trainees enough time to review what they have so far learnt; having access

to computers or Internet like other language schools; and taking into consideration the day-to-day trauma and frustration of trainees' refugee life.

✓ *What are some of the things you are learning at FFL training? (language, content)*

To this question, trainees answered:

GM1: How to ask for something in polite manner.

GM5: Adjectives

GM9: French tailors and fashion. Yves Saint Laurent is the king of French clothing. Food and grammar

GM4: Influence of technology in the life of young persons in France

GM6: verb to drink, phone conversation, imperative mode, gender equality... and inequalities in France

GM2: Unit 4 at the moment. Behaviour of French young persons.

GM7: Telling stories in the past tense, how to talk politely and the past participle

GM3: French icons such as Napoleon Bonaparte, French regions

Participants' answers to this question varied. They randomly talked about things that they remembered learning either in this present intake or past intakes.

✓ *Do you find this program worthy or would you choose something else?*

In response to this question, 7 of the 10 participants believed that the program is worthy and 3 of the 10 thought that they would choose something else instead:

GM7: I will definitely go for another program. This one is hard. It is designed for those in advanced classes. Not for novice like many of us.

GM4: If a very comprehensive and easy program is presented to me, I will opt for it.

GM5: Yes, this program is hard and tells us nothing about ourselves. However, we love to live like Frenchmen

Regardless of having more than 2 years' experience and possibly doing the same course on several occasions, GM7 still calling himself a novice.

Despite finding the program worthy, participants gave a few recommendations:

GM3: ... I will be happier if you can run it for 6 months rather than 3 months.

GM6: ... this is my view. Starting with Extra ! I won't break eggs. Those who were fighting for something advanced have left Nicla. UN could review this program and help us to learn something worthy.

GM8: we need a change. Some of us can now repeat word by word in this book. For the past 5 years or more they have been taking part of the FFL trainings and they use the same book... give us new stuff which may reflect our cultures or that of Francophonie. Even food, sometimes we need to vary it. Otherwise, we become sick of it.

✓ *What kind of activities do you do in classroom?*

Responding to this question, all 10 participants agreed that all their in-class activities were done according to the recommendation of the *Extra ! 2* student handbook:

GM7: we cover all the activities in that book. Nothing more. Nothing less.

GM3: ...we focus on reading, listening and life in France... nothing major outside of *Extra* frame.

GM2: we cover all activities just as they appear in student handbook.

GM4: hmm... we copycat the student book.

Without reservation, participants agreed that all *Extra ! 2* in-class activities are covered during the session.

✓ *What kinds of extracurricular activities do you participate in?*

7 out of 10 participants confirmed that they did not participate in any extracurricular activities. One of the 10 listens to the radio and reads old newspapers that they got from NGO staff. One of the 10 reads primary school subject books from Ivoirian students who live in ZAR villages. The remaining one practices speaking with church missionaries from Europe. Nonetheless, participants suggested having a refugee French club in Nicla. Participants showed the willingness of organizing the club in Nicla.

✓ *Are there any changes you may suggest to the current FFL training program? If yes, describe these changes and your reason why the changes would be made*

Responding to this question, participants brought up the following:

GM3: ... every interviewee will tell you that a change is needed in this program. For me, I think that we need to be trained in good conditions – good classroom, good lighting system, have enough space so we can easily take note, have pens and book notes - something like that. Moreover, if this can be done, to invite from time to time volunteers from the French organizations in Côte d'Ivoire to take part of this training program. If they don't mind they can even train us.

GF1 – another point is of having classes in reasonable sizes. Trainers can be able to control the class and everybody can have enough time and space to participate. Please, consider at the same time the level of trainees. Some can write others cannot. This very often takes time and frustrate the rest of the participants as well as the teacher. The trainer and trainees, I mean. At all cost, we should avoid using our dialects in class. We are here to learn French. We should try to submerge ourselves in a French language pool. This is not “cheechee-polay” (refers to gossip). I am not copying. Do not chunk me for that oh.

GM1 – prioritizing teachers who teach at our schools in the FFL program will be a huge difference. Many of those who join the program they waste time, effort and space for those who have committed and sacrificed their time and life to teach our own children in villages. We should give them a chance to learn in good conditions and on their turn, they will teach our children with joy. Badge holders should be given *Extra ! 3* if it exists. Because they know *Extra ! 2*, they make novice to feel inferior or complexed during the training.

GM2: to be supplied with FFL program resources like good books, which take into consideration Francophonie and African culture. We need books and other resources to learn French. Not only *Extra*. It will be awesome if we can have good trainers, not

students from neighbour countries. Many of FFL teachers goal is to speak, to live and to do things like people of Paris. The shocking part is see our trainers who pronounce French word with Ewe accent. Then they are very proud and disrespect our who we are. And finally, I will suggest having different classes according to French level of trainees. We all don't have the same level when joining the training. Let us be realists. Let it be as it is. We need different classes for different levels. I am no liar oh.

GM6 - Yes, I have changes that I would suggest to our FFL training program. The program was made for teachers. Teachers should be a priority. Not the clone teachers – those who join the program for the resettlement benefit. Although we teach, but only a few of us hold a degree in education. Training us on teaching methodologies and teachers' responsibilities would have a big impact in our small refugee village. We should know how to prepare our lessons rather than reading what is in Extra to our own children. Should I call this teaching? No. When I was a student back home, in Liberia, I used to see inspectors visiting schools. They will enter into a classroom, sit at the back of the class while the teacher is teaching. Then they will assess the teacher. We need to be inspected and assessed. Not only us, but also the FFL trainers. Particularly the youngsters.

GM9: We have no rights, but I would suggest having a good FFL training program tailored for refugees. That we make the difference.

GM5: have sufficient time to cover the FFL training program. Why not up to 30 weeks, for example? Our brains are already overloaded with refugee life challenges. We cannot concentrate to take in a lot at once. Going step by step at a very low pace is the key for our success and for organizing the program. To have good trainers will be a blessing for trainees. It does not matter their age, but their lack of respect and mentality of looking down to us... hmmm... that is what makes me to taste old lemon. Trainers are teachers. They need to have a code of conduct to follow.

GM8 – of course there is one or two suggestion(s). One is to train our trainers and help them to understand who is a refugee and how to work with a refugee. Two is using other

books apart from Extra, having classes in small numbers and sitting a selective exam before joining the FFL training.

GM7 – to give to trainers needed resources. It will help them to have a choice on what they feel that we should be taught on. Separates advanced trainees to beginners' ones.

It seems that there are different responsibilities that should be shared among UNHCR, the organizers, refugees and trainers. There are also different limitations related to refugee life and level of education; to the Liberian refugee FFL teacher training conditions; lack of resources, including funding of the programme; as well as the camp context. Looking at *Extra ! 2* most of the experienced trainees want to change the text and have books that may include sessions on Francophonie and African culture. This would not be possible as participants have in their mind that whoever understand in and out *Extra ! 2* content may get the chance to be resettled in Paris.

iv. Relationship amidst colleagues [Q4]

✓ *Where are your colleagues from?*

In response to this question, all participants agreed that most of their colleagues are from ZAR villages. They are Liberians; but among them are also Ivoirians who registered themselves as Liberian refugees in order to benefit from refugee

humanitarian assistance such as food, healthcare, education, protection and resettlement.

✓ *What are some of the languages your colleagues speak?*

All participants confirmed that their colleagues speak dialects from Kru, Mande, Bantu. French and English are also among the spoken languages among them. Trainees sit in groups according to their tribes and/or mother tongues. Those with some knowledge of French convey trainers' messages to their peers and vice versa. The impression of the research is that trainees and trainers opt to use French in the FFL training classes. Trainees are allowed to interact with their colleagues into their mother tongues whenever they have difficulty expressing themselves in French. With the help of interpreters, trainers can interact with trainees who cannot articulate their sentences in French. Trainers are sometime selective on when and to what extent trainees should use their dialects in order to not break the rule of using French language during the training.

✓ *Could you describe some of the prior FFL teaching experiences of your colleagues (if known)?*

Responding to this question, participants said that they do not interfere with each other's life. Conversation with prior FFL teacher colleagues had not taken place. People mind their own business. However, they all knew that they are using the same book (*Extra ! 2*) as their prior FFL teacher colleagues.

✓ *What are some of your colleagues' FFL teaching needs?*

Participants gave a number of suggestions for their colleagues' needs. Among them were having a FFL mini-library for refugees at the camp. They wanted to be visited by French Embassy staff or French citizens from time to time. They requested a FFL program that is tailored to the needs of refugees as well as improving the teaching and learning conditions. They wanted to see UNHCR inviting responsible trainers who understand refugee and how to teach a multicultural and multilingual class. For trainees and trainers to be given other books than *Extra ! 2*. They wanted to see future training sessions to be organized based on trainees' knowledge of French language; everything:

GM5: ... the list of our needs is long. We may present all of it to you and surely, you will not afford to respond to our needs. Even those who are going to read your work won't intervene. For physical needs, I may say that we should have FFL trainings in rooms with good conditions like here. Not under the hot roof without ceiling. Not in a room without windows. Not in classes which have been transformed to toilet. They defecate in them and that is where we have to come and sit for the rest of the 6 to 10 weeks. You know? We need proper FFL resources – books, exercise books, computers for learning the language, pens, desks, chalks to write on blackboard, water nearby - to water our dusty classes. You know very well the conditions, Bossman. Mentally, we need to be prepared. How to study and focus on FFL when we are crossing the sea of our refugee life realities? What should be done to support us in our learning? We need a program to support us during our learning. There is a big mental difference between you and us. Life is unfair! Oh oh – help me God! Motivation is needed. Encouragement is the key. We need to feel being hold by hand by someone from your offices. The treatment we have so far received is far away from life realities. To be good teachers we need to be mentally stable and be in good mood while teaching, preparing your lessons or while in training. It can also be important to have correspondents outside of the camp. May be from French embassy in

Abidjan. Writing to them would help us to practice our writing. Our grammar. And we can be proud and happy for having French friends. Such a simple thing may boost my moral. When I receive a letter from my correspondent I feel great. I start to plan to reply. I will spend time on my room writing back to him or her. It is a true need for us. Words that I don't know or words that I cannot spell, hmmm, this is time to have a dictionary. You see...we need even dictionaries. To cut it short, Boss man, the list is long.

GF1 – as our old brother said, needs of FFL teaching is a mountain and we cannot flatten it with our spoons. Old brother, I give you cold water. I am sure that boss man is burned. We need everything or give to us anything that you know will support our FFL training. I have heard, from rumours, that after this year they will no longer run FFL training program. We are scared. We freak out. We need moral support as well as physical support for the FLL teaching. It is sad that we do not deserve the basic. Thank you.

✓ *What are some of your colleagues' linguistic and cultural needs?*

Participants strongly insisted that they need a very good learning environment where trainers will respect trainees' cultures and languages. Holding a trainers' training session before the FFL session begins is paramount. To respond to their linguistic needs, participants required that trainees should be involved in planning FFL teacher training programs. They dreamt to see trainers creating a very good learning environment as well as slowing down and giving them enough time for translation:

GM3: Furthermore, we need to understand French grammar, which is different to our dialect grammar.

GM1: we need a step-by-step instruction. We are not trained or expert FFL teachers and French is not our first or second language.

GM2: They need to clearly explain to us the meaning of the idioms they use in training.
We get lost...

To respond to their cultural needs, participants want to see their cultures being taken into consideration during the training and how to make their cultures walk side by side with the new language culture:

GM7: To be advised on how to manage our own culture and language in parallel to French language and culture. I am afraid for not giving birth a Liberian French tomorrow. Nouchi from CI is enough. Isn't it?

They mentioned the issue with unskilled interpreters who were used during the FFL training program. They requested trainers to not use hard vocabulary and to remember that refugee interpreters were not trained for the interpretation job. They sometimes misinterpret trainers' message to trainees:

GM2: I want to say that we should have interpreters capable of understanding both languages and interpret correctly. For example, this is not a joke. It happened in our class. The trainer said : « *Jésus marcha sur les eaux de Tibériade* ». The interpreter on his turn said, « Jesus walked on the bones of Tiberias. » Tiberias, for those who come from Zwedru... means this kind of fish cooked with goat skin and red pepper. He got it wrong. Out of context. Luckily another trainee who knew the Bible brought the correction. We can easily loose it. He vexed me oh!

v. Challenges in FFL training? [Q5]

✓ *What challenge do you have in regard to teaching/learning content?*

Regarding this question, participants' opinions were divided. Some believed that the challenge in teaching and learning content was the fact that the program was more advanced, compressed and all should be covered in a very short time. Topics should be taught or discussed in detail. Others were challenged by the fact that the handbook did not contain anything of Africa or of any French-speaking nations, apart from France. They treated *Extra ! 2* as unfair and discriminatory. Some went to the extent of treating the author of the book, Fabienne Gallon, as a racist or extremist nationalist:

GM3: My only challenge with the content of this handbook is its limitation of only talking about France.... it is strange to see at the bottom of the book it is written *français langue étrangère* (French as foreign language) and the author ignored that this book will mostly be used in other countries other than France.

GM2: For me, it is too much to learn at once

GM1: the content is more advanced

GM4: we need more time to go back home and study after training. But we don't have light and there is no one to assist you in village. Giving us a little bit, every time will make our lives easier. At the moment, it is humbug.

✓ *What challenge do you have in regard to teaching/learning language?*

In regard to teaching and learning language, participants stated that they face a number of challenges. Among these challenges include the lack of resources – no books, pens, exercise books, no speakers able to be heard by a hundred students in a classroom. Trainers used a lot of French expressions that trainees did not grasp:

GM2: ... expressions trainers use like *faire grasse matinée* (sleep in); *sauter du coq à l'âne* (jump from subject to subject or ramble from one area to the next); *mettre son grain du sel* (to contribute) and so on.

They added that some trainers were not good at writing on the blackboard.

Therefore, they read from the book and sometimes they read fast. At the same time, interpreters were interpreting and the whole class sounded like a market place. Everybody got lost as no one could cope with the reading speed.

Furthermore, the pronunciation of some trainers was not good. Trainees could not understand what they wanted to say:

GM1: trainers do not care of our culture. They also don't care if we understand or not. That is not their business. Many colleagues, as well as I, struggle with pronunciation.

GM7: I want to speak French like someone from Paris. Hmm... guess what? My own trainer doesn't have the accent from Paris. He has a Twi accent. Language from Ghana... trainers don't follow the program in place. They jump here and there and we get lost. How to learn?

GM9: I face the same challenge that every language learner or teacher faces. This language, French, is not a language spoken in my village. It is a fresh new language. It has a lot of rules to remember and to follow. Every unit is a challenge. Poor trainers, they

try their best to cover everything in this time frame. As consequence, we, trainees, judge them for teaching with extreme speed or maybe they are trying to prove to us that they know very well the language. It will be better for me to delay a little bit on a chapter as long as everybody clearly understand its content. That is the joy of the training.

Participants found *Extra ! 2* grammar to be a challenge in learning French. They suggested having different classes based on trainees' level of French knowledge and have a flexible timetable for the program:

GM6: who is that refugee who will sit down for 4 or 5 hours, listening to stories while knowing that after the training I must go hunting or farming because 'I have no food' in my tent or house? Although circumstances force us to be there and learn, but our minds are elsewhere. We need to work hard to get our bread. We must go out to serve Ivoirians to get an extra FCFA. We have not only wives but also children. You know how much wives are demanding. Otherwise, you will find another man into your bed. We truly suffer. FFL training shouldn't add more pressure on us. We love the language, let the language also loves us back.

All the above challenges affected trainees' bodies, minds and spirits.

✓ *What challenge do you have in regard to your multicultural classroom?*

In response to this question, because of the many languages spoken during the training in one classroom, participants nicknamed their multicultural classroom 'a hell'. It was difficult to focus on what trainers were talking about as interpreters

talked and the same time as trainers and trainees were also asking questions to their interpreters on things they did not understand. Many trainees did not know how to read or write and could speak only their mother tongue:

GM6: worst part of all is when people are speaking 50 languages in the same classroom.

It is revolting.

GF1: I feel like I am at a market place. We don't know who is saying what.

It was suggested that classes should be divided based on tribes or family languages. This could end up by having one interpreter for the whole classroom. Trainees have to respect each other regardless of their background, including gender or family language. They are advised to only use French as language of the training as agreed:

GM5: Some tribes do not allow women to sit at the front. They must be in the back of the room. Fellow men from those tribes are offended when women occupy the seats at the front row. And they sometime, want to impose their tribal culture to the class. "Vive la culture!" It is a challenge when discussion starts because someone did something in the class and that thing is a taboo for the other tribe. We have to stop everything and settle the issue. It disturbs our programme. That is why a colleague was saying the other day that we should have these training based on language families. This will help us to not 'juke' each other. We see each other as 'kwi' (foreigners) as we say in Liberia. And the truth is that no one is a stranger here. Why to poke each other? Let's change. Make kaye oh (Make it).

GM1: Old brother, n'mind ya (I am sorry or do not mind or do not fret). Let me quickly jump in before I forget. This is what we always say. When we are in FFL training we should not use other languages. Look now at what my friend has done. We are not

supposed to use Liberian English during this interview. But I have heard a few Liberian English words come out of our mouths – humbug, hang head, fuss and so on. Please, we need to make things easier for ourselves. Let us remind ourselves that the meaning we give to our Liberian English words may mean something different to European English. When you say “da-me” who can understand that you mean ‘it is me?’ Bossman, this is one of our challenge in our multicultural class. They use their frenchalized dialect, that is my own word – they use words from their dialect and make them to sound like French. And we all get confused in the classroom. Under the Kru language family, we find seme, aizi, kuwaa. Then Eastern Kru with all its branches of dialects. Then Western Kru with its branches and sub-branches. This is already a lot of language confusion in the class. We should discipline ourselves and only use French in our training.

vi. Could you describe your role as a FFL teacher? [Q6]

✓ *What activities have you engaged in to meet your students’ academic needs?*

In response to this question, most participants stated that they do not engage in any other activities to meet their students’ academic needs. They limit themselves to *Extra ! 2*. However, some of them took a step further – they read a few books that he got from NGO authorities and they listen to the radio.

✓ *What activities have you engaged in to meet your students' needs?*

Responding about meeting their students' language needs, participants' main focus was *Extra ! 2*. Some engaged in discussions and conversations and encouraged their students to do the same with Ivoirians children in villages. They listened to RFI and encouraged their students to listen to RFI too or when going to Abidjan on holiday from the camp, to watch TV programs as well as read newspapers. However, participants also tried to get hold of books or materials which would help them to engage in to meet their students' language needs:

GM6: I have the privilege to get a few French books from NGO officers. They help a lot in response to my needs and those of my students.

GM8: I do not engage in any activity. In 2015, I sent a letter to the French embassy in Abidjan requesting books... hmmm, they turned it down by not responding. Since then, I got disappointed.

✓ *What are your main responsibilities?*

Teaching was the trainees principal responsibility:

GM9 – my main responsibility is to teach. Make sure that the class is in order and students get my points whenever I talk to them.

GM8 – to teach children FFL

GM3 – As a leader in my community, I present myself as leader and teacher at the same time. I play a double role in my class.

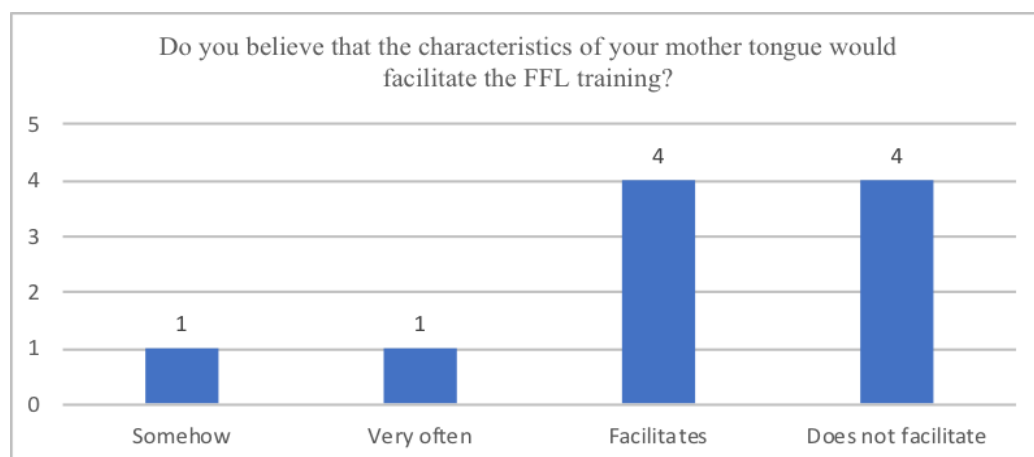
GM7 – teaching FFL. To be a teacher and behave like a teacher.

GM6 – Honour my teaching role and be there for our children while teaching FFL

vii. Do you believe that the characteristics of your mother tongue would facilitate the FFL training/learning? [Q7]

The aim of this question is to find out if there are any similarities between FFL and the participants' mother tongue(s) and how any similarities and differences influence the training process of participants. Based on answers received from participants, as shown in *Figure 2*, although there are no similarities between their dialects and French, 4 out of 10 agreed that their mother tongues always facilitate the training/learning because interpreters clarify trainers' messages to the rest of the class. 4 out of 10 confirmed that their mother tongues do not facilitate the training at all. They argued that using mother tongues during the training make the program very slow, which disadvantages the whole class. It is a waste of time and as result, they do not entirely cover the program. 1 of the 10 participants believed that their mother tongues very often facilitate the training especially when trainers use new words, everybody can tell that there is influence of mother tongue during classes. The remaining participant affirmed that their mother tongues sometime or somehow facilitate the training and the influence steps in when interpreters translate the message from trainees to trainers and vice versa.

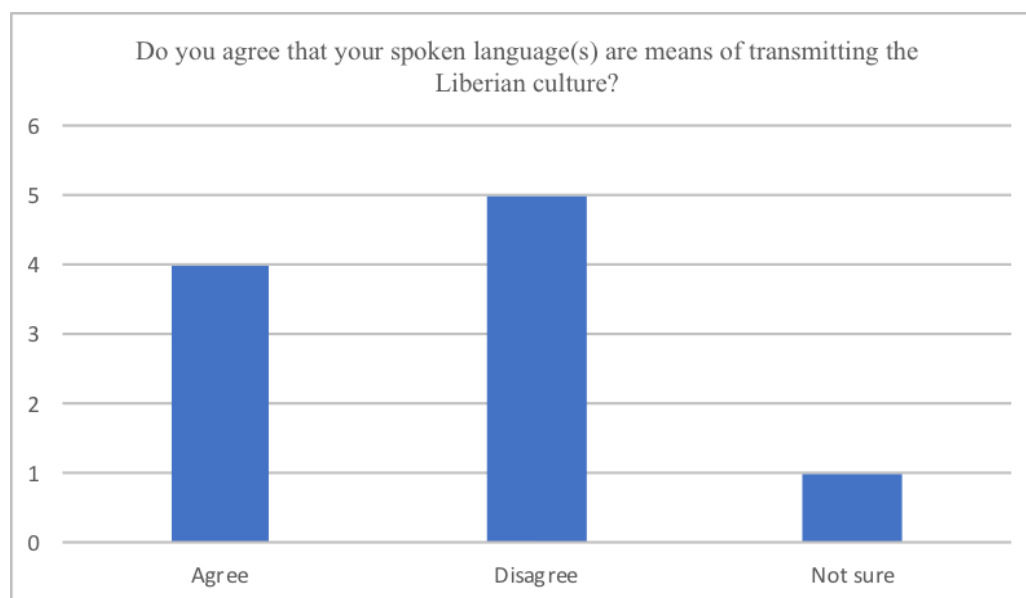
Figure 2: Mother tongue characteristics



viii. Do you agree that your spoken language(s) are means of transmitting the Liberian culture? [Q8]

Asking this question will be significant to know whether the participants established a link between language acquisition and Liberian cultures. As shown in *Figure 3*, half of participants disagree that their spoken languages are not means of transmitting the Liberian culture. One is not sure and the remaining 4 of the 10 agreed that their spoken languages are means of transmitting the Liberian culture.

Figure 3: Languages as means of transmitting the Liberian culture



ix. Does speaking more than one language facilitate the FFL training? [Q9]

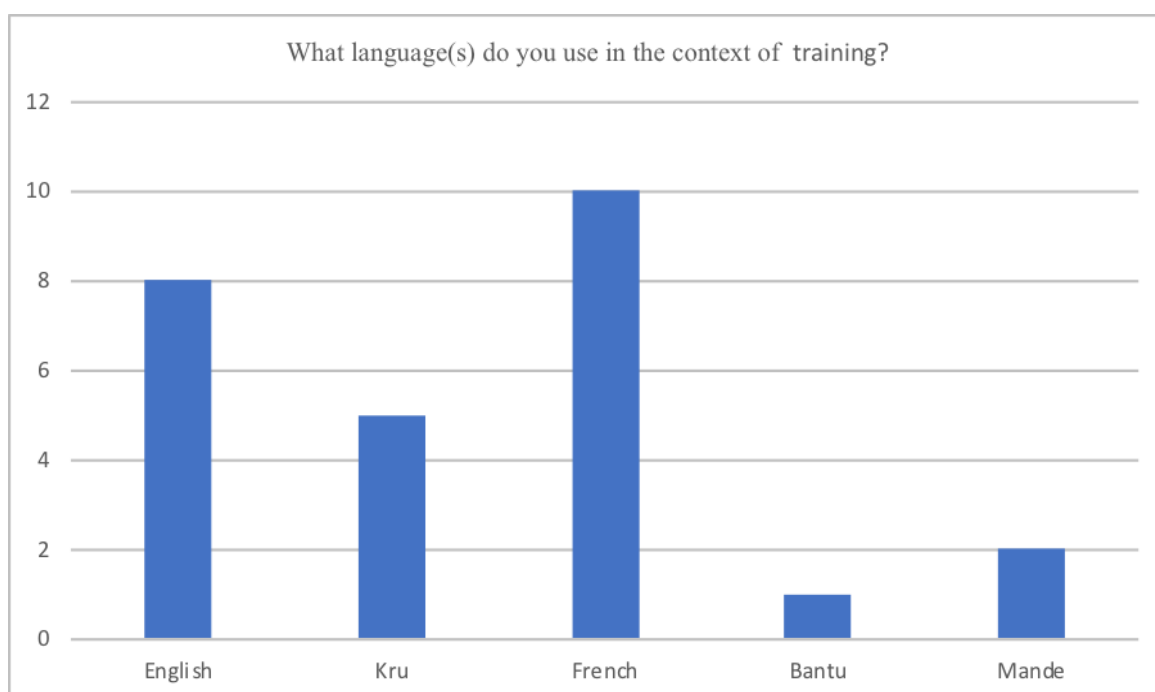
9 of the 10 participants agreed that speaking more than one language facilitates the FFL training. The other was not sure.

x. What language(s) do you use in the context of training? [Q10]

The most used languages during the FFL training, whether or not the trainer(s) are present, are Kru family languages, Mande family languages, French, Bantu family languages and English. (see *Figure 4*). All participants use French during the training class. English occupied the second place with 8 of the 10 participants

using it during the FFL training. Five participants use Kru, 2 used Mande and one used Bantu.

Figure 4: Languages used in FFL training class



The main reason participants declared they used French is that French would open a path for getting resettled into a French-speaking third country. Moreover, 8 out of 10 agreed that French should be the only language used during the FFL training. The usage of French is the trainee's responsibility. It was noticed that the English spoken by trainees is Liberian English which is Kru pidgin English and Liberian Kreyol (Singler, 2003).

5.2 FFL TEACHERS' SYLLABUS

In this part, participants were asked a number questions related to their culture(s). They were asked what as well they know or understand about francophone culture.

5.2.1 Presence of didactic materials or subjects that have links to francophone or French culture [Q11]

The aim of this question is to know if there are French culture (Francophone) topics covered in FFL curriculum. All participants affirmed that *Extra ! 2* is about France and French culture.

5.2.2 If yes, do they also cover some aspects of Liberian culture? [Q12]

On this question, 10 of the 10 participants responded by no, and added:

GM6: ah ah ah (laugh). This is a joke. Nothing of Liberia in the material or covered subject, Sir.

GF1: No. In Extra, you will find nothing about Liberia. Not even our country name.

GM8: No no no no. I wonder how many French would invest their time learning about our culture.

GM2: I have never seen anything looking like Liberia or talking about Liberia culture in our Extra.

5.2.3 How does French culture differ from yours? [Q13]

Answers from this question indicate that all 10 participants see French culture as completely different to theirs. There are no similarities. Among their answers:

GM2: there is a big ocean of difference between our cultures and the French culture. We are different. It is not normal to see a man kissing another man as greeting. Not even homosexual will do it publicly.

GM7: They live on the moon we live on the Earth. We've completely different cultures. This at all levels.

GM3: everything they do and live is French. We live Liberian. We are in two extremes when it comes to culture (...) one thing I still not digest is the gesture French people do when asking others to hurry up. In our community, the same sign means having sex with a prostitute.

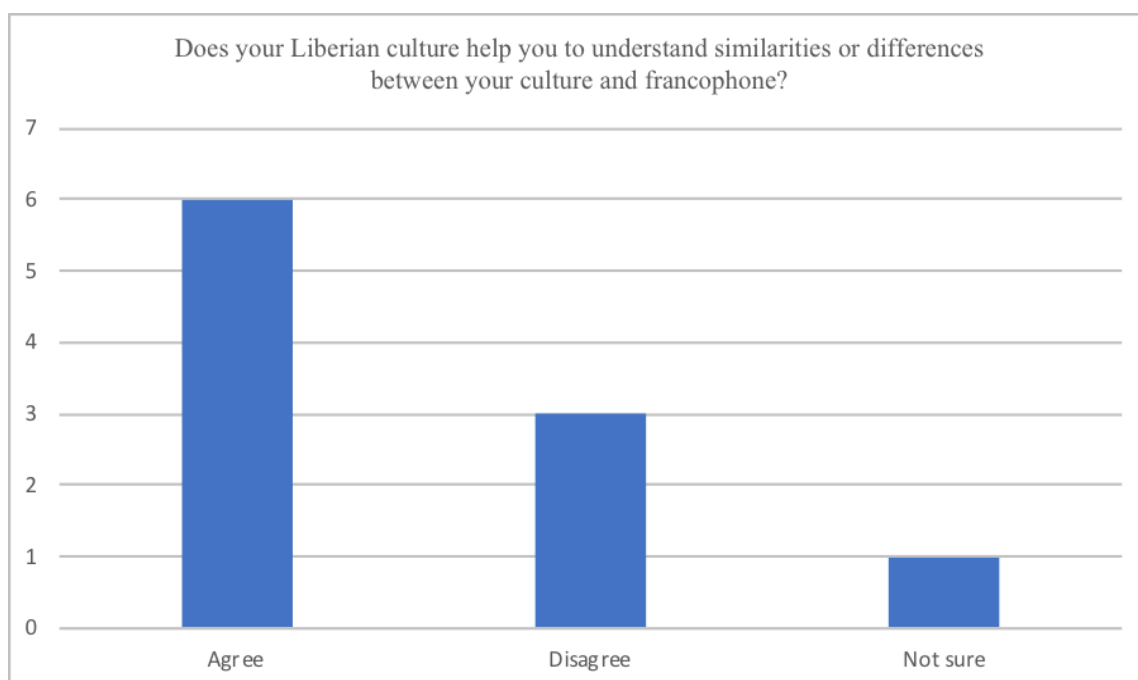
GM9: French are Europeans. We are Africans. All is different: the continent, the lifestyle, the understanding, our ancestors, our everything that influence our cultures is different to the everything that influence French culture.

From participants' answers we can discover possibilities of culture shock. This will be discussed further below.

5.2.4 Does your Liberian culture help you to understand similarities or differences between your culture and francophone? [Q14]

Through this question, I learnt the participants' viewpoints when intercultural subjects are covered in training. As shown in *Figure 5*, 6 of the 10 participants believe that their cultures help them to understand similarities / differences between francophone and their cultures. 3 of the 10 disagreed and 1 was unsure.

Figure 5: Similarities/differences between Liberian cultures and francophone



5.2.5 What issues of cultural difference have surprised you during your training as French teacher? [Q15]

All participants said that French culture differ from their Liberian cultures. Under this question I found that all participants had something negative (a shock) to say about francophone or French culture. Some talked about gestures, clothes, food found in Liberia but not in France while others talked about family composition. For example:

GM8: same sex marriage...we have also learnt that nowadays men can marry men and buy children or adopt them to make their new families. I am shocked with this culture. (...) pet is accepted as part of the family.

GM6: parents buy pets, like rat or dog to their children (...) children love their dogs or rats and make them their close friends. A dog? A rat? Not in a million years on my land. Food like frogs, snails (nodding head)... hum hum! Not in my culture.

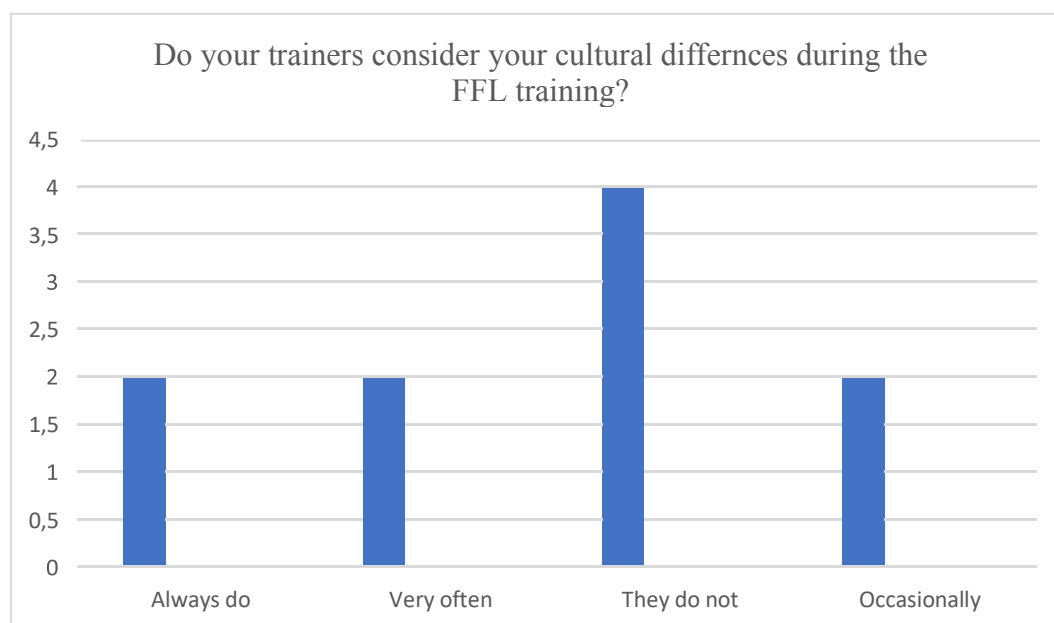
GM3: family compositions are different. We have big extended families, they don't.

5.2.6 Do your trainers consider your cultural differences during the FFL training? [Q16]

Cultural contact may motivate or demotivate learners. It is important to know if trainers consider cultural differences that exist within the group as well as that discovered during the French course (French culture). As shown in *Figure 6*, 2 of the 10 participants said that trainers definitely consider cultural differences in FFL training. 2 of the 10 participants agreed that trainers do it very often. 4 of the 10

participants believed that trainers do not consider their cultural differences. The remaining 2 believed that they do it occasionally.

Figure 6: Trainee consideration of cultural differences



5.2.7 What are your trainers' attitudes vis-à-vis cultural differences that you come across during the FFL training? [Q17]

This question was based on trainees' observation – how they conceive and find their trainers' attitudes when looking at their multicultural FFL training class. 8 of 10 participants believed that trainers' attitudes were good vis-à-vis Liberian

cultures. The other two believed that trainers did not consider Liberian cultures to be of value. Answers to this question speak for themselves

GM2: (...) they often consider us as refugees than Liberians or Mande. (...) when we try to criticize French culture it is like... hmmm you guys, do you even have the culture of your own? You are just refugees

GM5: I appreciate their attitude. They understand where we are coming from.

5.2.8 Why did you choose to join the FFL training?

[Q18]

Participants gave different reasons for joining the FFL training. Some said that they joined the program because they wanted to learn a new language. Others said that they joined it because they want to become FFL teachers and support their refugee children in studying French. Others joined the FFL training because they love French, they want to secure a job either in Côte d'Ivoire or in France and they want to live and become Parisians. Others joined the program because they may end up getting a scholarship to study in one of the universities in France. However, 50% of participants declared that their main reason for joining the program is to improve their French knowledge and get the benefit of being resettled in a French-speaking country.

GF1: to become a FFL teacher and improve ma langue de Molière (French language)

GM5: My objective to be here is not only to teach but also to benefit from the resettlement program

GM1: I like France. I like French and my dream is to become a French teacher wherever I will go.

GM2: for me, I joined the training because I am curious to discover French culture (...)

GM9: Because I love it.

GM4: the main reason is to get resettled. Then knowing the language is not also a bad thing. It will help me one day.

GM7: because I want to live in France.

GM3: Resettlement is my main reason.

Participants' responses might be influenced by perception that negative responses could influence chances of resettlement.

5.2.9 Do you have an opportunity to attend professional workshops? If yes, are they beneficial? If not, explain the reason(s) [Q19]

Asking about the opportunity to attend professional workshop(s), 100% of participants responded that they do not have such an opportunity. Reason(s) for not attending professional workshop(s) vary.

GM7: the reason is that no one comes and organize them for us. We asked UNHCR on many occasions but the slogan response we get is that you should opt to voluntary

repatriation. Go back home. One will think that UNHCR have prepared a professional workshop for us back home. Are we going to have access on it once in Liberia? Bunch of liars, they are. Whenever the opportunity will show up here in ZAR, I will join it. We need trainings, but they do not give us the chance.

GM3: professional workshop? No. those are things of people who live in Europa. We are in a bush here. We always eat wild animals. People have to go hunting, bring back home monkeys and antelopes. May be those are the professional workshop they should give to refugees from Guiglo. Professional workshops do not exist since Don Bosco [an educational and charitable institution administered by Salesians of Don Bosco, which provides technical training to refugees through vocational training centres] left the area. We are abandoned to ourselves.

GF1: as we are now self-dependent refugees, no one will bring along such an idea. Workshops took place when UNHCR formally was taking care of us... they stopped workshops, they cut food assistance, they stopped almost everything in order to push us to go back home... to cut my tail short, Monsieur, professional workshops died and were buried here in Guiglo. You can ask UNHCR the reasons for not giving us a chance. They will lie to you. I guarantee.

5.2.10 Is there any specific area, topic or skill that is particularly challenging for FFL to learn or to teach? If yes, please describe what that is, and provide the reason(s) you think it is challenging.

[Q20]

Responding to this question, participants' concerns were based on different parts of the training handbook *Extra ! 2*. Many of them found that pronunciation is the most challenging part of the training. Accent was put on word ending with 'tions' or 'ant', homonyms and many more. Some of their answers are:

GF1: when talking of *themes transverseaux* such as equality between men and women – thinking of types of work men can do and those that women can do; food, etc. We have different type of foods. Men are superior to women. How to insert those ideas into children minds? Many parents believe that our French program is destroying children and killing our culture. One of my students asked me... if I could bring the hamburger to class as she has no idea what it is. On my turn, I haven't seen a hamburger yet. I talk about 'mal bouffe' but I don't know what it is. If it was a matter of talking about our local food, everybody will easily understand what the teacher means. These are types of challenges we face. Il y a aussi des expressions comme (there are also expressions like) « Tu parles! » (You must be kidding, and how ! No way !) « Ça te dit ? » (What do you say? How do you feel about it?) « C'est malin ! » they make the brain go around.

GM6: past participle or irregular verbs. Découvre la grammaire in unit 5 is another challenge.

GM7: unit 2. The use of du, de la, de, de l' is hard. Knowing food names or understanding menus from the restaurant is challenging. Pronunciation of words ending with 'tion' or 'ant' are also a hard cake.

GM9: in unit 6 there is a lot to learn about protecting our environment. Everything in this unit is contrary to life in Liberia. How to understand and explain it to children (...) Once I said to my class, “we should not cut down trees.” One replied “and we shouldn’t have the right to cook and eat.” It is normal to kill a whale, for instance, and have enough food home. They cannot find a whale or dauphin stuck on the beach and send it back into water. No way. It will never happen. Finding it on the beach will be a prayer of thanksgiving to God. Another student asked me to draw *la fondue savoyarde* as he didn’t know what it was. And myself, I didn’t know. I have never seen it. How to explain such things to children.

Is there anything else you would like to tell me about FFL teachers’ training? [Q21]

On this question participants suggested to have more FFL training classes with different levels based on trainees’ French level. They suggested to train trainers as many of them have no idea on how to train a multicultural or multilingual group of trainees. They requested that their children be given the chance, like any other children on the globe, to study the normal school program and not only focusing on FFL. They asked for supply of resources like books, pens, exercise books, etc. They would like to see multiculturalism taken into consideration during the training and learn the Liberian cultures in FFL. They asked UNHCR to take the FFL program seriously and bring mature trainers rather than students who do not understand or know who a refugee is. Moreover, they suggested that UNHCR should have in place, a system to survey or evaluate trainers and if possible, trainers should be sitting a test before being hired. Trainers should learn how to be

respectful to refugees and to their cultures. Organizing workshops was also a requirement. They insisted that resettlement should not be based on French language.

PART VI: DISCUSSION

This part of the study will cover the data interpretation as well as the findings. It will also respond to the research questions in 1.4.

6.1 Foreign language in a multilingual context: learning and teaching

The participants' responses suggest there has been a noticeable lack of FFL resources and the FFL teacher training conditions do not reach the standard. They suggested that their day-to-day refugee life frustration and trauma should be taken into consideration during the training.

a) FFL programme insufficient responsiveness to trainees' needs

Trainees are not well trained, and they are not satisfied with the given training. They complained that their FFL training classrooms are small in size. They want to have access to computers or Internet like any other language schools. They want to be taught at the right pace. They suggested to review the weekly timetable so that they can have enough time to go through what they have learnt so far.

b) Impact of multilingualism on FFL teacher training

It was agreed between FFL training organizers and trainees that French should be the only language used during the training. However, Liberian languages and English are used for translation during the training. As stated earlier,

multilingualism influences the FFL teacher training program and as it happens in any language classroom, there might be a possibility of making a transfer of knowledge from trainees' mother tongue to FFL during the training.

c) Trainees' culture is ignored during FFL teacher training

The six units from the *Extra ! 2* handbook that have been used for the FFL teacher training say nothing about trainees' cultures of origin. Trainers are required to cover *Extra ! 2* content, which mentions only France and French culture.

d) Trainers' training

Trainees affirmed that since the UNHCR declared its phasing out plan of Nicla in early 2002, no workshop for trainers has taken place there. They suggested to have in place an ongoing trainers' assessments, organizers should ensure that trainers are psychologically and physically well-prepared to train refugees in camp tough environment.

e) Trainees' selection criteria

Also, UNHCR being the organizer of the FFL teacher training program, does not have recruitment criteria in place. Any individual who applied to join the training is automatically accepted regardless of his/her academic background or level of French knowledge.

6.2 Cross-culturalism in FFL teacher training

Participants suggested considering their cultural differences when setting up objectives on teaching culture(s) in FFL training. They proposed that trainers and the training organizers could carefully integrate those differences into the program and help trainees to get a positive outcome from them. During the interview, 7 of the 10 participants affirmed [Q.14] that their Liberian culture helps them to understand similarities or differences between their culture(s) and francophone. When asked [Q.13] about differences between Liberian and French culture(s), all 10 participants affirmed that their cultures and that of France are very different. In addition, [Q.12] they all affirmed that the training does not cover any aspect of Liberian culture. This approach needs to be improved. When asked [Q. 15], all 10 participants affirmed that there have been cultural clashes during training. This indicates that trainees are not (well) informed or have never been trained on multilingualism or/and cross-culturalism. Thus, trainees showed high intolerance toward other cultures. Trainees affirmed that the only culture taught during the training was French culture. Trainers and the FFL organizers may be blamed for not talking about cross-culturalism during the training and trainees may also be blamed for insisting that *Extra ! 2* be their only learning tool.

6.2.1 Trainees picturing the French and French culture

During the interviews, participants affirmed that they experienced culture shock in different areas.

i. Pets

For the participants, the most shocking situation about pets was the fact that dogs, cats and rats were considered as friends or part of the family in France.

Differently to Liberia, dogs are human guardians and have no right to live inside the house or to be accepted as part of the family. Cats are accepted in families for the purpose of keeping mice away from Liberian houses. As dogs, cats are not accepted as parts of family in Liberia.

GM8: ... a family is composed by a father, a mother, one or two kids and may be a rat or bird or cat

GM7: ... we have seen individuals taking their pets with them on a TV program, or being photographed with pets and those will be published in magazines, newspapers or social media...

ii. Meals

Participants believed that Liberian meals and French meals have almost nothing in common. They affirmed that French eat some types of food that are unacceptable in Liberia. One of the participants said that they do not eat frogs or snails.

GM6: ... there are things that we consider never be eaten by human, like frogs, but they eat them. Hallelujah! No way.

iii. Clothing

Participants thought that clothes should not be so expensive in France. They found it unacceptable that because such or such designer made a pair of jeans, then it should cost a lot.

GM1: clothes are expensive based on tailor who designed it... for us, a shirt is a shirt. We do not care who saw it... we just wear what we fin as long as we cover our nakedness.

Some seasonal clothing was seen unacceptable by participants. GF1 stated that during her training she learnt that in summer women wear clothes which are not accepted in her culture.

iv. Disrespect for elders

For participants, Liberian children must obey adults. Obedience in Liberia is based on the way children talk or act in front of elders without looking them into the eyes. Contrary to France, children talk freely to elders by looking them into the eyes.

GF1: they speak without considering the age of those standing in front of them. They look them in eyes, they swear and appear to be rude. May be that is French culture. Which is like a 'bang'. A 'blow' to me.

Based on lack of knowledge, some participants misjudge the French. If these issues were discussed in the FFL training program, participant's attitude toward French culture would have been different.

6.2.2 Reason(s) of choice to join the FFL training

A number of reasons were given by participants on why they chose to join the FFL training program. Apart from the resettlement benefit, participants had other motivations such as the love of the language, curiosity as well as becoming a FFL teacher.

We find within the refugee camp territory other actors - the host population, the UN and NGO workers – who might share the same or a complete different culture and language to those of refugees. For the politics of integration, UNHCR uses schools as one of the tools to help refugees learn, understand and adapt with the host country culture, language and become part of their community in the future. However, refugees very often reject the host country educational system as well as teachers from the host community. They fight hard to keep their homeland's educational system but sometimes they suggest embracing a new educational system of their own interests. Using their vulnerability status, refugees very often impose their feelings to the UN. As the result, programs end up becoming dysfunctional – where disaffection, frustration and dissension will very soon take place.

PART VII. RECOMMENDATIONS

7.1 RECOMMENDATIONS FOR SOCIAL CHANGE

This research is important for UNHCR, trainers, educational institutions and administrators to increase the awareness of challenges refugees face during FFL teacher training in a multicultural and multilingual education camp environment. Its findings suggest that to have fruitful training, organizers need to recruit and train trainers how to teach refugees in a multilingual and multicultural class. They also need to include multicultural teaching across the syllabus. Refugee educational courses need to supply educational resources to both trainers and trainees. For successful training, resources, funds and teaching practice are paramount. Special attention needs to be given to classroom study conditions as well as to the trainee recruitment process. Responding positively to all of the above will enable social change.

To minimize or avoid culture shocks from French culture, for example, trainers should introduce and gradually develop French culture to trainees using authentic contemporary French films and TV programs. They should also develop trainees to become cross-cultural mediators who can easily interact with others without being judgemental (Byram, Gribkova & Starkey, 2002).

7.2 RECOMMENDATIONS FOR ACTION

The following recommendations for action in this study are based on the investigation and literature review. Participants suggested that the FFL teacher training program should be organized with dignity and to an acceptable standard. Trainees should have access to resources and enjoy the right to be taught by qualified trainers who understand the refugee context and were trained to teach FFL in a multilingual / multicultural classroom. Partnership with schools, colleges, universities and other FFL training programs in West Africa region is of significance. Having an alliance with *Le Centre Culturel Français* or the French embassy in Abidjan is vital, as is encouraging trainees to interact with Ivoirians and trainers outside of FFL training hours. Trainers can use their own experiences and learn how they can do things better for the benefit of trainees. They can also ask trainees to assess trainers' performances.

There are specific recommendations for UNHCR and ADRA.

- Review the FFL teacher training program.
- Establish a code of conduct for trainers.
- Recruit, train and assess trainers. Their training should include multicultural education workshops to help them work more effectively in a culturally diverse trainee population.
- Set up fair trainee enrolment criteria that take into account the trainees' refugee situation, goals and education background.
- Determine class sizes that promote the quality of the program.

- Discuss with trainees the possibilities of introducing better and more appropriate course materials for the FFL program.
- Improve classroom study conditions by supplying needed resources, desks and stationery.
- Organize evaluation sessions at the middle and end of the program.

7.2.1 Additional recommendations for action

The following recommendation is based on my experience as a former trainer and researcher.

- In collaboration with French authorities, establish regional, continental or global FFL teacher training exchange programs for refugees.
- Negotiate with universities or institutions from France to supply FFL course materials or scholarships to train FFL refugee teachers.
- In collaboration with French authorities, establish interschool, intercountry, interregional and intercontinental refugee FFL competitions.
- Find job opportunities for trainees or internships in other French-speaking countries.

7.3 RECOMMENDATIONS FOR FURTHER RESEARCH

This research was carried out within the Liberian refugee multicultural and multilingual FFL teacher training education program at Nicla. It did not strive to generalize to other contexts. However, some findings may have wider applications. There is a need for more study in the field of refugee FFL teacher training, notably:

1. Conduct a study of refugee FFL teacher training in a multilingual refugee settlement focusing on trainers' perspectives. Their training work can be analysed. Their contribution to the study would bring to light more weaknesses and strength of the FFL teacher training in the refugee camp context.

This study is a contribution to FFL teacher training improvement in a refugee camp. It is hoped that it will be a source of inspiration for future research in FFL teacher training in refugee settlements where hardship, multiculturalism and multilingualism reign.

PART VIII: CONCLUSION

This research has investigated the refugee FFL teacher training in Nicla refugee settlement, a multicultural and multilingual environment. Finding new strategies about the way we train is an ongoing process. If a suggestion is tested and worked, then trainers should accept it as part of the training program.

Understanding refugees' life and cultural realities, as a researcher, I am called to bring and establish a change. Responding to trainees' needs and improving the refugee FFL teacher training educational conditions would lead us to a satisfactory outcome that the whole refugee community will benefit from.

To conduct this research, descriptive mixed-method design methodology was used. This method combines the qualitative and quantitative data collection. This method enabled me to present an in-depth problem examination across the Liberian refugee FFL teacher training. Data was collected from trainees using a survey questionnaire and interviews. Data was typed by UNHCR clerks.

The study found that improving training conditions, training trainers in the context of multiculturalism as well as accessing resources could help trainers to work successfully with a multilingual trainees' classroom. All participants supported the finding that there was an urgent need for improvement of the FFL teacher training conditions. Further research revealed that student trainers did not have

experience in working with multicultural refugee trainees, which made the situation difficult. It is suggested that prior to FFL teacher training, trainers undertake training sessions on refugee and how to train a multilingual or multicultural class. Not renovating classrooms which were in very poor conditions impact the FFL teacher training program. There is a need to increase the number of desks, to install windows and a ceiling. There is a need to review the trainee recruitment process. This will help to having an accepted number of trainees per class as well as having different classes based on trainees' level of knowledge. There was also a need to have resources for trainers and trainees: books, stationery, blackboards, a computer lab as well as having access to the Internet.

It was revealed that *Extra ! 2*, has no mention of trainees' cultures or languages. It is about France and French culture only which makes culture shock greater than it needed to be. A need to use other FFL teacher training materials that talk about trainees' cultures or Francophonie was shown. Cultural pride and high esteem made trainees believe that their cultural values are number one and should, at all cost, be respected. They remain enveloped in their narrow cultures. A need to introduce a cross-cultural chapter in the program was seen. The study revealed that trainees preferred standard French and wanted to speak like Parisians. Thus, trainees, trainers and the organizers agreed to only using French during the training. The challenge was that most of trainees did not speak, read, write or understand French. For interpretation purposes, several other languages were used in class. Trainees' main motivation for joining the FFL training was to benefit

from resettlement program. Other reasons were the love of French, curiosity and the prestige of being known as a Frenchman in black skin.

Another finding suggests that trainers should go outside of the box when preparing lessons. They should make lessons interesting and motivate trainees to participate. A need to review the current training program and to update it from time to time was seen. Abandoning *Extra ! 2* and using suitable FFL resources that respond to trainees' needs would help.

The key for improvement and change is understanding the multiple factors that support FFL teacher training and the barriers and hindrance that impede it. Participants suggested that UNHCR should provide the needed educational resources to trainees and trainers, train trainers and improve the classroom conditions. Trainers and trainees need to improve their attitude in respecting each other as humans and in accepting each other's cultures. Trainers' good attitude and subject preparation are the key for a better teaching/learning outcome. To help trainees reach their learning objective and to facilitate the program, it is important that trainers accept trainees and their multicultural classrooms.

Any consideration of what FFL teacher training should incorporate must consider what UNHCR, trainers and trainees can make use of in the future training program. To respond to trainees' needs and to improve the FFL teacher training program, all parties need an ongoing dedication to professional development.

Goodlad (1994) brought to light what may be the “chicken and egg” conundrum when he asks:

what comes first, good schools or good teacher education programs? The answer is that both must come together... the long-term solution – unfortunately, there is no quick one – is to renew the two together. There must be a continuous process of educational renewal in which colleges and universities, the traditional producers of teachers, join schools, the recipients of the products, as equal partners in the simultaneous renewal of school and the education of educators. (pp. 1 - 2).

REFERENCE :

Abdallah-Pretceille, M. (2003). *Former et éduquer en contexte hétérogène. Pour un Humanisme du divers*. Paris : Anthropos.

ADRA. (1999d). *Internal note, 20 September 1999*. Unpublished document: ADRA.

Agar, M. (1994). *Language Shock: Understanding the Culture of Conversation*. New York: William Morrow.

Association for Middle Level Education. (2012). *Middle level teacher preparation standards with rubrics and supporting explanations*. Westerville, OH: Author.

Anderson, G., & Arsenualt, N. (1998). *Fundamentals of educational research*. London: Routledge Falmer.

Bernard, R. (2000). *Social Research Methods: Qualitative and Quantitative Approaches*. Thousand Oaks, CA: Sage publications.

Biber, D., Conrad, S., & Cortes, V. (2004). "If you look at . . .": Lexical bundles in university teaching and textbooks. *Applied Linguistics* 25, 3, 371–405.

Bizarro, R. (2014). *La compétence interculturelle en cours de LE. Quelques réflexions et exemples*. Intercâmbio, pp. 39-48.

Bowen, G. A. (2009). *Document analysis as a qualitative research method*. Qualitative Research Journal, 9(2), 27-40. doi:10.3316/QRJ0902027.

Boudresa, A. (2014) *Enseigner/apprendre le FLE au primaire : Quelle compétence et quel cadre choisir ?*, mémoire de Master, Université de Biskra.

Brown, D. (2002). *Learning a Second Culture*. San Francisco State University.

Brunsch, C. (2005). *Stereotyping as a phenomenon in Intercultural Communication*. Munich, GRIN. Retrieved from <http://www.grin.com/en/e-book/69989/stereotyping-as-a-phenomenon-in-intercultural-communication>.

Byram, M., Gribkova, B., & Starkey, H. (2002). *Developper la dimension interculturelle dans l'enseignement des langues. Une introduction pratique à l'usage des enseignants*. Strasbourg : Ed. du Conseil de l'Europe.

Buckland, S. (2006). *Making Assessment Count – A look at Certification and Validation of Refugee Learners' Attainments*. University of Sussex, Unpublished Master thesis.

Campanhoudt, L. V. & Quivy, R (1995). *Manuel de recherche en sciences sociales*. Paris: Dunod.

Cavalheiro, L. L. (2015). *English as a Lingua Franca: Bridging the Gap between theory and practice in English Language Teaching* (Doctoral Thesis, University of Lisbon). Retrieved from http://repositorio.ul.pt/bitstream/10451/18219/1/ulsd070694_td_Lili_Cavalheiro.pdf

Cottrell, R. R. & McKenzie, J. F. (2011). *Health Promotion and Education Research Methods: Using the Five-Chapter Thesis/Dissertation Model 2nd ed.* UK: Jones & Bartlett Learning.

Cuq, J.P. & Gruca, I. (2004) *Cours de Didactique du Français Langue Etrangère et Seconde*. Grenoble, PUG, collection FLE, 2004.

De Carlo, M. (1998). *L'interculturel*. Paris : CLE International.

Denzin, Norman K. and Yvonna S. Lincoln (2000). The discipline and practice of qualitative research. In Norman K. Denzin and Yvonna S. Lincoln (Eds.), *Handbook of Qualitative Research*. Thousand Oaks: Sage Publications. 1–28.

Dialogue Production (2007). *La Côte d'Ivoire en Chiffres*. Abidjan.

Dornyei, Zoltán (2007). *Research Methods in Applied Linguistics: Quantitative, qualitative, and mixed methodologies*. Oxford: Oxford University Press.

Fielden, A. (2008). *Local Integration: An Under-Reported Solution to Protracted Refugee Situations*. UNHCR New Issues in Refugee Research, Working Paper No. 158, 2008. Retrieved from: <http://www.unhcr.org/50a4c17f9.pdf> or <http://www.unhcr.org/486cc99f2.html>

Foddy, W. (1993): *Constructing Questions for Interviews and Questionnaires: Theory and Practice in Social Research*. Cambridge: Cambridge University Press.

Foster, G. M. (1962). *Traditional Cultures and the Impact of Technological Change*. New York: Harper & Bros.

Gallon, F. (2002). *Extra! 1. Méthode de français*. Paris: Hachette.

Gallon, F. (2002). *Extra! 2. Guide Pédagogique*. Paris: Hachette.

Geertz, Clifford. (1973), *The Interpretation of Cultures: Selected Essays by Clifford Geertz*. Basic Books, Inc., Publishers. New York.

Ghalem, H. (2013, Juin). *La dimension interculturelle dans l'enseignement apprentissage du FLE. Algérie*. Récupéré sur <http://dspace.univ-biskra.dz:8080/jspui/bitstream/123456789/5282/1/sf250.pdf>

Gibson, S. A. (2005). Developing knowledge of coaching. *Issues in Teacher Education*, 14(2), 63-74.

Gohard-Radenkovic, A. (2005). *L'usage des concepts de "culture" et d'"interculturel" en didactique*. Palaiseau: Les éditions de l'école Polytechnique.

Goodlad, J. (1994). *Educational Renewal*. San Francisco: Jossey-Bass.

Greenbaum, T.L. (1993). *The handbook for focus group research*. New York: McMillan.

Holtgraves, T., & Yang, J. (1992). Interpersonal Underpinnings of Request Strategies: General Principles and Differences Due to Culture and Gender. *Journal of Personality and Social Psychology*, 62, 246-256.
<http://dx.doi.org/10.1037/0022-3514.62.2.246>

Ingemann, F. (1978). A Bibliography of Liberian Languages. *Anthropological Linguistics* 20, 2 (Feb., 1978), pp. 64-76.

Habegger, S. & Hodanbosi, P. (2011). *Embedded coaching. Principal Leadership. National Association of Secondary School Principals*. Retrieved from http://www.principals.org /Content/158/pl_feb11_habegger.pdf.

Hulley, S. B., Cimmings, S. R., Browner, W. S., et al (2001). *Designing Clinical Research. An Epidemiologic Approach (2nd ed.)*. London: Lippincott Williams and Wilkins.

Ider, M. (2012). *Le mot du directeur général*. Revue de la recherche en éducation, Algérie, INRE.

Imboua-Nava, C. (2017). *Educational System in Côte d'Ivoire*. Retrieved from http://www.bibl.u-szeged.hu/oseas_adsec/cote.htm

International Business Publications Staff (2002). *Liberia*. 111, 4 (Sept. 2002), p.118.

IRIN. (2001). *Focus on integrating Liberian children in education*. Yamoussoukro, 15 May 2001.

Jackson, R. (2010). *Devenir un Enseignant plus Efficace (Sept Principes pour Mieux Enseigner)*. Canada, cheneliere education.

Kamil, L.M, Mosenthal, P.B., Pearson, P.D & Barr, R (2002). *Methods of Literacy Research. The Methodology Chapters from the Handbook of Reading Research*. Vol. 3. Lawrence Erlbaum Associates Publishers, Mahwah, New Jersey.

Keith, S. J. (2001) Evaluating characteristics of patient selection and dropout rates. *Journal of Clinical Psychiatry*, 62 (suppl. 9), 11–14.

Kouadio N'Guessan Jérémie, (1990). « Le nouchi abidjanais, naissance d'un argot ou mode linguistique passagère ? », Acte du Colloque International de Dakar, Déc. 1990, *Des langues et des villes* : Coll. Langues et développement, Paris : Didier Erudition.

Koussihouede, S. & Sy, V., (2012). *Rapport PASEC Côte d'Ivoire 2012. Evaluaton Diagnostique de l'Ecole Primaire : Pistes d'Actions pour une Amélioration de la Qualité*. CONFEMEN

Kuhlman, T. (2002) *Responding to protracted refugee situations: a case study of Liberian refugees in Côte d'Ivoire*. UNHCR: Evaluation and Policy Analysis Unit.

Landesheere, V. de. (1992). *L'éducation et la formation*. Paris: PUF.

Lezouret, L., & Chatry-Komarek, M. (2007). *Enseigner le français en contexte multilingue dans les écoles africaines*. Paris: Harmattan.

McDonough Joe and Steven McDonough (1997). *Research Methods for English Language Teachers*. London: Arnold.

Ministry of Education of Côte d'Ivoire. 2001b. *Guide d'information relatif à l'intégration des enfants réfugiés dans le système éducatif ivoirien*. Unpublished document.

Ministère de l'Education Nationale (Direction de la Pédagogie et de la Formation Continue) (2011), *Français Langue Etrangère CP1* (Collection Ecole et Développement), Abidjan : CEDA.

Mundy, K., & Dryden-Peterson, S. (Eds.). (2011). *Educating children in conflict zones: Research, policy, and practice for systemic change---A tribute to Jackie Kirk* Teachers College Press.

Niamke, B. (2005). *Étude sur les obstacles à l'intégration des enfants réfugiés libériens dans le système éducatif ivoirien*. Université Félix Houphouët-Boigny. Unpublished Master thesis.

Odounfa, A. (2003). *Le Défi de l'éducation pour tous en Côte d'Ivoire*. UNESCO.

Orb, A, Eisenhauer, L. & Wynaden D. (2001). Ethics in Qualitative Research. *Journal of Nursing Scholarship*, 2000; 33:1, 93-96. Sigma Theta Tau International.

Oxford, R. (2006). *Language Learning Strategies Around the World: Cross-Cultural Perspectives*. University of Hawai'i Press.

Quivy, R. & Campenhoudt, L.V. (2005) *Manual de investigación en ciencias sociales*. México: Limusa.

Pardoe, S (2001). *A Study of Students' Writings In The New Literacy Strategy*. In Street B. (Ed) (2001). *Literacy and Development: Ethnographic Perspectives*. London And New York: Routledge.

Patton, M.Q. (1990). *Qualitative evaluation and research methods*. Newbury Park, CA: SAGE Publication.

Plaisance, E., et Vergnaud, G. (2001). *Les sciences de l'éducation*. Paris: Editions la decouverte.

Pierre, S. (2010). *Construction d'une Haïti Nouvelle*. Vision et Contribution du GRAHN. Press Internationale Polytechnique.

Puren, C. (2011). La Compétence Culturelle et ses Composantes. *Savoir et Formation, Volume 3*, pp. 6 – 15. Retrieved from http://lewebpedagogique.com/alterite/files/2015/10/PUREN_2013c_Compétence_culturelle_composantes.pdf

Régnier, J. C. (2000). *Méthodes quantitatives et statistique : exposés théoriques de notions fondamentales et de formules de statistique en vue de leurs applications dans les recherches en sciences de l'éducation*. Lyon: ISPEF- Université Lyon 2.

Régnier, J. C. (2006). *Approche méthodologique de l'enquête par questionnaire*. Lyon: ISPEF- Université Lyon 2.

Richardson CA & Rabiee F (2001). 'A Question of Access' – an exploration of

the factors influencing the health of young males aged 15–19 living in Corby and their use of health care services. *Health Education Journal* 60, 3–6.

Ryan, P. M. (1996). Sociolinguistic Goals for Foreign Language teaching and Teachers' Metaphorical Images of Culture. *Foreign Language Annals*, 29(4), 571-586.

Sinclair, M. (2002). *Planning education in and after emergencies*. (Fundamentals of Educational Planning, No. 73). Paris: IIEP-UNESCO.

Singler, J.V. (2003). *The Configuration of Liberia's Englishes*. Retrieved from <https://onlinelibrary.wiley.com/doi/pdf/10.1111/1467-971X.00060>.

Street, B, V (2001) *Literacy and Development: Ethnographic Perspectives*. London and New York: Routledge.

Tchagbalé, Z. (2001). *L'intégration linguistique de l'élève libérien*. Paper presented at the Colloque sur l'intégration des jeunes anglophones libériens dans le système scolaire ivoirien, Yamoussoukro, 7-10 May 2001.

Ting-Toomey, S. (1999). *Communicating Across Cultures*. Guilford Press.

Tollefson, J. W. (1991). *Planning Language, Planning Inequality: Language Policy in the community*. London: Longman

Thomas L, MacMillan J, McColl E, Hale C & Bond S (1995). *Comparison of focus group and individual interview methodology in examining patient satisfaction with nursing care*. Social Sciences in Health 1, 206–219.

UNESCO (2007). *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*. Retrieved from <http://unesdoc.unesco.org/images/0014/001495/149502E.pdf>

UNESCO (2011). *UNESCO and Education: Everyone has the Right to Education*. Retrieved from <http://unesdoc.unesco.org/images/0021/002127/212715e.pdf>

UNESCO (2016). *Le Financement de l'Education en Côte d'Ivoire, 2006 -2015: Sur le modèle des Comptes Nationaux de l'Education*. Vol. 1 : Analyse et annexe 1. Version 28 Juillet 2016.

UNHCR. (2001b). Discours de Mme Ana Maria Canonica à l'ouverture de l'atelier de réflexion sur l'intégration des enfants réfugiés libériens dans le système éducatif ivoirien. Paper presented at the Colloque sur l'intégration des jeunes anglophones libériens dans le système scolaire ivoirien. Yamoussoukro, 7-10 May 2001.

UNHCR. (2001c). *Élaboration d'un plan media pour la zone d'accueil des réfugiés en Côte d'Ivoire relatif à l'intégration des enfants réfugiés libériens dans le système éducatif ivoirien*. Unpublished document.

UNHCR. (2002). *UNHCR sends mission for refugees stranded in Western Côte d'Ivoire*. UN High Commissioner for Refugees. Retrieved from <https://reliefweb.int/report/côte-divoire/unhcr-sends-mission-refugees-stranded-western-côte-divoire>.

Valdes, J. M. (2002). *Culture Bound: Bridging the Cultural Gap in Language Teaching*. Cambridge: Cambridge University Press.

Vyas, M. & Patel, Y. (2009). *Teaching English As Second Language. A New Pedagogy for a New Century*. PHI Learning: New Delhi.

Wierzbicka, A. (1990). *Cross-cultural Pragmatics. The Semantics of Human Interaction*. New York: Mouton de Gruyter.

Williams, D. M. (2012). *Care in the middle level classroom*. Retrieved from <http://www.amle.org/Research/ResearchSummaries/Care/tabid/2657/Default.aspx>

Windmüller, F. (2010). Pour une Légitimation Méthodologique de la Compétence Culturelle et Interculturelle dans l'Enseignement / Apprentissage des Langues. *Synergies Chine n°5*, 133-145.

WorlFactBook CIA(2017). *Africa: Côte d'Ivoire*. Retrieved from
<https://www.cia.gov/library/publications/the-world-factbook/geos/iv.html>

Côte d'Ivoire Legislation

Loi n°77- 584 du 18 août 1977 portant sur la réforme de l'enseignement.

Loi n°95- 696 du 7 septembre 1995 portant sur la nouvelle orientation de
l'enseignement.

APPENDIX 1 : Information Sheet



UNIVERSITY OF WAIKATO FACULTY OF ARTS & SOCIAL SCIENCES

Project Title

French foreign language teachers' training: case of refugee teachers from a multicultural and multilingual Nicla refugee settlement, Guiglo, Côte d'Ivoire, West Africa

Purpose

This research is conducted as requirement for a Master of Arts in French. This project requires the researcher to choose a topic and conduct research on the topic through using interviews.

What is this research project about?

This research is about French as Foreign Language teacher training in Nicla refugee camp, Côte d'Ivoire – why do they need to learn French, what challenges do they face during the FFL teacher training, the influence that their FFL teachers'

multicultural and multilingual class may have on French language, the influence of the French culture, and how they encounter the language.

What will you have to do and how long will it take?

In most cases, the researcher will want to interview you. This should take between 30 minutes to an hour. The researcher may ask for relevant documents or sources accessible for this research. The interview may be recorded. You will be asked to give consent prior to the interview, and maybe asked to also give consent at a later stage for articles or publications resulting from the research.

What will happen to the information collected?

The information collected will be used by the researcher to write a research report for his Masters. The Masters will be published in hard copy and online. It is possible that articles (online and print) and presentations may be the outcome of the research. Only the researcher and his supervisor, William Jennings, will be privy to the notes, documents, recordings and the paper written. Afterwards, notes, documents will be destroyed and recordings erased. The researcher will keep transcriptions of the recordings and a copy of the thesis but will treat them with the strictest confidentiality. With participants' consent, the researcher will keep an electronic copy of the information up to ten years after the interview, in for possible use in other research. Due to time constraints, participants are able to revise their transcripts after the interview and are free to withdraw up to 20 days after the interview.

Due to the nature of the roles (teachers) people have, they could be identified in the thesis. If you wish to remain anonymous, you may choose to do so.

Declaration to participants

If you take part in the study, you have the right to:

- ✓ Refuse to answer any particular question, and to withdraw from the study up to 20 days after the interview.
- ✓ Ask any further questions about the study that occurs to you during participation.
- ✓ Be given access to a summary of findings from the study when it is concluded.
- ✓ Choose whether you wish to remain anonymous

Who's responsible?

If you have any questions or concerns about the project, either now or in the future, please feel free to contact either:

Researcher: George Knightley | Email: odon42@hotmail.com

Supervisor: William Jennings | Email: wjen@waikato.ac.nz

Address: Faculty of Arts and Social Sciences

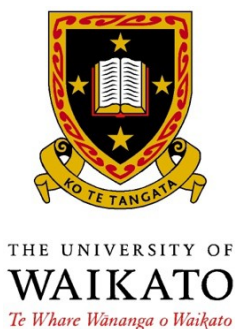
Te Kura Kete Aronui

The University of Waikato

Private Bag 3105 | Hamilton 3240 | New Zealand

"This research project has been approved by the Human Research Ethics Committee of the Faculty of Arts and Social Sciences. Any questions about the ethical conduct of this research may be sent to the Secretary of the Committee, email fass-ethics@waikato.ac.nz, postal address, Faculty of Arts and Social Sciences, Te Kura Kete Aronui, University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240.

APPENDIX 2 : Questionnaire



1. Could you tell me about yourself?

✓ Country of origin: ☐ Liberia ☐ Côte d'Ivoire

✓ Age: ☐ 20 – 29 ☐ 30 – 39 ☐ 40 – 49 ☐ 50+

✓ Sex: ☐ Male ☐ Female

✓ Language family and culture ☐ Kru ☐ Mande ☐ Bantu

✓ Previous education: ☐ Secondary school ☐ University → Degree Y / N

✓ Number of years you have been studying French

☐ 0 – 1 ☐ 2 – 3 ☐ 4 - 5 ☐ 6+

✓ How often do you use French?

☐ Rarely ☐ Often ☐ Very often ☐ Always

✓ When you use French to communicate, it is usually with

☐ FFL teachers ☐ Refugee student ☐ Ivoirians

☐ UNHCR & partners

✓ What experience do you have in teaching FFL (if any)

☐ None ☐ 0 – 1 year ☐ 2 – 4 years ☐ 5 +

✓ Select the variety (ies) of French you are familiar with

☐ French from Paris ☐ French from other native varieties

☐ French from Côte d'Ivoire ☐ Français populaire Ivoirien (fpi)

☐ Nouchi

2. In terms of the importance of which cultures should be taught in FFL training classes? Rank the following options from 1 to 6

[1 is the most important – 6 is the least important]

Belgian culture	
Cultures from Francophone African countries (e.g. Bénin, Cameroun, etc)	
Cultures from French-speaking countries (e.g. Canada, Switzerland, etc)	
French culture	
Ivoirian culture	
Teachers' own culture	

3. When learning writing skills, the most important aspects to focus on are to:

1. Agree Strongly	2. Agree	3. Undecided	4. Disagree	5. Strongly Disagree
----------------------	----------	--------------	-------------	-------------------------

	1	2	3	4	5	Don't know
Write according to French standard variety						
Write according to Ivoirian standard variety						
Prioritize French grammatical correctness						
Prioritize French fluency						
Write appropriately according to the context (genre / register)						

4. When learning speaking skills, the most important aspects to focus on are to:

1. Agree Strongly	2. Agree	3. Undecided	4. Disagree	5. Strongly Disagree
----------------------	----------	--------------	-------------	-------------------------

	1	2	3	4	5	Don't know
Achieve standard French accent or similar						
Speak French clearly, even if with a Liberian accent						
Speak French with some mistakes as long as the message is passed on						
Develop communicative strategies (e.g. repetition, paraphrasing) to communicate effectively in a wide number of situations.						
Learn to use language appropriately according to the situation (formal/informal)						

5. When learning listening and reading skills, audio files, texts and video files should come from the most important aspects to focus on are the have access to:

1. Agree Strongly	2. agree	3. Undecided	4. Disagree	5. Strongly Disagree
----------------------	----------	--------------	-------------	-------------------------

	1	2	3	4	5	Don't know
Bénin						
Côte d'Ivoire						
France						
Any other French-speaking countries						

APPENDIX 3: Consent form- Individual Interviews



RESEARCH CONSENT FORM - Interviews

Description of project: *This research aims to examine the issue of Liberian refugee French a Foreign Language teacher training in Côte d'Ivoire. I am interested in exploring the challenges they encounter during the training as well as the impact that teachers' multiculturalism and multilingualism can have on French language and culture.*

I have read the information sheet and understand that

- ✓ I can refuse to answer any question, terminate the interview and can withdraw from the research up to 20 days after my interview.
- ✓ All information will remain confidential.
- ✓ My identity will remain anonymous and be protected by a pseudonym unless I state otherwise

- ✓ All information collected will remain secure in a locked cupboard ☐ on a computer accessible by password only
- ✓ Information will be used for a Master's thesis, presentations and journal articles

I consent to our conversation being audio-recorded YES / NO (please circle)

I (your name)_____agree to participate in this research and
acknowledge receipt of a copy of this consent form and the research
project information sheet.

_____ (to be signed and dated by participant)

_____ (to be signed and dated by George Knightley)

APPENDIX 4 : Consent form - Focus Groups



RESEARCH CONSENT FORM - Focus Groups

Description of project: *This research aims to examine the issue of Liberian refugee French a Foreign Language teacher training in Côte d'Ivoire. I am interested in exploring the challenges they encounter during the training as well as the impact that teachers' multiculturalism and multilingualism can have on French language and culture.*

I have read the information sheet and understand that

- ✓ I can refuse to answer any question and can withdraw from the research up to 20 days after the focus group.
- ✓ All information will remain confidential. Shared information at the focus group will be kept private to those within the group.
- ✓ My identity will remain anonymous and be protected by a pseudonym unless I state otherwise
- ✓ All information collected will remain secure in a locked cupboard and on a computer accessible by password only

✓ Information will be used for a Master's thesis, presentations and journal articles

I consent to the focus group being audio-recorded YES / NO (please circle)

I (your name)_____agree to
participate in this research and acknowledge receipt of a copy of this
consent form and the research project information sheet.

_____ (to be signed and dated by participant)

_____ (to be signed and dated by George Knightley)

APPENDIX 5 : Semi-structured interview schedule



INTERVIEW QUESTIONS

1 Could you describe your training classroom situation?

- ✓ How many students are in your FLL training classroom?
- ✓ How is your training classroom organized?
- ✓ If I walk into your classroom, what would I usually see you doing?
- ✓ How much time in a day do you spend with your colleagues?

2 Could you describe your relationship with your trainer(s)?

3 Could you describe the FFL training program in which you are trained?

- ✓ Describe the design of the FFL training program
- ✓ What are some of the things you are learning at FFL training? (language, content)
- ✓ Do you find this program worthy or would you choose something else?
- ✓ What kind of activities do you do in classroom?

- ✓ What kinds of extracurricular activities do you participate in?
- ✓ Are there any changes you may suggest to the current FFL training program? If yes, describe these changes and your reason why the changes would be made

4 Could you describe your colleagues?

- ✓ Where are your colleagues from?
- ✓ What are some of the languages your colleagues speak?
- ✓ Could you describe some of the prior FFL teaching experiences of your colleagues (if known)?
- ✓ What are some of your colleagues' FFL teaching needs?
- ✓ What are some of your colleagues' linguistic and cultural needs?

5 Could you describe some of the challenges you have in FFL training?

- ✓ What challenge do you have in regards to teaching / learning content?
- ✓ What challenge do you have in regards to teaching / learning language?
- ✓ What challenge do you have in regards to your multicultural classroom?

6 Could you describe your role as a FFL teacher?

- ✓ What activities have you engaged in to meet your students' academic needs?
- ✓ What activities have you engaged in to meet your students' language needs?
- ✓ What are your main responsibilities?

7 Do you believe that the characteristics of your mother tongue would facilitate the FFL training/learning?

The aim of this question is to find out if there are any similarities between FFL and the participants' mother tongue(s). If they do (not) exist, how does that influence the training process of participants.

8 Do you agree that your spoken language(s) are means of transmitting the Liberian culture?

Asking this question will be significant to know if I can establish a link between language acquisition and the Liberian cultures. In learning and training foreign languages, culture and languages walk in parallel. I want to find out if participants have the same view vis-à-vis of their own situation.

9 Does speaking more than one language facilitate the FFL training?

Based on this affirmation, I would like to know if participants believe or think that speaking more than one language plays or not an important role in learning FFL.

10 What language(s) do you use in the context of training?

Participants will be asked to indicate the language(s) they use during the training whether in the presence of the trainer or during his/her absence.

FFL TEACHERS' SYLLABUS

In this part, I will ask participants a few questions related to their culture(s). I will ask them as well what they know or understand about francophone culture.

- 11 During your FFL training, have you come across didactic materials or subjects that have links to francophone or the French culture?**

The aim of this question is to know if there are French culture (Francophone) topics covered in FFL curriculum.

- 12 If yes, do they also cover some aspects of Liberian culture?**

- 13 How does French culture differ from yours?**

The objective of this question is to understand if participants can establish similarities or differences between their culture and that of France.

- 14 Does your Liberian culture help you to understand similarities or differences between your culture and francophone?**

Different cultures clash. Through this question, I will learn the participants' viewpoints when intercultural subjects are covered in training.

- 15 If your answer was yes, do you believe that those cultural differences may end up clashing?**

Here I expect to learn possible differences that participants are exposed to and to know what triggers cultural clashes during the FFL training.

- 16 Have you come across a cultural conflict (clash)? If yes, give an example.**

- 17 Do your trainers consider your cultural differences during the FFL training?**

Cultural contact may motivate or demotivate learners. It is important to know if trainers consider cultural differences that exist within the group as well as that discovered during the French course (French culture).

B What are your trainers' attitudes vis-à-vis cultural differences that you come across during the FFL training?

B Why did you choose to join the FFL training?

20 Do you have an opportunity to attend professional workshops? If yes, are they beneficial? If not, explain the reason(s)

21 Is there any specific area, topic or skill that is particularly challenging for FFL to learn or to teach? If yes, please describe what that is, and provide the reason(s) you think it is challenging.

22 Is there anything else you would like to tell me about FFL teachers' training?

Are you willing to participate in an interview to discuss this subject further?

☐ Yes ☐ No

Thank you for participating

APPENDIX 6 : Semi – Structured Observation Guide



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Date: _____ Time Start: _____ Time End: _____

School: _____ Division: _____

Teacher: _____

Teacher Gender: _____ Teacher's approximate age: _____

Grade Level: _____ Course Title: _____

Class Period: _____

Number of Students: _____

Number of Male Students: _____ Number of Female Students: _____

Approximate Ages of Students _____

Language of Instruction: _____

Languages spoken/used in the Classroom:

APPENDIX 7: Letter of introduction to UNHCR Education

Officer – Côte d'Ivoire

Date

(Name and address of the UNHCR Education Officer)

Dear Sir/Madam:

I am a Masters candidate in the Department of French at the University of Waikato, New Zealand.

I am writing to inform you about my interest in conducting research in Niola refugee settlement schools that have designed programs for French as Foreign Language (FFL)

I am contacting you to inquire whether you would be interested in participating in my research study, which seeks to learn how the FFL teachers' training support the Liberian refugee teachers in their academic, linguistic and social integration.

The unique needs of the FFL teachers, and statistical projections that calculate an increase in the number of FLL students in refugee schools make this a timely and important study to undertake. Studies related to the educational needs of FLL have yet to examine the programs developed by UNHCR and its partners. This

study will fill this void and identify how teachers and schools are attempting to provide a meaningful and relevant education for this population.

My study, entitled: *French foreign language teacher training: case of refugee teachers from a multicultural and multilingual Nicla refugee settlement, Guiglo, Côte d'Ivoire, West Africa*, examines FFL training programs in Nicla refugee settlement and seeks to uncover challenges that Liberian refugee FFL teachers face and how they are attempting to successfully integrate and educate the Liberian refugee population.

Examining the Liberian refugee FFL teachers' multicultural and multilingual classroom programs will have implications for other FFL teachers in other parts of Côte d'Ivoire with greater FFL refugee populations, as well as for international contexts that have refugee populations similar to Côte d'Ivoire.

I am interested in interviewing you to learn about the different FFL programs in Côte d'Ivoire, the history of these programs, and the creation of programs for FFL with UNHCR and its partners. The interview session will be approximately 60 minutes long, and it will be recorded on a digital audio recorder and transcribed.

If you accept to participate in this study, you may rest assured that your privacy will be protected at all times. The interview transcript and its recording will be kept confidential, known only to me and my thesis supervisor. In addition, a summary of the thesis will also be made available to you upon request. Be assured that any reference you make to different refugee school divisions, schools,

teachers, as well as other participants who may not want their identity revealed will be kept confidential in the thesis and in any subsequent presentations or publications. All participants in this study will be referred to using pseudonyms.

I will take great care to assure that the identities of all participants will not be revealed in any other fashion, such as through background information. All data and audio recordings will be kept in locked files accessible only to me and will be destroyed 5 years after the study.

If you do decide to participate in this study, you will have the option of withdrawing at any time without suffering any adverse effects or having to explain your reasons for withdrawal.

I would like to discuss this study with you in more detail and answer any questions that you might have and will contact you in a few days to further discuss this study. If you would like to receive more information about the study, please contact me in person, by telephone, or through e-mail.

Sincerely,

Odon

M.A. Candidate, University of Waikato

APPENDIX 8 : Checklist



FACULTY OF ARTS and SOCIAL SCIENCES

HUMAN ETHICS RESEARCH

Please print this checklist, tick where appropriate, sign and attach to the signed top copy of your Ethics Application form. REMEMBER three copies must be sent to the Ethics Committee.

I confirm the following:

Name of the applicant

- ☐ I have signed my Ethics Application Form
- ☐ ALL of my supervisors have signed my Ethics Application Form
- ☐ I have attached the Information Sheet(s) (if applicable)
- ☐ I have attached the Consent Form(s) (if applicable)
- ☐ I have photocopied 2 additional copies of my Ethics Application and corresponding Forms

☐ I have emailed to the Ethics Administrator my Ethics Application Form

..... Date:

Signed by Applicant

APPENDIX 9 : Application for ethical approval

UNIVERSITY OF WAIKATO
FACULTY OF ARTS & SOCIAL SCIENCES

HUMAN RESEARCH ETHICS COMMITTEE APPLICATION FOR ETHICAL APPROVAL

- | | |
|--|---|
| 1. Name of Researcher: | George Knightley |
| 2 Preferred Contact Email | <u>odon42@hotmail.com</u> |
| Address: | |
| 3. Department of Researcher: | French |
| 4 Researcher(s) from Off Campus | N/A |
| 5 Title of Research Project: | French Foreign Language
Teachers Training: The case of
Liberian Refugee Teacher from
the Multicultural and Multilingual
Nicla Refugee Settlement, Guiglo,
Côte d'Ivoire, West Africa |
| 6 Status of Research Project: | FREN594-17C (HAM) |
| 7. Funding sources for project: | N/A |
| 8 Name of Supervisor: | William Jennings |

9. DESCRIPTION OF RESEARCH PROJECT

a) Justification

“Everyone has the right to education” (Art. 26, The Universal Declaration of Human Rights)

Education is a fundamental human right and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important developmental benefits [and furthermore...] every person should enjoy access to education of good quality, without discrimination or exclusion. It is for governments to fulfil their obligations both legal and political in regard to providing education for all which is of good quality and in addition, to implementing and effectively monitoring education strategies.

Education is a powerful tool by which economically and socially marginalized adults and children are enabled to lift themselves out of poverty and participate fully in society as contributing citizens (UNESCO, 2011).

Being forced out from their countries of origin, refugees have no other choice than seeking protection under the UN Refugee Agency umbrella in a neighboring country. Regardless of potential cultural and linguistic differences with the host country, refugee children and adults still have the right to education. The majority of teachers in refugee camps are their fellow refugees, which raises the issue of training refugee teachers in foreign language(s). This study is about the case of Liberian refugee French as a Foreign Language (FFL) teacher training for Niela refugee settlement primary schools in Guiglo, Côte d’Ivoire. In this study, “FFL

teacher” is referred to teacher trainees. The Ivoirian and Liberian pedagogical systems are the same except for the use of a different language of instruction; Liberians speak English and Ivoirians speak French (Tchagbalé, 2001).

I have chosen this subject as for the past six years I have been a part of the French Foreign Language teacher training team in Côte d’Ivoire, West Africa. United Nations High Commissioner for Refugees (UNHCR) established a training programme for the Liberian refugee teachers who learn and teach French as a Foreign Language. During training sessions, I have come across teachers’ cultural and linguistic situations which need attention. The Liberian refugee FFL teachers believe that learning the French language means that they should put aside their own culture and adopt the French metropolitan one as their new culture. The FFL teachers prefer to focus on the image of French culture rather than the details of the language. As a result, students they teach are unable to provide accurate French. The teachers want to eat like the French, have the same family values as the French, wear only clothes made in France, talk and sing like the French and watch only French movies. They call themselves “Frenchmen in a dark skin”. Since French is the language of communication during FFL training for teaching, learning, assessments and the acquisition of knowledge, teachers are encouraged to participate in all training activities. Sometimes they do not use French as the in-class language of communication. At other times, they mix French with words from their mother tongues or again, they use gestures instead of words. This makes communication during training sessions a hard task. Interaction with FFL teachers and the interpretation of their verbal or non-verbal behaviour have been an obstacle to training and learning processes. According to Cazden (cited by

Kamil, et al. 2002), such problems need to be looked at with particular attention, otherwise training will end up being a waste of time, effort and resources. Liberia is a multicultural and multilingual country divided into 16 major ethnic groups sharing 27 spoken languages (International Business Publications, 2002). I will be looking at current approaches to the Liberian FFL teacher training as well as the research development in teaching FFL. However, there is a gap in the refugee French learning programme – in what concerns language use, what is taught and what is noted in curricular programs. Teacher training plays a major role for FFL teachers to be aware of the changing of conceptualizations of the language, along with its shifting prospects (Cavalheiro, 2015). Teachers should prepare their students for sociolinguistic realities while being aware of the most recent facts about the international linguistic situation.

Although Liberian refugees come from different cultural roots to those of Côte d'Ivoire, they have two African language families in common: Mande and Kru. The majority of teacher trainees' dialects belong to Mande and Kru language families while the rest belong to the Bantu language family. However, linguistic and orthographic differences within those language families are significant enough to motivate Liberians to learn French. Refugees who learn to speak French in Côte d'Ivoire can obtain many benefits, such as: chances for resettlement in a French-speaking third country; trade and other communication with locals; employment in Côte d'Ivoire or abroad; access to Ivoirian schools and even a scholarship from one of the best universities in France. Liberian students do not want to learn a dialect of Ivoirian French. They prefer metropolitan standard French instead and reject Ivoirian teachers. In response, Liberian refugee

teachers with only a basic French knowledge have taken the helm to introduce the French language as a part of their Liberian curriculum in Guiglo, but these teachers need to be trained to teach French as a foreign language (Sinclair, 2002).

Discovering the other side through language helps open refugees' minds and change their view of the world and thus their opportunities to prosper. They will learn not only the language but also French metropolitan culture. During the 10-week FFL training, trainees spend 35% of time in pedagogy, 30% in French language and 35% in French culture. Regardless of teachers' different cultural backgrounds, they all have a common objective – to learn French and make French culture a part of their lives.

There are many publications on teaching French in multicultural and multilingual contexts. However, to improve pedagogical practices, a teacher's first step is to reflect on their own teaching vision. Such examination will help them to narrow the gap between what they do and what they believe they should do in class (Lezouret & Chatry-Komarek, 2007).

Biber, Conrad, and Cortès (2004) advise that during language training researchers should focus on trainees. I am going to look at the trainees' environment; how often and when they use French, their linguistic idiosyncrasies, the linguistic and cultural impact. Trainees are key players in education systems. They transmit ideas and knowledge to multicultural and multilinguistic classes of learners. Cortès, et al. (2004) further suggest that the focus should be on a comparatist perspective, which during the process of a group learning will help to (1) analyze

reports, transfers and interference from a phonetic, linguistic and morphosyntactic perspective during the French course – in our case, the Liberian refugees in Nicla, or; (2) from a cultural perspective, analyze incompatibilities and convergences of two or more cultures who come together for learning purposes.

Plaisance & Vergnaud (2001) suggest that during research in education, attention should be given to trainees' training and educational practice. If trainees are well trained and the educational practice is of high standard, the subject transmitted from the teacher to student will be satisfactory and students will build confidence, knowledge and assimilation. Thus, this study will focus on trainees' training and the knowledge gained with practical experience – two important elements in the training process which walk side by side with multiculturalism and multilingualism.

b) Objectives

This study aims to explore the context in which the Liberian refugee FFL teacher training in Nicla Settlement takes place. From this standpoint, I will rely on the research development in teaching foreign languages as well as the teachers' training approaches. I will scrutinize FFL teachers' cultural and linguistic origin and its connection in the pedagogical activity as well as in French culture training. I will focus on the impacts that a plurilingual class have on the FFL teachers' training.

Street (2001) urges that the teacher trainees' literacies should be considered as the starting point and their errors should be looked at positively (Pardoe, 2001). I will also examine the learning challenges they encounter during the training.

This study has the following main objectives:

- To explore the FFL teachers' training approaches and find out if there is any consideration of their culture(s) during the training session(s).
- To explore teachers' learning attitudes while living in difficult refugee camp environments.
- To examine cultural aspects and linguistic origins of teachers and their implication during the training in pedagogy and French culture training.
- To analyze, in the multicultural training class, whether teachers' own culture has any impact on French understanding or representation.
- To investigate to what extent teachers' multilingualism and multiculturalism can influence FFL teachers or their French language.
- Failing to find in the literature a theoretical framework that focuses on training refugee French teachers specifically in a camp environment, I will endeavour to contribute suggestions towards developing such a theory. My proposal is that refugee French teacher training perspectives must be taken into

consideration that would satisfactorily cater to refugees in a short-term or long-term camp setting.

c) Method(s) of information collection and analysis

This research draws on a qualitative strategy of inquiry from individual semi-structured interviews, focus groups and existing publications. The use of several methodological practices contributes to a certain rigour, complexity, richness and depth of study (Denzin and Lincoln, 2000). I will adapt methods used in Canagarajah (1999) as well as that used by Campenhoudt and Quivy (1995) – making a questionnaire and asking respondents questions related to their professional situation, level of knowledge, attitude towards different options in place, their understanding, etc. Questionnaires and interviews will be carried out in person at the camp during B Semester 2017 subject to ethical approval.

Semi-structured Interviews.

The interview is a highly purposeful task that goes beyond ordinary conversation and involves several approaches (Anderson & Aresnault, 1998). To get much more detailed information, especially as I will not have the chance to interview participants more than once, I will use the semi-structured open-ended interview

(Bernard, 2000). To start with, all participants will be invited to complete a questionnaire (appendix 2). This will be followed by interviews. I will conduct 5 to 10 interviews. All interviews will be taken individually and face-to-face in an office setting. The duration of each interview will be of between 60 – 120 minutes. The interview will be flexible (questions can be asked in any sequence) and situational (wording can be changed to suit the situation). The interview schedule is attached (appendix 5) outlining the area I want to cover in the interviews. The interview schedule and information sheet (appendix 1) will be issued to participants at least 48 hours before the interview to give them time to go through the questions.

Focus Groups

The next method to collect information will be through focus groups. A focus group is, according to Lederman (see Thomas et al. 1995), ‘a technique involving the use of in-depth group interviews in which participants are selected because they are a purposive, although not necessarily representative, sampling of a specific population, this group being ‘focused’ on a given topic’. Participants in this type of research are, therefore, selected on the criteria that they would have something to say on the topic, are within the age-range, have similar socio-characteristics and would be comfortable talking to the interviewer and each other (Richardson & Rabiee, 2001). Focus group members will be selected according to their experience in teaching French, training received in inclusive education and their interest in education.

The focus groups will be very important for my research as the members' contribution will determine the weaknesses and strengths of the programme, that is whether the programme is working effectively or not (Greenbaum, 1993). It will allow the possibility of discussing the subjects beyond this schedule scope. With the agreement of the participants, interviews will be audio-recorded. A convenient time and place will be organized to conduct the focus groups. An information sheet, consent form and interview schedule will be shared with all participants at least 10 days prior the meeting. Focus group will run for between 90 – 120 minutes depending on the participants' number and their requirements. To guide the focus group, I will use a schedule of key questions (appendix Five). Based on the semi-structured interview results, I plan to hold 2 – 4 focus groups involving 5 – 10 individuals each. For greatest productivity, I will hold one focus group session per day. The languages of communication will be English and French. Debates will be encouraged as they will provide the researcher with indicators of programme impact by nurturing different perceptions, thoughts, feelings and opinions (Patton, 1990). At the start of the meeting, participants will be reminded that they should endeavor to remain respectful of their fellow participants at all times. They have the freedom to express themselves and at the same time they are required to be tolerant with others. If symptoms of escalation start showing up among participants, using my conflict resolution skills, I will calmly talk to the parties. In worst case scenario, UNHCR security personnel will intervene. This will prevent escalation among participants.

Document Analysis

Document analysis is the most constructive and coherent way to gather information. Bowen (2009, p.31) suggests that documents are stable information sources meaning that documents can be read, re-read, viewed and reviewed several times and remain unchanged by the research process or the researcher, they can be managed, are reliable, they come in various forms and are practical resources. Documents contain data that no longer can be observed. They remind us things that we have forgotten. Like a compass, documents point us to situations that need to be observed or questions that need to be asked. Obtaining and analyzing documents is more cost and time efficient than conducting experiments. Their interpretation gives meaning and voice around the assessment topic (Bowen, 2009). Analyzing them include coding content into themes like how interview or focus group transcripts are analyzed (Bowen, 2009). For my research, I will use the document analysis to support and strengthen my research by providing background information and broadening coverage of data. I will interpret and analyze texts such as refugee education, refugee teachers, multicultural and multilingual classes, Liberian refugees and French as lingua franca for refugee to explore the actual content of the documents. As suggested by O’Leary (2014), I will obtain public records from UNHCR Guiglo Sub-Office and physical evidence – artifacts (training materials).

d) Procedure for recruiting participants and obtaining informed consent

I will use my existing networks at UNHCR Côte d'Ivoire to recruit participants for this study. I will also use UNHCR partners in Guiglo, if necessary, to get more participants that I will later invite to take part in this study semi-structured interviews. Approximately ten (10) interviewees will be recruited. They will also be invited to take part in focus groups. In case of insufficiency in participant numbers, the 10 interviewees will be given the opportunity to suggest other focus group participants from their personal contacts. The new participants will have 10 days to decide whether they will willingly participate or not. The information provided to participants will be in English and interviews will as well be conducted in English. I plan to approach participants face-to-face. Consent forms and information sheets will be provided to all participants.

e) Procedures in which participants will be involved

According to Burgess (1991) access into the research site is negotiated and renegotiated throughout the research process and access into the field setting is based on the relationship established between the researched and the researcher. I will establish myself as trustworthy with transparent motives at the very beginning of the study. After the interview questionnaire, the semi-structured part will follow. Participants will be given the opportunity to review the interview transcripts after the interview.

f) Provide a copy of any research instruments to be used (see appendices).

- ✓ Questionnaire
- ✓ Interview schedule
- ✓ Information sheet
- ✓ Participant Consent form
- ✓ Sample letter addressed to the UNCHR Education Officer

10. PROCEDURES AND TIME FRAME FOR STORING PERSONAL INFORMATION AND OTHER DATA AND MAINTAINING CONFIDENTIALITY OF PERSONAL INFORMATION

All collected data will remain secure at all times. I will be the only individual handling the raw data and it will be solely in my possession. All audio / video recorded will be destroyed after the analysis. All saved data on computer will be protected with personal password which will be changed from time to time.

Written notes, recordings and printed materials will be stored in my supervisor's on-campus office for at least 5 years. Individual participants' personal information will be kept confidential. The focus group members will be advised to keep the information confidential. They will be informed about their right to withdraw, add or change the information up to 20 days after receiving their interview transcript(s) or focus group. This information is included in the consent form (Appendices 1, 3 and 4).

11. ETHICAL AND LEGAL ISSUES

a) Access to participants

In order to find people with the specific range of skills that has been determined as being useful, Morgan (2008) suggests using the snowball technique. As a UNHCR Protection staff member, I will organize with UNHCR Guiglo Sub-office colleagues to make all the necessary field arrangements in order to get access to potential participants for focus groups and interviews. From 2008 - 2010, I was the UNHCR Head of Sub-Office in Takoradi, Western Region, Ghana. Krisan Refugee Camp was under my direct supervision. The current Camp Manager (CM) in Niela was that time the CM for Krisan camp. He reported to me as well as to the government of Ghana. Training refugee FFL teacher trainees for the past 6 years and being the Field Officer (Protection) who spends 70% of time with refugees in camp has strengthen my relationship with those refugees. I Based on experience, refugees very often participate and positively respond to UNHCR Protection research invitation(s). It is very unlikely that I will get negative response from the invited participants. In case the majority does not favorably respond, I will utilize the snowball technique. Information about the research will be given to them. Suitable time and place of meeting will be arranged.

b) Informed consent

I will obtain informed consent from potential research participants. Participants will be volunteers who will take part without having been coerced and deceived. They will understand that they are taking part in M.A. research and what the research requires from them. I will explain to them the possible outcome as well as associated demands, discomforts, inconveniences and risks that they may face. The information will contain the purpose of the research, the method being used and any other information that I feel would influence whether consent would/not be granted.

c) Potential risk to participants

The information gathered in my research is unlikely to be sensitive in nature. However, should participants feel uncomfortable at any time during the interviews or focus groups then they have the right to withdraw any information up to 20 days after receiving their interview transcript(s). I will stress that contributions will remain confidential and that I will ensure anonymity to the best of my ability. All of these issues will be covered on the consent form given out prior to conducting the interviews.

d) Publication of findings

Participants will be made aware that the purpose of the research is to meet with the requirements of Master of Arts thesis at the University of Waikato. The research may also be used for presentations within UNHCR departments as

well as at the University of Waikato. It is possible that one or more journal articles may also result from the research. This information will be included on the consent form.

e) Conflict of interest

I do not envisage that there will be any conflict of interest in this research.

f) Intellectual and other property rights

Participants have the right to withdraw, change or add comments up to 20 days after receiving their interview transcript(s). They also have the option to request that certain information be excluded from print. Participants own their data and have given me consent to use their data for the research purposes as outlined in the information sheet. Participants retain ownership of data, but the researcher has the ownership of data analysis.

g) Confidentiality and anonymity

The university of Waikato requires that data be stored for at least 5 years after completion of a project. Data from student research is often stored in the on-campus office of their supervisor. I have the legal duty to protect confidentiality and anonymity of all participants. In case of a need to disclosure of any private or sensitive information, permission must be sought, and I will remove identifiers

such as names in all field notes and transcripts. Raw and processed data will be kept locked or password protected.

h) Intention to pay participants

I do not intend to pay participants but UNHCR office in Guiglo will provide light refreshments at the focus groups.

i) Any other ethical or legal issues

It is not the intention of this research to judge the participants for their refugee status and/or for their cultural and linguistic attitudes.

j) Right to withdraw

Participants will have the right to withdraw from the research process for up to 20 days after receiving their interview transcript without suffering any adverse effects or having to explain their reason(s) for withdrawal.

k) The Treaty of Waitangi / Cultural sensibility

I do not expect there to be any issues regarding the Treaty of Waitangi to arise. However, if issues of cultural sensitivity arise, the refugee community leaders as well as the refugee council of elders are always

available to support and to handle any cultural related issues with the refugee community. Furthermore, my background in conflict resolution, refugee protection and social work has equipped me to handle problems related to cultural sensitivity.

12 ETHICAL STATEMENT

This study will comply with the ethical requirements outlined in the University of Waikato Human Research Ethics Committee Procedures and General Principles.

Applicant's signature:

Date:

Supervisor's signature:

Date:

SAMPLE FOCUS GROUP INTERVIEW TRANSCRIPT



FOCUS GROUP 1

☒ Transcript given to participants after the meeting

INTERVIEW QUESTIONS

1. Could you describe your training classroom situation?

✓ How many students are in your FLL training classroom?

- GM2 – numbers vary. In some FFL training classes, we can have more than 120 while in others, we can have less than 70.
 - *Is there any reason of having 70 in a class while in another class you have more than 120?*

- GM4 - yes Bossman! The explanation of that is based on the trainer's competency or the way that s/he treats trainees. When we

feel comfortable with a trainer, we all go to his class. We are in camp and the message goes fast from one individual to another.

- GM1 – it can also be the fact that organizers don't dispatch trainees in specific classes. If they could make, for instance, the class composition to be of 70 trainees at the most and the next group to be moved to the next class that would please all of us. Unlikely, they do not care. That is not their job, any way. We try to organize ourselves, but we cannot sometime control every single person. Some of us are kind and can easily understand while others are nasty and have not time to waste listening to colleagues. Especially those who come from somewhere else to join the program because they have heard that such or such embassy is coming in the next few months. They are hard cakes.
- GF1 – to my view, we should organize ourselves first. We are all adults, parents and grandparents. We should take things in hands as we do with our families and not always blame trainers. I agree with everyone that not all trainers are good teachers. However, we should also help our people to understand that learning in small groups is more efficient than pack all of us in one room.
- GM5 – rotating trainers or giving them tasks could help. Let me put it in this way – if trainer A is dealing with pedagogy, let trainer B take care of grammar. We will all know from our training schedule that we are going to learn grammar with trainer A in class

1 while in class 2 they are learning pedagogy with trainer B. After our 60-minute session, trainer B can come in class 1 and trainer A can go in class 2. I do not see how trainees will move from a class to another knowing that they will miss the other part of the training and where they go it will only be a repetition of what they have just finished to learn. If there are also remarks, we should have the courage to talk to our trainers, politely or after session, and let them know our issues. But we like to always act like Liberians as we call ourselves “the barbarians.”

✓ How is your training classroom organized?

- GM1 - My training class is well unorganized. It is like our local market here. You walk in when you want and you leave when it pleases you without thinking of others. Some don't know book. They cannot read, write or speak neither French nor English. And others know plenty book. It is a challenge for those like us who really want to learn. There is also this issue of limitation of using different books or resources or resources from Extra ! 2. Trainers suffer. We make their lives hard and we complicate the whole situation for ourselves.
- Following the truck of my friend, someone like me Morgan who did not have the chance to be accepted at William verse Tubman university or at UoL, I came to find myself at the African bible

college of Yekepa. That was not my choice, but I ended up being there. It takes this example of mine because I did not organize my enrolment to university on time. I was expecting mom to do it for me. When I woke up, it was too late oh. We are the one who should organize our classes agreeing on code of conduct, showing respect to our program, our trainers and to ourselves. If confess to you that I ended up in a bible college because I was lazy to take things in heart and hands. My job was to blame my mom who had nothing to do with my enrolment. Once we understand this, our classes will be organized. We have trainees, “tous âges confondus”. We have those who are good in French and those who are beginners like myself. Put me in a class where I will start at my level. Why to aggress the UN for suggesting separating FFL training programs? Why also to put yourself up there while your level is down here with Morgan? I think this is the main reason for seeing our class not organized. We mess them up ourselves with our nonsense strict rules.

- *GM5, you said that your French level is down, but I can hear you correctly pronouncing your French words, tous ages confondus...*

Mais oui... (laugh). I recorded that sentence in my brain because we had an officer here who use to say that sentence at every occasion he visited our community. And again, we live in a French-speaking country. Here, we get visited with French, Belgian, Canadian or Suisse ministers and with world big

personalities who speak French. As you know, all African politics is done in refugee camps. I pick a word here and there from these visitors.

- GF1 – as for me, I see that our class is not organized. Why should we have children who will come in trainees' training program to interpret for their parents? Although those parents have the right to learn, as any other refugee, they should be taught that this level is higher to their knowledge. We end up hearing all the Liberian dialects in FFL training program. And you cannot tell them to be quiet, unless you want to see the devil tail. The best person to do this job is the Education Officer. Because if a simple refugee like me I advise them, they will fire me with bullets. Why to allow an adult soccer team to verse the under 8 soccer team in a competition? We have those who know French. Trainees who hold badges are put in the same program with people who do not even know their French alphabet. What can we expect from that? Badge holders are always annoyed by beginners. And they push trainers to move faster in order to cover the book. They even promise that they will explain to their beginner colleagues the lesson content later on, after the class. Thing which do not very often happen. As the result, the trainer must repeat the lesson again on the next day. We all see it. If I am wrong, you guys can intervene. This is what create confusion, separation, hatred, complex of inferiority or superiority and the disorganization of our class.

- GM2- to add to what my fellow have said, you, the organizers should consider people's French level or academic knowledge. It is not fair to put our domestic cat with a wild cat in the same cage. I am not saying this to offend others. This is the reality of things. Some come to training class with their "calibre 12" on their shoulders. We all know this. Separating levels will be the first step to consider in organizing our classes. Trainers also, as I said during the one on one interview, have to encourage trainees to participate in class activities. Not only say: "make a group of 15" and in the group, we do not know who is leading who. It is a complete mess. We have no motivation even of reading. You can't pronounce a word; the trainer will immediately pick someone else to continue the reading. It is so humiliating. Last year, we had this law student trainer from university of Kara in Togo who could not correctly pronounce French words. He will say [randion] instead of radio; [ndi] instead of dit; [le sidan] instead of le sida and [nti] au lieu de tue. Making it a sentence he will say *à la randion on nous ndi que le sidan nti nti nti*. Who could easily understand him? Trainees started to mock his accent. Believe me, some of us started to tell him to shut up and give the chance to other trainers to train us. We have learnt that bad habit of not tolerating or encouraging others. Even in our villages, we all are Frenchmen in black skin and those who are not able to pronounce correctly a word, we look down at them. Those type of actions turn off others and discourage them from learning or participating.

- GM4 – on this issue, I may say that my predecessors have said everything. For the past 3 years of participating in the FFL learning and teaching programs, this is the first time to see someone coming to ask us to comment or talk on how FFL program is run. I am grateful for that. For the past 3 years I have enrolled in 6 FFL sessions and all of them had been nightmare in term of class organization. We have had babies, children, infirm and people with all sort of disabilities, grandparents, hunters, rebels, drug users, prostitutes, Ivoirians and street children – as FFL training colleagues. Why that? Because the refugee agency office allows every person to join the program. They don't check if the candidates are refugees or not. They don't check their status. I will say that they do not have a recruitment procedure to follow. They do not have guidelines in place. Perhaps, they don't care and think, let refugees sort out themselves – because we are not legally refugees anymore. The camp closed down. But we still are here and we still hold the protection letter they gave to us. We still benefit from durable solution and whenever one of us is under arrest or in trouble with la police nationale, the protection officer intervenes and fight for our rights. All of this prove that we still are babies of the UNHCR. Now, it is time to blame UNHCR for wrongly enrolling wrong candidates in wrong programs. Because if the Education officer has confirmed the enrollment of un bougre qui n'a jamais été à l'école to join us in FFL training/learning with

Extra ! 2 program... who am I to stop that bougre? Who am I to advise him? I strongly believe that this is the source of all our class disorganization. Can you imagine? If they put this in place, the rest will follow.

✓ If I walk into your classroom, what would I usually see you doing?

- GM4 – you will see me focusing and making effort to absorb as much as I can. I also help colleagues who have difficulties – on things that I know, of course.
- GM1 – I immerse myself into the training. I focus and take part in all required tasks.
- GM5 – my eyes are always in my book or on the blackboard. To make sure that I do not get lost when the trainer is talking.
However, during group work, I try to formulate my own sentences in French and ask others to correct my mistakes.
- GF1 - I can be a little bit active, but mostly I am bored. Especially when the room is hot and the interpreters' bzzzz noise surrounds you.

- GM2 – that is the only time you will see me putting all my efforts in the learning. I don't take it for granted. Many pay a lot of money to be taught what we are doing. I take my training seriously.

✓ How much time in a day do you spend with your colleagues?

- GM1 - I do rarely spend time with my colleagues. However, when we engage in a French discussion, I can spend some good time with them. When we discuss in French about 'les actualités' – oh yes, we can be together for longer. Otherwise, I see them in FFL training.
- GF1 – all the time when we are in training we stick together. But outside of here? No! I prefer to keep myself away from trouble.
 - *What type of trouble?*
- If you are not of his or her level, you are already in trouble. If he is a Kru family descendent, he has nothing to do with a Mande. Do you get it? That is Liberia for you. We hold master's degree in knowing how to humiliate others. Better to F off. Excuse my language.
- GM2 – I have dedicated myself to spend at least an hour a day with my colleagues. This after our FFL training. We also meet in our villages or schools where we hang head. Saying this, my heart is white oh.

- GM5 – being young persons, my colleagues and I jump here and there around Guiglo. We decided to only speak French when we meet. When we are together. I can spend 4 hours or more with them. Some of them are Ivoirians and this has helped me to know their French. I am sure this will not humbug you.
- GM4 – I try my best to spend as much as time possible with my colleagues in order to practice our French. Unlikely, most of them are busy with their day-to-day routines. However, I try to seize any occasion that shows up.

2. Could you describe your relationship with your trainer(s)?

- GF1 - My relationship with them is not that super on one side. But on the other side, I manage to fit myself into their lives.
 - *What makes your relationship not being super?*
- I feel sorry for myself when I am taught by someone who does not know or understand who am I. If at least, our fellow West African trainers could be trained on who are refugees or what to expect from them – particularly Liberians – this would make a big difference. Nonetheless, trainers from the UN agencies are good and they handle our cases pretty good. I personally think that you bosses could sometime come into our training sessions and assess the trainers as well as the program.

- GF4 – in a simple way, for me, I will say that it is OK. It also depends with the trainer and the trainees. Some trainees may have fundamental antipathy to trainers because they are Ghanaians or Togolese or Beninois – ho la! That is their business – at the same time other trainees who focus on the program love their teachings. For me, as a human being who holds feelings I sometime love one and dislike another. Just like that... and I end up judging them. For me it is mostly a matter of feeling rather than knowledge.

- GF5 – We talk when it is necessary and I am here to learn. Not to choose who should be my trainer or who shouldn't. it is my responsibility to accept them as they are. Unfortunately, most of them are young in age compared to me. Being an African I am like a father to them. So, we live the relationship of father and children in a classroom where the child is teaching his father. It might be hard, but that is life reality.

- GM1 – the relationship is not too bad. I only hate those who consider refugees as nothing. A number of them do not treat us as humans. On our turn, we are frisky to them and that kills the relationship. Please, talk to our trainers. Inform them that although we do not have a republic of refugees on this planet, still refugees have a population and we are humans. Not aliens. We own our cultures which have to be respected. Please show them the way on

how to teach a class with a mix of cultures. They have no idea.

This bring down our relationship.

- GM2 – I have a good relationship. I suggest that, as my colleagues, someone has to talk to our trainers, in a form of orientation, about who is a refugee and our Liberian cultures. This will reinforce our relationship. Because many of us are easily offended when someone is not sensitive to their culture.

3. Could you describe the FFL training program in which you are trained?

✓ Describe the design of the FFL training program

- GM2 – the design our program is not good for us living in tough conditions of the camp or villages. This program is suitable for those in Europe. Ok, we learn about French culture, French language and pedagogy. We don't learn about our own culture. Extra ! 2 is silence about us. May be one or two chapters could be added into the program to talk about us. Possibly, even they should allow our hand-inside the program.
- GF1- it is a poor program. Although through it we can be granted a visa to live in France, this course forces us to forget about our own values and only think about France. It is like a TV remote control that you have to press hard buttons even if batteries are flats. We

need more conversation, encouragement for participation and being properly taught. Also, to discuss from time to time how we should improve our FFL program.

- GM4 – this is a language program. Why can't we have access to 'informatique' or internet like other language school? If we have access to a good technology in this program, the result will amaze you, Bossman. Although we live in villages, technology does not limit itself in cities. Please, add some technology to this program. This is what is missing from the Extra ! 2 courses in Nicla. Other refugee camps have access to computers. We do not.
- GM5 – Bros and sis have said all. The design is good but the learning and training conditions are very poor. Our burdens are heavy. We need your support to overcome. Break Extra ! 2 in pieces. Let trainees understand it in out. If possible, have the convenient level where we, Liberian refugee from a tormented war country, should start. Take into consideration our trauma and frustration. Extra ! 2, for me, I will say that it is an advanced program.
- GM1 – all have said. No more comments.

- ✓ What are some of the things you are learning at FFL training? (language, content)
- GM1 – how to ask for something in a polite manner.
 - GM5 – adjectives
 - GF1 – words ending with ‘tion’
 - GM2 – Unit 4 at the moment. Behaviour of French young persons.
 - GM4 – the influence of technology in the life of young persons in France.
- ✓ Do you find this program worthy or would you choose something else?
- GM4 – if a very comprehensive and easy program is presented to me, I will opt for it.
 - GM5 – Yes, I will. This program is hard and tells us nothing about ourselves. However, we love to live like Frenchmen.
 - GM2 – It is worthy. I like it.
 - GM1 – Of course, it is a good program. I won’t choose something else instead.

- GF1 – I like it.

✓ What kind of activities do you do in classroom?

- GF1 - Group discussion, singing, reading.
- GM2 – we cover all activities just as they appear in student handbook
- GM5 – games, yeah – just as my predecessor have said. All are in book.
- GM4 – hmm. We copycat the student book
- GM1 – same answer as they said.

✓ What kinds of extracurricular activities do you participate in?

- GF1 – none
- GM5 – none
- GM4 – apart from hanging out with my friends, I don't participate in any
- GM1 – zero
- GM2 – I don't. May be one day.

✓ Are there any changes you may suggest to the current FFL training program? If yes, describe these changes and your reason why the changes would be made

- GM2 – to be supplied with FFL program resources like good books, which take into consideration Francophonie and African culture. We need books and other resources to learn French. Not only Extra. It will be awesome if we can have good trainers, not students from neighbor countries. Many of FFL teachers goal is to speak, to live and to do things like people of Paris. The shocking part is see our trainers who pronounce French word with Ewe accent. Then they are very proud and disrespect our who we are. And finally, I will suggest having different classes according to French level of trainees. We all don't have the same level when joining the training. Let us be realists. Let it be as it is. We need different classes for different levels. I am no liar oh.
- GM5 – have sufficient time to cover the FFL training program. Why not up to 30 weeks, for example? Our brains are already overloaded with refugee life challenges. We cannot concentrate to take in a lot at once. Going step by step at a very low pace is the key for our success and for organizing the program. To have good trainers will be a blessing for trainees. It does not matter their age, but their lack of respect and mentality of looking down to us... hmmm... that is what makes me to taste old lemon. Trainers are teachers. They need to have a code of conduct to follow.

- GF1 – another point is of having classes in reasonable sizes.
Trainers can be able to control the class and everybody can have enough time and space to participate. Please, consider at the same time the level of trainees. Some can write others cannot. This very often takes time and frustrate the rest of the participants as well as the teacher. The trainer and trainees, I mean. At all cost, we should avoid using our dialects in class. We are here to learn French. We should try to submerge ourselves in a French language pool. This is not chee-chee-polay. I am not ccp'ing. Do not chunk me for that oh.
- GM1 – prioritizing teachers who teach at our schools in the FFL program will be a huge difference. Many of those who join the program they waste time, effort and space for those who have committed and sacrificed their time and life to teach our own children in villages. We should give them a chance to learn in good conditions and on their turn, they will teach our children with joy. Badge holders should be given Extra ! 3 if it exists. Because they know Extra ! 2, they make novice to feel inferior or complexed during the training.
- GM4 – all have been said. That is enough.

4. Could you describe your colleagues?

- ✓ Where are your colleagues from?

- GM5 – from ZAR villages.
- GM4 – we are all from this area. This region.
- GM1 – some are from Liberia others are from Côte.
- GF1 – we have refugees and nationals. All in one basket.
- GM2 – my colleagues, I assume, are all from the camp. Our big village.

✓ What are some of the languages your colleagues speak?

- GM2 - Languages from Mande and Kru families are common.
English also is used among the Liberians.
- GM1, GM4, GM5 and GF1 agreed with GM2

✓ Could you describe some of the prior FFL teaching experiences of your colleagues (if known)?

- GM5 – Bossman, here each of us lives his own life. We avoid stepping into someone's life. That is us. Each individual or family deal with their own business. We cannot ask. But, I think that what

we see would not be very different from what they went through. It is the same program, same book, same thing.

- GM2 – as my elder has said, it is not easy to find out such an information unless the person discloses it by himself. Ah ah, there you can get an idea.

✓ What are some of your colleagues' FFL teaching needs?

- GM1 – to have a FFL mini library for refugees; to improve teaching and learning conditions and have responsible trainers. Not different – different trainers who come here only to eat money oh.
- GM2 – to have other books apart from Extra which will respond to our needs as well as having right FFL training organized for different trainees based on their needs or knowledge.
- GM5 – brother, the list of our needs is long. We may present all of it to you and surely, you will not afford to respond to our needs. Even those who are going to read your work won't intervene. For physical needs, I may say that we should have FFL trainings in rooms with good conditions like here. Not under the hot roof without ceiling. Not in a room without windows. Not in classes which have been transformed to toilet. They defecate in them and that is where we have to come and sit for the rest of the 6 to 10 weeks. You know? We need proper FFL resources – books,

exercise books, computers for learning the language, pens, desks, chalks to write on blackboard, water nearby to water our dusty classes. You know very well the conditions, Bossman. Mentally, we need to be prepared. How to study and focus on FFL when we are crossing the sea of our refugee life realities? What should be done to support us in our learning? We need a program to support us during our learning. There is a big mental difference between you and us. Life is unfair! Oh oh – help me God! Motivation is needed. Encouragement is the key. We need to feel being hold by hand by someone from your offices. The treatment we have so far received is far away from life realities. To be good teachers we need to be mentally stable and be in good mood while teaching, preparing your lessons or while in training. It can also be important to have correspondents outside of the camp. May be from French embassy in Abidjan. Writing to them would help us to practice our writing. Our grammar. And we can be proud and happy for having French friends. Such a simple thing may boost my moral. When I receive a letter from my correspondent I feel great. I start to plan to reply. I will spend time on my room writing back to him or her. It is a true need for us. Words that I don't know or words that I cannot spell, hmmm, this is time to have a dictionary. You see... we need even dictionaries. To cut it short, Bossman, the list is long.

- GF1 – as our old brother said, needs of FFL teaching is a mountain and we cannot flatten it with our spoons. Old brother, I give you cold water. I am sure that bossman is burned. We need everything or give to us anything that you know will support our FFL training. I have heard, from rumors, that after this year they will no longer run FFL training program. We are scared. We freak out. We need moral support as well as physical support for the FLL teaching. It is sad that we do not deserve the basic. Thank you.

■ *Others, do you have any comment?*

- GM4 - No, Bossman.
- GF1 – who’s not supposed to comment on this topic, brothers?
- GM4 – Da-me. Unless you dash me.

✓ What are some of your colleagues’ linguistic and cultural needs?

- GM2 – they need to clearly explain to us the meaning of the idioms they use in training. We get lost. We should also have skilled interpreters.

▪ *What do you mean by skilled interpreters?*

- GM2 - I want to say that we should have interpreters capable of understanding both languages and interpret correctly. For example, this is not a joke. It happened in our class. The trainer said: « Jésus

marcha sur les eaux de Tibériade ». The interpreter on his turn said, « Jesus walked on the bones of tiberias. » Tiberias, for those who comes from Zwedru know that it means this kind of fish cooked together with goat skin with red pepper. He got it wrong. Out of context. Luckily another trainee who knew the bible brought the correction. We can easily loose it. He vexed me oh!

- GM4 - that is why, to my opinion, I think that we should always use French in training. We do not have to rely on our dialect grammar or focus more on interpreters rather than trainers.
- GF1 – trainers should not use hard vocabulary. We had one who could only use big words. And as we don't have dictionaries, who could check if those words existed and what their meaning were. Hmm. He had a bad heart that man. We used to go behind him for getting the meaning of his big words. Yelling on people like dogs isn't acceptable in our culture. They can also use gestures as well as repeating the information – 3 or 4 times and write sur le tableau noir to support the given message. We have to also accept other cultures.
- GM1 – we need a step-by-step instruction. We are not trained or expert FFL teachers and French is not our first or second language. For them to respect our culture too.

5. Could you describe some of the challenges you have in FFL training?

✓ What challenge do you have in regards to teaching / learning content?

- GM1 – the content is more advanced.
- GF1 – I agree, this program is for those who know French.
- GM2 – for me, it is too much to learn at once.
- GM4 – we need more time to go back home and study after the training. But we don't have light and there is no one to assist you in village. Giving us a little bit every time will make our lives easier. At the moment, it is humbug.

✓ What challenge do you have in regards to teaching / learning language?

- GM5 – as I said earlier, we have physical and psychological or mental challenges. Many students in a class, no resources, no microphone to be heard by the hundreds in class, no anything we need for the training.
- GF1 – we have too many trainees in a class. It makes everything hard in term of teaching and learning.

- GM2 - what troubles me is the pronunciation part and the expression trainers use like 'faire grasse matinée,' 'sauter du coq à l'âne,' 'mettre son grain du sel,' and so on.
- GM4 – some trainers are not good in writing on the blackboard. They read from the book and they read fast. We follow the training from our books and listen to interpreters who most of the time get lost too as they cannot cope with the reading speed of the trainer.
- GM1 – trainers do not care of our culture. They also don't care if we understand or not. That is not their business. Many colleagues as well as I struggle with pronunciation.

✓ What challenge do you have in regards to your multicultural classroom?

- GF1 – the mega challenge for me is that I feel like I am at a market place. We don't know who is saying what.
- GM4 – it is hard to learn in such environment. I wish if we could have one common language that all together could understand and to have only one interpreter for the class.
- GM2 – what she has said is righty. However, we are not taking a money bus.
 - *Hang on? What do you mean by taking a money bus?*

- Sorry bossman. I should not use the Liberian English during the interview. Sorry. It means that we should not take things cheaply like those cheaper taxis back home, in Liberia.
- I was saying that although the class is a market, it does not hurt when trainers are in control and work with us in a good manner showing respect to our culture and dignity.
- GM5 – some tribes do not allow women to sit at the front. They must be in the back of the room. Fellow men from those tribes are offended when women occupy the seats at the front row. And they sometime, want to impose their tribal culture to the class. “*Vive la culture!*” It is a challenge when discussion starts because someone did something in the class and that thing is a tabou for the other tribe. We have to stop everything and settle the issue. It disturbs our programme. That is why a colleague was saying the other day that we should have these training based on language families. This will help us to not ‘juke’ each other. We see each other as ‘kwi’ as we say in Liberia. And the truth is that no one is a stranger here. Why to poke each other? Let’s change. Make kaye oh.
- GM1 – Old brother, n’mind ya. Let me quickly jump in before I forget. This is what we always say. When we are in FFL training we should not use other languages. Look now at what my friend has done. We are not supposed to use Liberian English during this interview. But I have heard a few Liberian English words come out

of our mouths – humbug, hang head, fuss and so on. Please, we need to make things easier for ourselves. Let us remind ourselves that the meaning we give to our Liberian English words may mean something different to European English. When you say “da-me” who can understand that you mean ‘it is me?’ Bossman, this is one of our challenge in our multicultural class. They use their *frenchalized* dialect, that is my own word – they use words from their dialect and make them to sound like French. And we all get confused in the classroom. Under the Kru language family we find seme, aizi, kuwaa. Then Eastern Kru with all its branches of dialects. Then Western Kru with its branches and sub-branches. This is already a lot of language confusion in the class. We should discipline ourselves and only use French in our training.

6. Could you describe your role as a FFL teacher?

- ✓ What activities have you engaged in to meet your students’ academic needs?
 - GM2 - This is a good question. We surely all follow Extra book and try to cover everything by the end of the year.
 - GM5 – yeah, we try to go through all the 6 units in student handbook.

✓ What activities have you engaged in to meet your students' language needs?

- GM4 – I mainly focus on talking. Conversation is the key.
However, I also teach the rest of book, as required.
- GF1 – I motivate the class for discussion while focusing on Extra.
Shortly, all is about Extra anyway. You miss that, students leave your class.
- GM1, 2 and 5 – agreed with their colleagues' comments.

✓ What are your main responsibilities?

- GM2 - Teaching, educating, parenting, training and looking after our children.
- The rest of the group – GM2 has said it all.

7. Do you believe that the characteristics of your mother tongue would facilitate the FFL training/learning?

The aim of this question is to find out if there are any similarities between FFL and the participants' mother tongue(s). If they do (not) exist, how does that influence the training process of participants.

- GM2 – I don't think so. Many French words do not exist in my language.
And when there is no interpreting, we move fast with our training.

- GM4 – to be honest, my mother tongue has nothing in common or even closer with French. It will not facilitate neither the learning nor the teaching.
- GM1 – for me, my mother tongue facilitates the FFL training. To grab the real meaning of a new word, someone has to interpret it to us. And on my turn when teaching new vocabulary to my class I use our dialects. It saves time and effort and students get it quicker.
- GF1 – selon moi, my mother tongue would facilitate the FFL learning. We discover meaning of French words in our own languages. Like said my brother, when students don't get the meaning of a word, I use our dialect to explain. It works for me.
- GM5 – although we complain about the number of interpreters in the class, our mother tongues help a lot in FFL training. No one will deny that, to my opinion.

8. Do you agree that your spoken language(s) are means of transmitting the Liberian culture?

Asking this question will be significant to know if I can establish a link between language acquisition and the Liberian cultures. In learning and training foreign languages, culture and languages walk in parallel. I want to find out if participants have the same view vis-à-vis of their own situation.

- GF1 - I doubt it. I disagree. Many learn a language without caring of the culture behind the language.
- GM4 – I agree with my sister.
- GM5 – No, my spoken language has nothing in transmitting the Liberian culture. I am from Mande descendent. We have Mandinka, Bambara, Dioula and many more. This language family crosses the boarder and does not reflect the Liberian culture. We have Mande in Burkina, Sierra Leone, in all West Africa. So, this language is not limited to and does not reflect our Liberian culture at all.
- GM1 – My spoken language isn't mean of transmitting the Liberian culture too.
- GM2 – I am not sure. Hmmm. No. I am not sure.

9. Does speaking more than one language facilitate the FFL training?

Based on this affirmation, I would like to know if participants believe or think that speaking more than one language plays or not an important role in learning FFL.

- GM2 – I am not sure about this either.
- GF1 – I strongly believe that knowing more than one language may help the FFL training. For example, knowing meaning of English words ending

with 'tion' is an advantage for the FFL students because those words have the same meaning as in French.

- GM4, GM5 and GM1 – agree with GF1.

10. What language(s) do you use in the context of training?

Participants will be asked to indicate the language(s) they use during the training whether in the presence of the trainer or during his/her absence.

- Languages we use are French, English and our dialects. We use them in the presence of the trainers as well as during their absence.

FFL TEACHERS' SYLLABUS

In this part, I will ask participants a few questions related to their culture(s). I will ask them as well what they know or understand about francophone culture.

11. During your FFL training, have you come across didactic materials or subjects that have links to francophone or the French culture?

The aim of this question is to know if there are French culture (Francophone) topics covered in FFL curriculum.

- GM1, 2, 4, 5 and GF1 – Yes. Everything we learn is about France and its culture.

12. If yes, do they also cover some aspects of Liberian culture?

- All – No. They don't. All is about French culture

13. How does French culture differ from yours?

The objective of this question is to understand if participants can establish similarities or differences between their culture and that of France.

- GM2 – there is a huge difference. Different people, different cultures. Men can kiss men as greeting in France. For us, that is homosexuality.
- GF1 – We are different. That is why we are called Liberians and they are French. They eat frogs, we don't. Nothing, in terms of culture, bring us close to each other.
- GM1 – almost everything they do is different to us. In our culture, you cannot swim in bikini with your children, for instance. They do.
- GM4 – Everything is different. Their clothing, food, dancing. All is different. That is why we are thirsty of learning their culture and be accepted as Parisiens. Not simply Frenchmen, but Parisiens.
- GM5 – their music, their family composition, the way wives talk to their husbands, the way children talk to their parents, family holidays, eating bread for meals and many more. We have not such lifestyle.

14. Does your Liberian culture help you to understand similarities or differences between your culture and francophone?

Different cultures clash. Through this question, I will learn the participants' viewpoints when intercultural subjects are covered in training.

- GM1 - No, it doesn't.
- GM4 – I will say that my culture helps me to understand differences not similarities. Everything we read in Extra is different to my culture.
- GF1 – For me, my culture has nothing to do with francophone. It does not help me to compare. I don't even think about that comparison.
- GM5 – No. I say no because, so far, I don't know the francophone. I have no idea of it. Apart from what we read in Extra book and the way we see Ivoirians live here. Is that francophone? Ivoirians in Guiglo do not even reflect the French culture. They even rarely speak it. Most of them use the local dialects.
- GM2 – my answer is no to this question.

15. What issues of cultural difference have surprised you during your training as French teacher?

Here I expect to learn possible differences that participants are exposed to and to know what triggers cultural clashes during the FFL training.

- GM2 - French food surprises me. It is different to ours. I cannot eat some of their foods. In the same context, when I think of the place that bread, salad and wine occupy in the French society, I find it hard to believe.
- GF1 – what I see as cultural difference issue is the fact that adolescent don't respect adults or again the way that at the age of 18 children can leave home. Scandalous!
- GM5 – l'habillement des femmes en été. We learnt that in summer people wear clothes which are not accepted in my culture. However, Liberian new generation tries to imitate what they watch on TV and wears clothes which are unacceptable in our culture.
- GM4 – to my opinion, things we see in Extra as French culture surprise me. For example, to consider men and women at the same level. Even the bible says that men are the head of the family. But in French culture men and women should be equal.
- GM1 – friendship among young persons strikes me. A boy can easily have a girl as a friend or copain. Ho la! C'est drôle! Another case is of the clothes made in France. They cost a lot just because they were tailored by Yves Saint Laurent. Honestly, a cloth is just a cloth. If a cotton t-shirt was designed by Yves and another one was designed by me. Mine will cost 100 francs CFA and Yves' one will cost 100,000FCFA. C'est bizarre!

16. Do your trainers consider your cultural differences during the FFL training?

Cultural contact may motivate or demotivate learners. It is important to know if trainers consider cultural differences that exist within the group as well as that discovered during the French course (French culture).

- GF1 – trainers sometime ask the class if there are any similarities between the French culture and ours. People often have something to say when this issue is raised. To my opinion, I will say that it is during this time that most of trainers realize that we, the trainees, are Liberian but we have different cultures. Everybody hangs on his tribe mentality and belief.
- GM2 – Yes. Yes. In spite of the fact that we are all from different tribes, they still take into consideration our cultural backgrounds. And whenever we criticize the French culture, it looks that it does not harm them.
- GM4 – it is hard to tell. It appears that what they show us, it is not what they believe. In many cases they show insensitivity of our cultural differences and they don't even care if we have a culture. It looks that for them our culture is "the refugee culture" – culture that we cannot define ourselves.
- GM1 And GM5 say, "no"

17. What are your trainers' attitudes vis-à-vis cultural differences that you come across during the FFL training?

- GM2 – our 'broder' has just said it. They very often consider us refugees than Liberians or Mande. They believe that refugees are cruel, violent, not educated, poor and the list continues. This does not mean that they don't have the right to think or judge. To me, I feel like they put us down and believe that our culture is sh*t.
 - *No swearing*
- GM2 - Sorry bossman. That is how it feels. I cannot say that our cultures do not have black sides. They do. And many people may hate our cultures. Some trainers agree with the French culture and others disagree with it. The same way, they mostly give me the impression that our cultures is not what we think they are. We are refugees. Full stop. When we try to criticize French culture it is like... hmmm you guys, do you even have the culture of your own? You are just refugees.
- GM5 – I appreciate their attitude. They understand where we are coming from.
- GM4 – They are o.k. But some want to show us that 'European culture will always be the best.' At this stage, all is good. They let us say whatever we want and they encourage us to keep our cultures even if we go to France one day.

- GF1 – I think that they understand us when we are shocked or whenever we start to compare the French culture to ours. They give us the freedom of expressing ourselves. Last year we had a French gentleman who joined our training, he was a visitor in Nicla, I think, he couldn't swallow what we were saying against France. He tried to defend his culture. Different to our trainers, they let us express our bitterness or joy we get from learning the French culture. I admire that.
- GM1 – Trainers' attitude reflects support and understanding of our opinion. They get our points and respect them. At the same time, they respect French culture as well. They try to be impartial by avoiding criticizing. They let us do the job of criticism which always engage us in a French debate.

18. Why did you choose to join the FFL training?

- GF1 - To become a FFL teacher and improve ma langue de Molière.
- GM5 – My objective to be here is not only to teach but also to benefit from the resettlement programme.
- GM2 – for me, I joined the training because I am curious to discovering the French culture. To be also a part of this program, I may see my heaven opening and get resettled.

- GM1 – I like France. I like French and my dream is to become a French teacher wherever I will go.
- GM4 – the main reason is to get resettled. Then knowing the language is not also a bad thing. It will help me one day.

19. Do you have an opportunity to attend professional workshops? If yes, are they beneficial? If not, explain the reason(s)

- GM1 – No.
- GM2 – No
- GM5 – No
- GF1 – No
- GM4 – No

20. Is there any specific area, topic or skill that is particularly challenging for FFL to learn or to teach? If yes, please describe what that is, and provide the reason(s) you think it is challenging.

- GF1 – all have been said, bossman.

- GM4 – Pronunciation is the major challenge for me. Words sound the same and when I try to pronounce a word, the trainer does not get it. In my ears, it sounds that I am pronouncing it correctly but those who listen to me, they get confused. What to do to improve my pronunciation?
- GM2 – Like many others, pronunciation is hard. Words sound the same. I got confused last time when the trainer talked about homonyms: vers, verre, vert ou ce et se; marcher and marché; plaine et pleine: près and prêt; tante and tente to name a few.

21. Is there anything else you would like to tell me about FFL teachers' training?

☒ Yes ☐ No

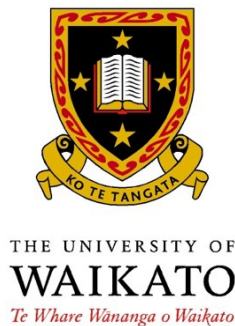
- GM2 – Please, supply us with resources – books, exercise books, pens and so on. Our children come to school without exercise book. Without pens. Think about such a learning environment, bossman.
- GM1 – Multiculturalism should be taken into consideration during the training. We also need to learn the Liberian cultures in FFL. Our 'broders' Ivoirians learn about their cultures in parallel with French one in FFL
- GF1 – I want to see FFL training class to be taken seriously by trainees as well as trainers. We need to be organized and work as 'a class' or 'team'.

UNHCR to bring us trainers not students who do not know or understand us. Students who do are not ready to teach. Also, UNHCR should have a system in place to evaluate the trainers or to test them before bringing them to us.

- GM4 – Trainers should learn how to be respectful to us and to our cultures.
- GM5 – organizing workshops will also be of importance for us.

Thank you for participating

SAMPLE INDIVIDUAL INTERVIEW TRANSCRIPT



APPENDIX 5: Semi-structured interview schedule

Starting time:

Finishing time:

☒ Transcript given to participant just after the interview for review

INTERVIEW QUESTIONS

1. Could you describe your training classroom situation?

✓ How many students are in your FLL training classroom?

- In my classroom, we are around 20.

✓ How is your training classroom organized?

- It is a mix of all of us. We have a good number of old men in the class with one or two mums. If I am not mistaken. The rest are young adults. There are those who hold badges and those who do not.

- Some trainers are unable to control the class. They fear to be authoritarian. Others are not confident enough. They make mistakes in writing, in using articles. That is very annoying.

✓ *Give me an example of some of the common mistakes they make*

- In writing I will say “professeurs” with two F, “efficasse” with double S. La “conscience” omitting S. And one time the same trainer said, “le formateur est un guideur”. Un guideur? Le nombre des apprenants est “trop”. Ça c’est du nouchi! Another one has a problem with pronunciation. La radio, he says “la randio”. Le sida tue, he says, “le sida nti”

✓ If I walk into your classroom, what would I usually see you doing?

- Possibly talking. I like talking to colleagues.

✓ How much time in a day do you spend with your colleagues?

- When we are in FFL training I spend between 3 to 5 hours a day with them. It is also depending with others availability. After class, many want to rush home and do other family related things.

2. Could you describe your relationship with your trainer(s)?

- It is up and down. Trainers who live overseas and who understand that refugees are human beings like them treat us as human beings. They show care and respect trainees and their

cultures. You know that all our classes are full of people from different tribes. We speak different languages and have different beliefs. For a trainer who has no experience on how to deal with refugee multicultural communities, our classes turn to hell for them. We need to understand them and they need to understand who we are too.

3. Could you describe the FFL training program in which you are trained?

- ✓ Describe the design of the FFL training program
 - Design of program? Do we have one? I can say that we just come to the program after giving our application of willing to join the program to the UN office. They teach us about France, people of France, their clothes, what they eat, their behavior, their language, provinces and cities in France, and many more. All is done during the language weeks, methodology weeks and French culture weeks.
- ✓ What are some of the things you are learning at FFL training? (language, content)
 - French expressions, talk about past stories, describe daily activities; affirmative and negative forms; le passé composé avec 'avoir'; formules de politesse and greetings; past participle and the list is long.

- ✓ Do you find this program worthy or would you choose something else?
 - I will choose another program because this one is hard. Imagine a beginner learning Extra 2 level. It is far hard. They should start with basics for beginners and those who have a good level they could face Extra 2.

- ✓ What kind of activities do you do in classroom?
 - We learn vocabulary, grammar, reading – just like at primary school. There is no much difference.

- ✓ What kinds of extracurricular activities do you participate in?
 - I do not participate in such activities because they don't exist in Guiglo.

- ✓ Are there any changes you may suggest to the current FFL training program? If yes, describe these changes and your reason why the changes would be made
 - Trainers to be issued with a different handbook that suits our need. They do not have enough resources to train us.
 - Colleagues who have completed this training 3 times or more should not be a part of the same training anymore. They should organize something different, may be more advanced for them. That will allow more space for others and trainers will not assume that we all have the same level.

4. Could you describe your colleagues?

✓ Where are your colleagues from?

- We have Ivoirians and Liberians. Most of Liberians are from the Western part of Liberia.

✓ What are some of the languages your colleagues speak?

- Tajuasohn, sapo, vai, Kreyol, glio and other times French.

✓ Could you describe some of the prior FFL teaching experiences of your colleagues (if known)?

- Their time things were tougher. Now we trainers come from time to time. When the turmoil took place here, all training activities ceased. We lost hope. Now the hope is back and for the first time, we are asked to talk about our FFL training. This means that there is hope for more improvement.
- Our predecessors suffered more. The majority of their trainers were men from Niger and Ghana. You can imagine the scene.

✓ What are some of your colleagues' FFL teaching needs?

- To be enrolled in right training groups
- To see French people visiting us or coming to teach us
- To have a small French resources library here.

✓ What are some of your colleagues' linguistic and cultural needs?

- to find who can tell us, how to manage our family languages and French at the same time. We do not want to end up creating a Liberian French 'Kreyol'. We are afraid of a new Nouchi language from Liberian refugees.
- There is no word forms or orthography for our dialects that looks like French.
- We do not have a lot of vocabulary in our dialects. We cannot translate many French words in our dialects

5. Could you describe some of the challenges you have in FFL training?

- ✓ What challenge do you have in regard to teaching / learning content?
 - Book units do not reflect anything on African culture or any other French-speaking country.
- ✓ What challenge do you have in regard to teaching / learning language?
 - Most of trainers do not have Parisian accent. Some trainers do not follow the training schedule which makes the training confusing and complex.
- ✓ What challenge do you have in regard to your multicultural classroom?
 - Although we are in the same classroom we are divided and we do not accept each other.

6. Could you describe your role as a FFL teacher?

- ✓ What activities have you engaged in to meet your students' academic needs?
 - We all follow the pieces of puzzle that we find in Extra 2.

- ✓ What activities have you engaged in to meet your students' language needs?
 - I encourage them to engage in conversation with Ivoirians students and for those who have the chance to visit their family members in Abidjan, I recommend them to every time listen to news and children watch TV programs.

- ✓ What are your main responsibilities?
 - Take care of my students and ensure that I feed them with the right FFL lesson.

7. Do you believe that the characteristics of your mother tongue would facilitate the FFL training/learning?

The aim of this question is to find out if there are any similarities between FFL and the participants' mother tongue(s). If they do (not) exist, how does that influence the training process of participants.

Hola! How to put the right answer to this puzzling question together? Although many may not believe that similarities exist between French and Kru family languages, I think that yes, they exist. Human being communicate no matter their

form of language. In trainings, we have seen people using signs to pass on messages and we understand each other. For me, I tempt to say that similarities exist. In term of influence, yes. We all know that without Kru or Bantu or Mande this programme would not exist anymore because all of us, when we started we had zero knowledge of French. By translating to us in our languages, we started to get the meaning of sentences and words. I even remember that when I started, the trainer will talk for 1 minute and the translator will talk for 2 minutes. Definitely yes, our languages at 100% influence the FFL programme.

8. Do you agree that your spoken language(s) are means of transmitting the Liberian culture?

Asking this question will be significant to know if I can establish a link between language acquisition and the Liberian cultures. In learning and training foreign languages, culture and languages walk in parallel. I want to find out if participants have the same view vis-à-vis of their own situation.

Oui.

9. Does speaking more than one language facilitate the FFL training?

Based on this affirmation, I would like to know if participants believe or think that speaking more than one language plays or not an important role in learning FFL.

Yes indeed.

10. What language(s) do you use in the context of training?

Participants will be asked to indicate the language(s) they use during the training whether in the presence of the trainer or during his/her absence.

A mix of everything. Bantu, French and English

FFL TEACHERS' SYLLABUS

In this part, I will ask participants a few questions related to their culture(s). I will ask them as well what they know or understand about francophone culture.

11. During your FFL training, have you come across didactic materials or subjects that have links to francophone or the French culture?

The aim of this question is to know if there are French culture (Francophone) topics covered in FFL curriculum.

The entire thing is on France. Its culture, its population, cities, etc.

12. If yes, do they also cover some aspects of Liberian culture?

Liberian culture? No way! No. Nothing. No.

13. How does French culture differ from yours?

The objective of this question is to understand if participants can establish similarities or differences between their culture and that of France.

They live on the moon and we live on the earth. So, we have completely different cultures. This at all levels.

14. Does your Liberian culture help you to understand similarities or differences between your culture and francophone?

Different cultures clash. Through this question, I will learn the participants' viewpoints when intercultural subjects are covered in training.

Yes. That is why we know and understand the culture of Ivoirians, for instance.

15. What issues of cultural difference have surprised you during your training as French teacher?

Here I expect to learn possible differences that participants are exposed to and to know what triggers cultural clashes during the FFL training.

The main one will be food. I like my traditional food oh! Hot pepper in palava sauce – what you people call okra or plato. For us this comes on top of the list. We eat it with jollof. We only use my fingers to eat such a most respected Liberian meal. No forks or knives oh... French people will feel gross and may judge us unhygienic. Isn't it? They won't like it while I am enjoying my meal. I am going back to my roots. The other issue may be their gestures. We have seen families or individuals taking their pets with them on a TV programs, or being photographed with pets and those will be published in magazines, newspapers or social media. Cat's job is to protect our homes from mice and other rodents. And

dog's job is to guard their masters home. Not to live inside and become part of a family. All of these are not acceptable in my culture.

16. Do your trainers consider your cultural differences during the FFL training?

Cultural contact may motivate or demotivate learners. It is important to know if trainers consider cultural differences that exist within the group as well as that discovered during the French course (French culture).

Yes. Sometimes. Yeah. Sometimes they do.

17. What are your trainers' attitudes vis-à-vis cultural differences that you come across during the FFL training?

They do not care much about that. I am sure that they know that we can be offended if they talk negatively about our cultures. They try their best to treat all of us equally. A Bantu trainee is respected at the same level as a Kru. It does not matter how pretty or ugly his culture looks like. They try to help us to understand that we work as a team. We are united.

18. Why did you choose to join the FFL training?

I choose this training because if things do not go well for me with America, country that I do not like, I can still have the chance to go to a France.

19. Do you have an opportunity to attend professional workshops? If yes, are they beneficial? If not, explain the reason(s)

We do not. The reason is because no one comes and organize them for us. We asked UNHCR on many occasions but the slogan response we get is that you should opt for voluntary repatriation. Go back home. One will think that UNHCR have prepared a professional workshop for us back home. Are we going to have access on it once in Liberia? Bunch of liars, they are. Whenever the opportunity will show up here in ZAR, I will join it. We need trainings but they do not give us the chance.

20. Is there any specific area, topic or skill that is particularly challenging for FFL to learn or to teach? If yes, please describe what that is, and provide the reason(s) you think it is challenging.

Unité 2 is a challenge for me and my students. Particularly “les articles partittifs”. When to use du, de, de la? Extra 2 does not give us more details on when to use each of those articles. La pronunciation through the nose is also another hard bone. Words like “temps”, “gant”, “saint”, “faim” are not easy to pronounce oh.

21. Is there anything else you would like to tell me about FFL teachers’ training?

☒ Yes

☐ No

I only request to train our trainers. They need to understand who we are and how to work with trainees from multilingual backgrounds. We also need formal schools for our children. FFL is good, but is not good enough to rely on in order for our children to have a better life in the future. You may also be aware that we only get between 2 to 5 scholarships per year. Not all children benefit from it. And no one can tell when France, Canada, Switzerland or any other French-speaking country will come to take all of us. I may say that we are somehow distracted with FFL instead of focusing on real life. 'La vie n'a pas de brouillon.'

Thank you.

Thank you for participating